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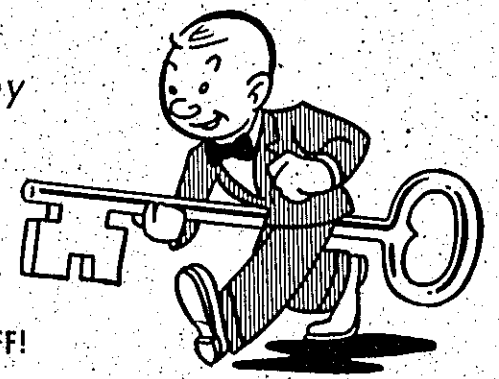
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PREACHER'S

MAY 1963

THE CHURCH OF THE NAZARENE AND PROTESTANTISM

V. H. Lewis

IS OUR HOLINESS PREACHING FUZZY?

Editorial

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Produced by the Western message

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D. J. Vanderpool

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General Superintendents, Church of the Nazarene

The Church of the Nazarene and Protestantism

By V. H. Lewis

IN THIS DAY there is an increase in religious thinking among nearly all nations. There is also an examination of denominations; their beliefs and creeds going on among thinking people of the world. All this is a part of the great revolution proceeding among mankind—a revolution that, without a doubt, is not only altering the map of this globe, but the thoughts, ideas of men, and of course, ultimately their way of life.

Christianity as a religion will not stand detached and unaffected by this great movement of man. It will either meet the struggle and questions of men with an answer or go down in the fight.

History reveals to us that in times of national and international crisis the sham, the useless, the false is cast aside. Not always does man find light and truth, but in disgust he casts the irrelevant aside.

There is a sense in which this titanic struggle of the races will be good for Christianity. It will force a search for more reality and truth among the broad and complex systems that call themselves Christian.

The great meeting of the Vatican Council in the Catholic church's bid for power and attention will sharpen

the forces of Protestantism. It should bring all of us to a re-examination of who, what, and why we are Protestants.

We Are a Protestant Church

The Church of the Nazarene is a Protestant body. In the great group of Protestant bodies we stand as an evangelistic movement. Our beliefs are clear-cut, our program well defined, our procedure methods established. Our identity among world Christian forces is recognized.

As such, then, in this day of crisis we must clearly state these things to the understanding of all men and the satisfaction of our people.

Look at the word itself. "Protestant" does not come from the verb "to protest." It derives its meaning from a noun "protestation," which means a declaration of fact or belief. It is therefore positive. It describes the great beliefs of many churches, Christian beliefs and way of life.

Protestants believe that the Bible is God's Word to man, that it is the guide and rule of our Christian faith and way of living.

Martin Luther, in one of the great dramas of all time, made his break with the church that had usurped the

prime place of the Bible. He nailed his theses to the door. He had come to his great decision—the Bible first. Its commands he must obey. Because of this He uttered his famous statement, "Here I stand. God helping me I can do no other."

Why We Are a Protestant Church

We are Protestants because we believe that we can have personal contact with God. We believe that we can have this direct contact at all times.

What a wonderful belief this is for all men! God tells us this is His Word as Jesus issued His call, "Come unto me." People came to Him directly while here on earth. He has not retired into the distance to be approached now only through some human "ambassador." Surely the God who touched each flower with His hand, giving it beauty beyond compare, can be contacted directly by any man, His greatest creation.

As a child can go, without fear, to his earthly father, we can go to our Heavenly Father. Thank God for such a glorious belief, such a wonderful, approachable God!

This belief, however, is freighted with great responsibility to each individual, not only to care for his soul's salvation, but to have concern for the souls of others. This means that every Christian is a priest, a minister, an evangelist, an urger of his fellow man to seek and find Christ. This belief practiced would make the Protestant church the world's greatest evangelistic force.

We are Protestants because we believe that a personal response to God's offer of salvation is the beginning of Christian life, and to continue in that life is essential. This is accomplished by obedience to God's leadership, through light given to the individual by God and means of grace (such as

worship, church affiliation, etc.) ministered by man. The church then becomes, in this belief, a "caller to men" to seek God. It also accepts responsibility in assisting the Christian to serve God and maintain the relationship established.

The church that so ministers must keep its orthodoxy, proclaim a clear gospel showing plainly the way to Christ, assist sinners to find the way, and point them, under God, to further steps necessary to maintain that way.

We are Protestants because we believe that true Christian unity is achieved through the fellowship of believers rather than a uniformity or singleness of earthly organization. We believe the true Church consists of those who have repented and have been "born again."

When the Catholic speaks of the oneness of the church, he is referring to a union under the rule of a man. He has substituted the church for Christ and usurped a place not given to man. To Protestants such would be uniformity and not necessarily unity.

We accept not only the fact that Christ is the "great Head" of His Church, but He is the active Head—directing the Holy Spirit in advancing His Church in the hearts of men.

Now as the Church of the Nazarene we take our distinct place in the great body of Protestants. We are Protestants indeed.

We believe the Bible is the Word of God.

We believe that we must urgently, fervently pursue the work of Christ in evangelizing the unevangelized.

We accept the truth that man has direct access to God at all times, which means in practice that we have a right to expect an anointed ministry—preaching a message direct from God. We also must keep our services

centered around an open altar where at all times, in all services, men can find Christ. In addition, all during the week—in all weeks—ministers and laymen must seek to win souls.

We further believe that men find Christ through repentance—because this instruction is found in the Bible. We believe that sanctification, the baptism with the Holy Spirit, is essential to maintain that human-divine Christian relationship, prepare for heaven, and have the essential graces needed to become a real witness for Christ.

Our diligence here must never be relaxed. "Holiness unto the Lord" must be our practice as well as our creed.

Lastly, we are fully persuaded that when men become Christians they will find the only real, basic, working

unity in this world. In following Christ the world's social ills will be healed and man can live well, contented, and at peace.

So in this great world revolution we, the Protestant Church of the Nazarene, march confidently. We feel assured of our creed. We practice its benefits among our fellow men. We believe we are led by the Lord. We offer to a troubled, strife-torn world the gospel of the new birth and the joy of being Spirit-cleansed and filled.

We believe by this we serve our generation and offer a better tomorrow.

What a challenge we have! What a privilege to belong to this Protestant body! Let us give our all to our beloved Zion—the Church of the Nazarene—Protestant in faith and practice.

FROM the EDITOR

Is Our Holiness Preaching Fuzzy?

If we are drawing a cat, let's be sure it looks like a cat!

THERE IS NO USE denying it; there is a certain dubious advantage in being indistinct or fuzzy. If we plan to begin our church service about eleven o'clock, no one can prove us tardy regardless of when we start. If we determine to pray some each day, we are not easily conscience-stricken if we do little more than make a passing attempt at prayer. By having indistinct plans we are not guilty of

failure. You see, a person cannot readily be accused of failure when he has set up no definable measurement of success. An advantage all right; but a deplorably dubious one.

This takes me back to my first year in school—a little, white country school. My teacher asked all of us in the first grade to draw a picture of our favorite animal. With brow furrowed, pencil grasped in a vicelike

grip, I started in: My favorite animal at that juncture of life was my pet cat. But the sketch of my cat could as easily have been taken for a colt or a fox. My teacher came by and, trying to reassure me, said, "That is a nice little colt you have drawn." I didn't deny it. Hiding behind the fuzziness of that pitiful drawing, I accepted her compliment. But what might pass for a kindergartner is scarcely appropriate for a mature minister. Indistinctness is a tragic temptation in the path of any minister.

Now to the case in point. A fine Nazarene layman attended a convention where a Keswickian minister spoke. Upon reporting on the message later he said, "He was an out-and-out holiness preacher." How did the layman know? Because the minister used the terms "holiness" and "the holy life" and "the Spirit-filled experience." I pondered this deeply when I heard it. Here is what I asked myself: Is my preaching of holiness sufficiently definite and clear so any listener will know that I am thoroughly Wesleyan rather than Keswickian or Calvinistic?

You see, men from these other doctrinal camps also preach holiness. To use the holiness terms does not in itself prove that we are discriminately Wesleyan in our preaching. Our holiness preaching must be crystal-clear at several definite points. And at these points we cannot afford fuzziness. Our laymen must not be left in doubt as to the difference between clear Wesleyan preaching and the "nearly Wesleyan" preaching of some Keswickian men.

For us, holiness preaching must clearly mean eradication from inherited sin. We may use such frontal terms as death to the old man, pulling out the old stump—however we phrase it, the meaning must be clear. We are eradicationists pure and simple. Carnality is to be extirpated, eradicated, removed. There can be no temporizing at this point or else our preaching on holiness will become fuzzy indeed.

For us, holiness preaching means heart purity available here and now, by faith. Many of those who verge on true Wesleyan preaching speak in glowing terms of the yearning after heart purity. And they make the search for holiness so appealing it seems almost better than attainment. But ours is the privilege to say to the heart that "panteth after the water brooks" that there is "a fountain opened to the house of David . . . for sin and for uncleanness."

Ours must be ever a message of hope. Seekers can cross Jordan now. They can possess their possession here in this wicked world. Panting after holiness can give way to the shout of victory. And let there be no fuzziness in our preaching at this point.

When we point to Pentecost may we never do it with wavering arm or crooked finger. When we exhort our people to tarry for the blessing may there be no stuttering or shaded meanings:

Let me go back to kindergarten just a moment: when we draw a cat let's be sure it looks like a cat!

In a day when there is much pro and con about divine healing, it will be refreshing to read this account of genuine healing in our day.—
Editor.

Beeston "Miracle Cure" Poses Problem for Nazarene Secretary*

NEWSPAPERS in Britain published recently what they called the "miracle cure" of a Beeston (Notts.) cripple, Mrs. Ruth Spray, of 106 Hall Drive, Chillwell. It took place on June 26, 1962, in answer to the prayer of faith of four earnest Christians.

Shortly afterwards Mrs. Spray received letters from sufferers all over the country, pleading for help on their behalf. She referred them to her brother, Mr. Sydney Bagshaw, the secretary of the local Church of the Nazarene in Ikeston. He had instructed her in the way of divine healing and was one of the four men who had anointed her with oil in the name of Jesus (Jas. 5:14).

Soon Brother Bagshaw, also, was inundated with letters of appeal from afflicted people.

In his dilemma

he wrote to the editor of the *Flame*:

DEAR BROTHER JAMES,

First of all, let me give you the story behind the pathetic letters I am receiving from people who have read of my sister's healing. A woman aged 55, she had suffered with arthritis for a number of years. She grew worse, until she was unable to get out unless in a wheel chair.

Not even a few faltering steps could be taken without the aid of two sticks, and she was always liable to lose her balance. Hospital operations and treatment brought no cure. So bad was her condition that she began to fall out of her fireside chair. The doctor advised her husband to fix a bar across the chair to prevent her from falling out. He also stated that he had expected such collapses, and that medical science could do no more for her.

Just over a year ago, my sister received a further shock when another member of the family died from cancer. She began to lose weight, and we despaired of her life.

About that time a friend advised my sister to receive treatment from a certain "healer." Certainly his visits seemed to bring an improvement, much to my sister's joy. But I was not happy, and felt that there was something satanic about it.

Eventually I found out that this "healer" was a spiritualist, and so I immediately warned my sister against any further treatment from this man. I told her that spiritualism was satanic, and that the devil could heal her body with the purpose of damning her soul.

The curse of God was upon all who dabbled with it. If she would put

*The *Flame*, November-December, 1962. Reprinted by permission.

her trust in the Lord, He would not let her down.

My sister, who was

unaware of the dangers of spiritualism,

heeded my warning and informed the "healer" that she no longer required his services. He replied in anger and said she had been ill advised.

After this my sister grew worse, and I felt challenged to prove the truth of my advice that God would not let her down if she relied on Him.

One day I called to see her and found her with two visitors who, like herself, were condemned to a life of suffering and for whom medical science could do no more. Such a pathetic sight moved me deeply, and I wept as I thought, Oh, that I had the power to lay hands on you in the name of the Lord! Every subsequent visit deepened the challenge to trust God to heal my sister.

After earnest prayer I felt I must accept the challenge; and so I asked my sister if she would like to be prayed with for healing. She gladly agreed. Feeling my need of the prayerful co-operation of other saints, I asked Brother W. Rice, of our church, and two friends of mine, if they would go with me to my sister's home to pray for her healing. They readily consented. Also I asked the members of our local church to pray.

On the night of June 26, we anointed my sister in the name of the Lord, according to Jas. 5:14-15; then, laying hands on her,

we asked the Lord Jesus to heal her.

We believed God would answer prayer—and so did my sister. Then we asked her to walk across the room if she really believed the Lord had healed her. She did so without our aid; and when she sat down again I put my hands at the back of hers and

asked her to move her fingers which had been so stiff through arthritis. Immediately they became quite flexible, and she then picked up some cups I gave her.

After praising God for this wonderful answer to prayer we asked my sister to give thanks to Him for her healing. This she did, and also asked God to restore her to His grace (she had been a backslider for over thirty years). Great was our praise to the Lord for healing her in soul and body.

Soon afterwards she walked unaided into a shoeshop in town and asked for the irons to be taken out of her shoes. She had to leave them in the shop for that purpose, and so she bought a pair of summer shoes and walked home in them—a thing she had not been able to do for years.

Radiant with praise to God, my sister gave testimony to as many people as possible. In fact

people began to stare at her as she walked about,

and so many stopped to ask what had happened that she thought the best thing was to give a report to the local press. This was not for publicity for herself, but simply to make clear to all who read the paper what had happened. Unfortunately, it did not stop there. Papers all over the country took up the matter, to the distress of my sister, who did not want such publicity. However I told her not to worry; things would soon die down. But they did not. Soon she received letters from sufferers all over the country, asking about her healing and who were the persons who prayed for her. Most of the letters were almost heartbreaking to read. My sister sent duplicated replies and referred the enquiries to me.

Now I am receiving letters from the same people asking if I can do

anything for them. They seem to think I am a "healer" who can do something for them. People have come to my house expecting that I could relieve them.

It has created a problem.

I know these poor souls are suffering, and with all my heart I wish that, in the name of Jesus, I could do something. I have been on my knees before the Lord and have wept as I have spread these pathetic letters before Him, longing that in His name I could be of help.

Is this a call to do something? Is it a call to trust God for others as I have trusted for my sister? Or is it

my own lack of faith to face up to this challenge for others?

After reading their letters I feel I cannot leave them without any help at all. What would you advise me to do, Brother James?

I believe the power of Christ is still the same today. As He went about healing the sick when He was on earth, He is still able to heal today. Also He commissioned His disciples to heal the sick and promised that, if they believed on Him, they should do greater works than He had done (John 14:12).

Yours sincerely in Christ,
S. BAGSHAW

Some pertinent answers to a perplexing problem—

When Should a Pastor Move?

By Harold E. Platter*

WHEN should a pastor move? This is an area of much concern and thought among our ministers. It is also one of the least approached subjects of public attention.

Acts 20:28 helps to give us a good foundation on which to build: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." We have become ministers in response to the call of God. For the Nazarene ministry is a God-called ministry. We have each one, at some time in our lives, sensed that

wondrous and divine Presence revealing to our hearts, minds, and souls that God had chosen us to preach His Word.

You have rejoiced, and so have I, when seeing souls find God as the result of being faithful. But the greatest rejoicing has come in that quiet time alone with God when we have rejoiced in the assurance from the Father that we have been obedient to His bidding. Before God we are not classed as big and little, but rather as faithful and unfaithful.

This strongly applies to the area of thought in this discussion. Our concern is for the pastorate. This is our field. Most of us will spend our lives working as pastors. Dr. G. B. William-

*Pastor, Franklin, Ohio; paper given at 1961 Southwestern Ohio Preachers' Meeting.

son, general superintendent, has said: "A full consecration to do the whole will of God is necessary to be a pastor." This consecration, if kept intact, will always be a strong factor in any change a pastor may make in his place of service. And let the question be answered quickly and positively, a pastor should move only when God has given the knowledge that this is His will for his life. For the will of God was diligently sought and followed in the call and preparation for the ministry. In the contemplation of a move, the will of God must just as diligently be sought and followed. Out under the stars, or housed in a cathedral, the known will of God must guide the choices of the pastor. As called preachers of God's Word, we are not our own, for we have committed our ways to the leadings of the Lord. He has called us to serve—to serve where He would deem it best for us to be.

The concept of our day infers one must always move up or his status and standing with his fellows is lowered. But God often takes us down before He takes us up. Remember Joseph and his experiences in Egyptian servitude and prison. He went down but God had in His will the saving of His people. Learning obedience to God's will is expedient for successful Kingdom building. We are not called to simply commend ourselves to a comfortable pastorate. In fact, if we knew the full picture of what might be thought of as comfortable pastorates, the work loads and demands would probably slow us down a bit. For a Nazarene pastorate can never be a comfortable place under the themes which we have advanced—"Mid-Century Crusade for Souls," "Crusade for Souls Now," and in this present quadrennium, "Evangelism First." We are in a battle for souls and it is next to impossible to

crusade for souls from a rocking chair. God's will is going to involve us in a battle. We need to know without doubt His will in whatever we do within His kingdom.

Here I would be quickly reminded that sometimes both pastors and people do get out of harmony with God. Most often, as I heard a pastor once say, "It is the laymen and their carnal votes." At least they get the blame. May we remember that we continually give this right to our laymen. They may not always be in the right but neither are they always wrong. Our people will always be a determining factor in pastoral moves. Often the negative vote is necessary. The district superintendent would attest to this. A great deal of heartache and embarrassment could be spared if honesty would be displayed. At the same time, the whims of a dissatisfied and impatient preacher add to the burden and cares of the district superintendent as much as the unfair actions of groups in local churches.

The pastor must always be the master of his charge—not the dictator, but the leader. He must seek to fill his place of leadership with strength. For if he loses his grip on his local situation, moving days are ahead. Dr. R. T. Williams has said that a pastor seldom, if ever, is able to again regain the reins of his church once he has dropped them or permitted them to be taken from his hands. This often happens when he becomes "Just one of the boys" in the congregation he is supposed to shepherd. The dignity and authority of the pastor's place must ever keep the minister as the head of his people. He must guard this as a sacred trust. If this is lost, moving days are on their way, and so is a conference with the district superintendent.

In connection with moving minis-

ters, several questions have presented themselves. I have asked these questions of some of my fellow ministers, and not all within the Church of the Nazarene. The following are often given as justifiable reasons for moving:

1. Should a Pastor Feel He Must Have a Larger Place in Which to Fulfill His Call?

Dr. G. B. Williamson has said: "God seldom allows a man to outgrow his assignment. As the man grows, the opportunity enlarges. Much more frequent is the predicament of a small man trying to do a job too big for him." This quotation should suffice.

2. Should a Pastor Seek for a Particular Church That Is Open?

It is woefully true that "the grass on the other side of the fence is just as hard to cut, even if it does look greener . . . especially, when you're going to use the same equipment for cutting" (from a Presbyterian pastor). It is possible to see golden opportunities and open doors away over yonder and yet not see lost and needy souls where we are. This is possible because we permit ourselves to become so engrossed in problems that we are unable to see needs, spiritual needs of folk right where we are. Place seekers are seldom soul seekers, and soul seekers are not place seekers!

3. Will a Pastor Ever Rightfully Feel That His Work Has Been Completed in a Given Area?

Without reservation, the answer must be, "Yes." However, this is never a snap-judgment decision. It always is clearly thought out and prayed out, and perhaps even talked out, before fully acknowledged. The first one to know of this decision

should be the district superintendent. For his responsibility to the local church still carries on. It is still a Nazarene congregation with needs and opportunities. The average pastorate is between five and ten years. This is not to say that every five years one should start thinking about moving. Someone has facetiously suggested that it doesn't take that long for a Nazarene pastor to start thinking about moving. The least amount of thinking about a change is needed for a vital ministry. The thought that I'm just marking time until something good opens up is not needed in the Nazarene ministry. A Nazarene pastor needs to bend his entire, undivided strength to the task at hand. The size of the church is not the main factor in our devotion to our assignment. We must see an opportunity to win people to Christ and to the church. Souls are committed to our care, and every soul is a tremendous trust. God has never permitted one to serve past his usefulness to the Kingdom without making it fully clear to the man himself.

4. Are Difficulties and Hard Times a Sure Sign One Should Move?

No! Emphatically no! Perhaps the difficulties would be made worse by a move. Dr. E. O. Chalfant used to challenge pastors to hold on in the trying times and bring the church through in the name of the Lord. God's Word gives us proof positive for this: Isa. 4:9-10—"Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will

(Continued on page 23)

The Altar Service*

By Rev. Isaiah Reid

THE word "altar" we use in an accommodated sense. We carry up into it most of its meaning from the Old Testament, though we spiritualize its material service. Many of the objections to our altar service arise from an utter misunderstanding of the important meaning and place occupied by the altar in the old-time worship. Many of the abuses and misuses of the altar services are from the lack of carrying into our ordinary work the important cluster of considerations wrapped up in the material service of the old dispensation. Note:

- a. The original altar was a place of sacrifice.
- b. It was a holy place.
- c. Approach to it was a religious act.
- d. The idea of death was always connected with it.
- e. Fire always burned on it.
- f. It was a place of human acceptance or rejection of God.
- g. It was the central point in all Old Testament service.

Our accommodated use of the word, when properly considered, carries up out of the Old Testament most of these ideas. Though these were material, they help us understand that which is hard to be understood by

the way of mere word and thought. As in the olden time that was the place of offering, so now, this is our place of presenting in a public way our "bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service." In the old, an animal was offered. In the new, we offer ourselves. In the old, was a human priest. In the new, Jesus is our High Priest. The altar to us, as it was then, is the declaring place and act of the soul. There we are separated from the world, as was the lamb separated from the common herd in the field. In the old, the fire on the altar consumed the sacrifice, that is the fire representing the Divine presence, took hold on, and appropriated, used, took to itself, and changed into other form and use the parts of the animal offered, so we are accepted by the Lord, and the virtue in the Divine nature, as the fire on the altar, takes hold on us. "The altar sanctifies the gift." The soul has actually met God.

Up to this time it has believed on him. It has intellectually indorsed truth and had given adherence to truth, but truth had never been realized in experience. The Old Testament worshipper believed in the altar before he came. The proof of this was his bringing of the lamb. But it required not only a lamb on the altar,

but the additional fire which consumed it was that which rendered the service complete. He had "decision day" when he went out to get a lamb from his flock. But that was not enough. It was a good act, but it was a long way from there before he came to the altar. The Old Testament worshipper had his "inquiry room," investigation when he went out to select his lamb. He did not go to the altar with any question in his mind. All doubts were settled before that. He went there as the culmination and completion of the whole thing.

Our modern altar service means much more than an "inquiry room," or a "decision day," or even a "penitent form," or "mourner's bench," though it may answer for these in the wider meaning of the word and in common acceptance. But it goes further than all these. The whole of the old symbolic service was of no special avail until the sacrifice met fire on the altar and was consumed. So in our service the essential thing, and that for which all necessary preparation is made, is the meeting of the soul with God. If this is not secured the soul goes away from the service uncertain and unsatisfied. Going to the altar as a mourner is not thought sufficient, though it is right to go there to mourn, and good to go there to mourn. Going there to get rid of or solve doubts is not motive sufficient. Doubt will hinder the soul from meeting God. The "inquiry room" precedes the offering of the sacrifice. Going there as an experiment to see what God will do, implies such a measure of doubt as will defeat the going. Going there for any other purpose than to meet God in final settlement will not meet the need of the hour. The altar is the place of the soul's last extremity. All questions as to willingness on the seeker's part, or all question about the willingness on God's

part are previously settled. The issue is now final. The soul must meet God for a settlement. The altar is the appointed place to do it. The altar call is the set time for it. The sacrifice and the fire must meet or there is nothing effected in the service. The fire represents the Divine presence. The sacrifice represents the soul.

Stopping short of this, is the bane of the altar work. Such teaching, and such leading of the seeker which proposes to satisfy him short of this is to land him in darkness of spirit and uncertainty, and send him out into the world with no conscious salvation, an empty professor having the form but in reality denying the power thereof.

"Taking the Word for it," is well enough as a means, but will never answer for the end. Faith that the Word is true does not satisfy, only God satisfies. The end and object of truth is not faith; but truth making one true. The end of the promise is not the raising of a blissful expectation of meeting God in the sweet by and by; it is in meeting and having Him now.

For these special reasons, and for this special end, is the altar. Unless this is secured the whole altar service is a failure. I say these things because many go to the altar and get nothing; because many invite to the altar and have little or no such meaning in their invitation or in their instructions at the altar; because the popular estimation or idea of the altar is so nearly out of mind that in an ordinary congregation many who go on invitation to pray at the altar never dream, even, that it is a place to pray and pray till God answers by fire—by His presence—and are therefore ready to jump up and run the first time anyone says, "Amen."

(Continued on page 21)

*Taken from *The Altar Service, A Symposium*. Published by the Christian Witness Co., 1904.

This is another in the series of sermons provided by our college presidents. As you read this, you will be thrilled to know that men of such caliber are giving leadership to our educational institutions.—Editor.

The Baptism with the Holy Spirit

By A. E. Airhart*

TEXT: *I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire (Matt. 3: 11-12).*

JOHN THE BAPTIST stood with one foot in the old dispensation of law and the other in the new dispensation of grace. He was the last of the prophets, and the forerunner of Jesus Christ. An austere, lonely, solitary figure, his rough manners and homelessness indicated that he cared little for this world, but that the focus of his life was upon spiritual realities. Utterly self-effacing, John declared that his person mattered nothing—his message was everything.

John pointed to Jesus with the cry, "Behold the Lamb of God, which taketh away the sin of the world." He then pinpointed Jesus' age-long ministry with the words: "He shall baptize you with the Holy Ghost, and with fire." In these twin pronouncements regarding Jesus' person and work, the Baptist struck the supreme

note of his ministry. From henceforth he must decrease, and Christ increase.

John's work was symbolized by water; Jesus' ministry, by fire. John's was preparatory; Jesus' was complete and final. John came in the spirit of Elijah, removing hindrances and saying, "Now also the axe is laid unto the root of the trees." Jesus proclaimed, "Upon this rock I will build my church." John could announce the Kingdom. Jesus bestows it. John baptized with water unto repentance. Jesus baptizes with the Holy Spirit and with fire unto personal holiness and radiant spiritual life.

This great message of John about Jesus needs, firstly, to be related scripturally to Christian teaching, and secondly, to be related experientially to personal living.

I

That Jesus not only endorses John's description of His ministry, but also stressed it as the one indispensable element in His age-long continuing work among men, is evident from His words to His disciples on the day of His ascension into heaven. Please remember that His once-for-all atonement for sins at Calvary was past and had been forever certified by the Resurrection. He was alive forevermore and at work in the midst of His

Church. But before returning to heaven, "being assembled together with them, [He] commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me: For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."

This promise was fulfilled on the Day of Pentecost and is adequately described in the second chapter of Acts. Lest any should suppose that the baptism with the Holy Spirit was limited to the first Pentecost, Peter declared, "For the promise is unto you, and to your children, and to all them that are afar off [whether in time or place or station], even as many as the Lord our God shall call (Acts 2:39).

Since on the Day of Pentecost the tarrying disciples were "all filled with the Holy Ghost," it is evident that to be baptized with the Holy Spirit is to be filled with the Holy Spirit, and that the reverse proposition is likewise true. Thus this baptism is related to all those passages which exhort believers to be filled with, or to be the habitation of, the Holy Spirit. To be filled with the Holy Spirit is to experience the presence and work of God, the Holy Spirit, within human personality, without any barriers to His will, and in complete harmony with His purposes. On our part it means God's total access to our being, and on His part it means total possession of our personalities.

In relating to the Church the gentle Pentecostal experience at the house of Cornelius, Peter likewise links it to this proclamation of John the Baptist. "As I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the

Holy Ghost" (Acts 11:15-16). In a later description of this same event (Acts 15:8-9), Peter summarized the essential characteristics of this baptism. Passing over the attendant phenomena, he indicated that the great identifying mark of the baptism with the Holy Spirit, whether in Jew or gentile, is purity of heart. "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." It is thus evident that, when Jesus baptizes with the Holy Spirit, He fills and possesses the entire personality, and in so doing He cleanses it from all sin.

Peter also indicated that this baptism is received by faith—faith in the promise and in the provision of God through Jesus Christ. Since by faith, Jesus' baptism is a matter of grace alone. It cannot be earned or bought. It is a gift. Peter sternly rebuked Simon Magus: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money" (Acts 8:20).

If it is asked what further conditions are involved in receiving Jesus' promised baptism, the answer is that it is for His disciples, that is, for Christian believers alone. All the related passages indicate this. Argument is needless. The baptism with the Holy Spirit is for believers after they have been born again of that same Spirit.

II

At this point a question which will not be silent clamors for an answer. If, in the baptism with the Holy Spirit, we have the central pivot in the present age-long ministry of Jesus Christ to men (a truth abundantly supported by all the scriptures), how then can one account for the hesitation so often found among Christian people

*President, Canadian Nazarene College.

to both receive, and to witness to, this wonderful experience?

Without question, misunderstanding often abounds, even in those who have heard the teaching expounded. I make so bold as to suggest, among the many, three areas of misunderstanding, and to seek to answer them.

That the baptism with the holy Spirit is essentially negative and therefore subtracts from living, that it is vaguely otherworldly and therefore wholly impractical, and that it is rigidly stereotyped and therefore personally restrictive—these misconceptions undoubtedly confuse many.

In reply to the first, we assert that, so far from being essentially negative and subtractive, *the baptism with the Holy Spirit is actually the only adequate basis for complete personality fulfillment.* Speaking of Jesus' baptism John declared, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." The figurative language refers to the threshing process of that time. On the smooth, leveled top of a convenient hill the "floor" was located. The grain was trodden out by oxen or beaten out with flails. The mixture of straw, chaff, and grain was then repeatedly tossed into the air with a "fan" or shovel. The chaff, which the wind blew away, was later burned. For years the writer read this passage and passed over the central fact in it, the truth which alone makes sense of all the rest, the truth that Christ "will gather his wheat into the garner." To many, this vivid language speaks only of dividing, subtracting, and burning. They are left with the image of a smoking cinder as the symbol of their own fire-baptized hearts. But only the chaff is burned, and this only in order that the wheat—the genuine

values in personality—may be garnered and set to its use.

There is potential in our personalities which only God can discern. There are possibilities of grace, dormant talents, buried treasure, within believers' lives, but largely useless because as yet encased in the chaff of an unsanctified nature. The baptism with the Holy Spirit will provide the basis to bring to realization the personality possibilities known to the Spirit, but otherwise forever lost.

This baptism is essentially positive, liberating, and value-producing. John the Baptist must have had in mind the great Messianic passage in Malachi when he uttered our text. Malachi declared, "For he is like a refiner's fire, and like fullers' soap; and he shall sit as a refiner and purifier of silver . . . and purge them as gold and silver . . ."

Further, we assert that, so far removed from being merely otherworldly and impractical, *the baptism with the Holy Spirit is rather the one really practical foundation for the solution of our social problems.*

Perhaps a certain strangeness in the terminology or in the accompanying phenomena at Pentecost has tended to produce the misunderstanding. But what is the product of the indwelling Spirit? "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5b). To be filled with the Spirit is to be made perfect in love. Also, "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5:22-23).

Surely the most impractical and unrealistic manner of life is the way of resentment, bitterness, retaliation, strife, and hatred—the way of men without love. The poison spreads from life to life until the whole social en-

vironment is fouled and made untenable.

On the other hand, the Spirit-filled man will have a realistic and practical approach to his most distressing social problems. To overcome evil with good, through love, sucks out the poison and bitterness from the situation, stops the chain of multiplying social consequences, cancels out the evil effects, absorbs the pain, and by a kind of moral shock therapy lifts and ennobles both the forgiver and the forgiven.

To thousands of unhappy professing Christians it needs to be said: "Be baptized with the Holy Spirit and with fire, and then you may begin at once to meet realistically your vexing social relationships."

Finally, as opposed to the misunderstanding that this experience is narrowly stereotyped, we gladly proclaim that *the baptism with the Holy Spirit is gloriously adaptable to our individual differences.*

Perhaps the analogy with water baptism, admittedly somewhat stereotyped, gives rise to the misconception that Jesus' baptism with the Spirit forces men into a restricting mold. No greater mistake could be made than to suppose that we can confine the Spirit's mysterious ministries within our logic or categories of thought.

There is a power to grasp deep truth in the heart, even though it be beyond the comprehension of the head.—J. RUFUS MOSELEY.

Truth in the mouth of one who has not been made alive by living it, seems dead and of little appeal.—J. RUFUS MOSELEY.

Moreover, "Men have different gifts, but it is the same Spirit who gives them." "Each man is given his gift by the Spirit that he may make the most of it." "Behind all these gifts is the operation of the same Spirit, who distributes to each individual man, as he wills" (I Cor. 12:4, 7, 11, Phillips). What a mistake, then, to say that, since I can never be like Brother Paul or Sister Lydia, this experience is therefore not for me! For you—you with your personal qualities, peculiarities, idiosyncracies, and personality patterns both inherited and acquired—for you, the Spirit's baptism and indwelling will be perfectly adaptable and satisfying.

Many of us have sometime envied the privilege of the twelve disciples who might have joined Jesus on the sandy shore of Galilee for an evening's walk and private, earnest conversation. There, we have said, we could have shared our secret personal needs, and there learned His penetrating answers. But it was expedient for us that He went away in order that the Spirit might come to baptize and to indwell our hearts. When therefore the comforter comes, His personal ministry to each individual is totally adequate.

There remains one question. In the words of St. Paul, "Have ye received the Holy Ghost, since ye believed?"

TRUE VALUES

"A thing that is bought or sold has no value unless it contains that which cannot be bought or sold. Look for the Priceless Ingredient. The Priceless Ingredient of every product in the market place is the honor and integrity of him who makes it. Consider His Name before you buy."—*Journal of American Pharmaceutical Association.*

The Pastor as a Worker

By E. E. Wordsworth

CHRIST SAID of himself: "I am among you as he that serveth." Every pastor must have the servant's attitude and complex. No, he should not be called upon to use his car day by day as a taxicab for the entire congregation, nor should he be expected to be the lackey boy for everybody and for all occasions. There are inconsiderate people of his congregation who make thoughtless demands. This creates a problem. Wisdom and courtesy will help solve it.

The pastor must clearly differentiate between primary and secondary obligations. Having done so, it becomes his duty to attend to primary claims and responsibilities. He should not "leave the word of God, and serve tables," but remember "to give ourselves [himself] continually to prayer, and to the ministry of the word." Dr. Chalmers said, "A house going minister makes a church-going people." No amount of organization, no skill in creating and operating machinery, no manipulation of committees and boards, no publicity stunts and front-page advertising, no bulletins and newsheets are a substitute for this. Paul said, I "have taught you publicely, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:20-21).

Note Paul "taught" the people in his visitations. He did not waste his time in idle gossip or mere social intercourse. He instructed the people in the ways of righteousness. Follow Paul's example.

The visiting pastor acquires an education about the needs of humanity. Henry Ward Beecher, an omnivorous reader, said, "I study not so much books as MEN." Another great pastor said, "I never learned to preach until I visited among my people. The working man spoke of his difficulties to make ends meet, the dying man committed his children to me, the grandmother thanked me for my kindness in teaching her grandson in my Bible class. No part of my ministerial life is so rich in memories as these pastoral visitations." A preacher can learn from pallid lips, tear-stained faces, broken hearts, and frustrated lives what no homiletics and systematic theology will ever teach him. He will be a better preacher who is a faithful, diligent, and devout pastor.

There are special classes who need pastoral care. The sick and dying have prior claim. A depression of mind and body caused by sickness has special spiritual needs. A gentle touch, a tender voice of subdued prayer, a reading of a promise from the Word, and on proper occasions a sweet hymn of Christian faith, may

chase away the somber clouds, dispel the gloom, and bring back radiant sunlight and eternal hope. Spurgeon well said, "Be much at deathbeds; they are illuminated books."

The bereaved must be remembered. The death of a little child, a wife, a dear friend, a saintly mother, may be God's providence to open blinded eyes and drop the cord of love down from heaven to draw the wayward back to God. Gospel seed may be sown by the sympathetic pastor's hand, comforting words, and quiet prayers.

The aged must not be overlooked. A little attention, a few moments of Christian counsel, a devout prayer, and a warm handshake bring blessing to the shut-ins.

Do not forget the poor. Here is a very fruitful field of service for the minister. Jesus was especially anointed "to preach the gospel to the poor." And "The common people heard him gladly." Lincoln said, "God must have loved the common people, for He made so many of them." Wesley taught his helpers to visit the sick and afflicted and the poor as a matter of absolute necessity. They visited the colliers, potters, criminals, and the ragged rabble of men. William and Catherine Booth began their great work among the poorest of the poor in East End, London.

Remember also the young. Learn their faces and names. Find where they live and know their environment and their problems, tempta-

tions, and ambitions. They need proper guidance and spiritual help. The wise and understanding pastor can render great service here. Fifteen minutes alone with a young boy or girl in prayerful conversation may accomplish more in molding their loves than fifteen sermons on Sunday mornings. Beware of too much levity. Be serious and guide their feet in the way of righteousness.

The minister must by all means pay special attention to sinners. Christ said of His work, "I came not to call the righteous, but sinners to repentance." He was "a friend of publicans and sinners." That meant what we now mean by "thieves and harlots." Christ sought out the "devil's outcasts" and made saints of them. So must ministers do. They are not to visit sinners to talk chaffy, idle, frothy things—mere nothings—no—but somehow to fish for their souls. We must be "redeeming the time." I have just read of Brengle's habit of speaking to souls. A big, burly policeman sat in front of him in a streetcar. "God bless you today," he said. To a poorly clad man on a street corner he said, tapping him on the shoulder, "God bless you!" He spoke to an elevator boy, to a man on the train, to a stranger at the dinner table, to a man in the shop, and won many souls to Christ. "He that winneth souls is wise." Be about the Master's business. "The night cometh, when no man can work." Hasten, my brother, hasten.

Gleanings from the Greek New Testament

By Ralph Earle

Eph. 2:11-18

WITHOUT OR SEPARATE FROM?

PAUL WRITES that his gentile readers were once "without Christ" (K.J.V.), "separate from Christ" (A.R.V., N.E.B.), "separated from Christ" (R.S.V.), "outside Christ" (Moffatt), "apart from Christ" (Weymouth).

The word *choris* is properly an adverb, meaning "separately, apart." But in the New Testament (with the exception of John 20:7) it is used as a preposition—"separate from, apart from, without."¹ The King James translators adopted the weakest rendering, "without" (thirty-five out of thirty-nine times). "Apart from" fits better in most passages. Probably here the strongest meaning should be chosen—"separate [or separated] from."

ALIENS OR ALIENATED?

The Greek has the perfect passive participle of *apallotrioo*, "being in a state of alienation from." Arndt and Gingrich would translate it: "excluded from."² Because it is a verb form, "alienated from" (A.R.V., R.S.V.) is preferable to "aliens" (K.J.V., Berkeley).

COMMONWEALTH OR CITIZENSHIP?

Most English translations follow the King James Version in adopting "com-

monwealth." *The Berkeley Version* has "the right of Israel's citizenship."

The Greek word *politeia* has both meanings. In the New Testament it occurs only one other time, in Acts 22:28, where it clearly means "citizenship" (mistranslated "freedom" in K.J.V.). But does it have that sense here?

The word comes from *politeuo*, "to be a citizen," which is from *polites*, "a citizen," and in turn from *polis*, "a city." This is due to the fact that "politics" was first related to the Greek city-state. One was not a citizen of a country, but of a city, such as Athens or Sparta. These were independent and autonomous.

While *politeia* can mean both "commonwealth" and "citizenship" (or the rights of a citizen), Salmond correctly observes: "The first of these is most in harmony with the theocratic term *ton Israel*, and so is understood by most."³ Eadie comments: "The commonwealth of Israel is that government framed by God, in which religion and polity were so conjoined, that piety and loyalty were synonymous, and to fear God and honor the king were the same obligation."⁴

WITHOUT GOD OR ATHEISTS?

The Greek word is *atheoi* (only here in N.T.) and one is tempted to

translate, or rather transliterate, it, "atheists." But this temptation must be resisted. While it does mean "atheists in the original sense of being without God and also in the sense of hostility to God from failure to worship him,"⁵ yet Eadie is probably correct in objecting: "Not 'atheists' in the modern sense of the term, for they held some belief in a superior power."⁶

In classical Greek the word meant "slighting or denying the gods" (Plato), "godless, ungodly" (Pindar), or "abandoned by the gods" (Sophocles). But in the New Testament it means "without God, not knowing God."⁷

Cremér says there are two main meanings of the term. First it was used actively in the sense "godless, forgetful of God." In the second place it was used passively—"without divine help, forsaken by God, excluded from communion with God." The latter is its meaning here.⁸

Salmond writes: "The adjective *atheos*, which is never found in the Septuagint or in the Apocrypha, and only this one in the NT, in classical Greek means *impious* in the sense of denying or neglecting the gods of the State; but it is also used occasionally in the sense of knowing or worshipping no god, or in that of abandoned by God."⁹ He goes on to say: "Three renderings are possible here—ignorant of God, denying God, forsaken of God."¹⁰ While Ellicott and Meyer prefer the third, probably the first fits best here. Arndt and Gingrich note that the term is used in this place "without censure."¹¹

THE MIDDLE WALL OF PARTITION

The Greek is *to mesotoichon tou phragmou*; literally, "the middle wall of the fence"—"the fact of separation being emphasized in wall, and the instrument of separation in fence."¹²

The first noun is a rare one, occurring only here in the New Testament. Moulton and Milligan cite only one example from the papyri and one from an inscription.¹³ It is a compound of *mesos*, "middle," and *toichos*, "a wall." So it is translated literally here.

The second noun is from the verb *phrasso*, "fence in, stop, close." So it properly means "a fencing in."¹⁴ But in the New Testament it means a "fence" or "hedge." The latter is the K.J.V. translation in the other three places where the word occurs (Matt. 21:33; Mark 12:1; Luke 14:23). Eadie says: "*Phragmos* does not, however, signify 'partition;' it rather denotes inclosure."¹⁵ He concludes: "Any social usage, national peculiarity, or religious exclusiveness, which hedges round one race and shuts out all others from its fellowship may be called a 'middle wall of partition;' and such was the Mosaic law."¹⁶

LAW—COMMANDMENTS—ORDINANCES

These three words occur together in verse 15. The first is the most general and occurs about two hundred times in New Testament. The second is more specific, suggesting particulars, and is found some seventy times. The third, Greek *dogma*, occurs only five times. Three of these occurrences are in Luke's writings (Luke 2:1; Acts 16:4; 17:7), where the word is translated "decree." Paul uses it here and in Col. 2:14, in both of

¹A. T. Robertson, *Word Pictures*, IV, 526.

²Op. cit., p. 167.

³Abbott-Smith, op. cit., p. 11.

⁴Lexicon, p. 281.

⁵EGT, III, 292.

⁶Ibid.

⁷Op. cit., p. 20.

¹²Vincent, *Word Studies*, III, 378.

¹³VGT, p. 400.

¹⁴Abbott-Smith, op. cit., p. 473.

¹⁵Op. cit., p. 172.

¹⁶Ibid., p. 173.

¹Abbott-Smith, *Lexicon*, p. 486.
²Lexicon, p. 79.

³EGT, III, 292.
⁴Ephesians, p. 164.

which places it is rendered "ordinances" (K.J.V., A.R.V., R.S.V.). It may be translated "regulations" (Berkeley, N.E.B.).

Probably Weymouth shows best the relationship of these three words: He has: "The Law with its commandments, expressed, as they were, in definite decrees."

ACCESS OR INTRODUCTION?

The word *prosagoge* (v. 18), literally "a bringing to," is found three times in the New Testament (Rom. 5:2; Eph. 2:18; 3:12). Most trans-

lations have "access" (K.J.V., A.R.V., R.S.V., N.E.B., etc.). But Williams has "introduction." Eadie writes: "Prosagoge . . . is 'introduction,' entrance into the Divine presence—an allusion, according to some, to approach into the presence of a king by the medium of a *prosagogeus* (introducer); according to others, to the entrance of the priest into the presence of God . . . —not access secured but introduction enjoyed."¹⁷

¹⁷Op. cit., pp. 186-87.

Preachers' Meetin'

At preachers' meetin' thu other day
I heard thu su'printendent say,
'Now all yuh preachers listen here;
Yuh'd better toe thu mark this year,
'Cause it reflects upon me too,
Thu kinda work yuh fellas do;
And I intend tuh climb thu tree
Tuh gin'ril sup'rintendency.

"So git to work and git it done.
This bossin' job ain't any fun;
But since it's handed on tuh me,
We'll git things done, that yuh'll see.
Tuh sorta spur yuh, keep yuh fit,
The fella now who does thu most
Will win thu prize, and we can boast.

"Straighten ties and shine yur shoes;
Brush up on inter-nation news;
Clean yur car, clean yur suit,
Blow yur nose, and bear some fruit;
Brush yur teeth and comb yur hair;
An' don't fergit tuh say yur prayer."
What puzzles me thu livelong day,
It didn't usta be that way.

We usta feel thu call so strong,
We needed none tuh push along.
We usta in our job feel pride,
Like Christ his'self was at our side.
What's happened tuh us fellas now
That we can't hold thu gospel plow
Without contests tuh spur us on,
An' folks tuh yell, "Git on, git on?"

—R. W. COOPER

The Altar Service

(Continued from page 11)

When I went forward for the first time for pardon I had no idea of making any experiment. I was before a believer, or I never would have gone. I did not go there to inquire; I had been in that business in the services for several days. I felt in the depths of my being that it was a final and sacred step which if I took I must forever be the Lord's. It was the declaring act of my soul. It was the declaring place of my soul. Seventeen years later when I went as a child of God for the sanctification of my nature the issue was to have God do for me that which He alone could do. I did not even go there to consecrate.

I had done this before I went. I did not go there to inquire; my mind was fully and wholly made up and mentally I was satisfied. My heart wanted God in sanctifying power. I had very little need of talk from men. I needed more to hear from God. All men said to me was of little use. I went there to meet God, forever settle the whole business, and come away with the blessing. I needed the altar as the last resort. It furnished time and place for the final transaction. I needed just the final commitment it required. I needed the pressure of time and place it afforded. I was not disappointed, either.

Who Can Slay the Old Man?

James H. Whitworth*

YES, who can slay the old man of sin? Sometimes in desperation we try to force upon ourselves the suicide of the inner self. With trembling hands we lift the bitter hemlock to our lips and spill the fatal potion; or we nervously fumble for the trigger, only to misdirect our aim and blast a hole in nothing.

Certainly the inborn malefactor must die, but it takes a steadier hand than mine. Only the master skill of the Holy Spirit can perform this killing operation on the inner man. The Executioner of original sin stands close by, anxiously waiting permission to operate on our corrupt carnal nature. Faith, and faith alone, turns the job over to the Holy Spirit.

Yes, by all means I must do all that I can to eliminate unholy affections. I must put that last thing, my will, upon the altar, very true; but all my struggling falls far short of extinction. Human effort merely lays the foundation for faith in omnipotence. On the other hand, faith dissolves into useless presumption when not preceded by complete and total consecration. But while the two, consecration and faith, go together, faith remains the final key without which no execution is possible.

*Evangelist, Bloomington, Illinois.

Ten Commandments for Hospital Calling

By Wayne Welton*

THE ALERT and active pastor will find much of his ministry centered around the comforting and counseling of the members and friends of his congregation who are ill. Your role here will be different from that of a friend or neighbor in that you will be there in the capacity of a minister. The following suggestions are offered as helps to a more effective ministry to those who are ill.

1. Be faithful in calling on the sick member. An uplifting and regular visit will mean much to the morale of the patient. Don't make the patient feel like you have gone to a lot of trouble to visit him.

2. Make your visit brief. This is important to the welfare and recovery of the patient. It does not take much to tire an extremely ill person. Often it may take you longer to get to the hospital that it does to make the call. Don't let that discourage you. Your visit may do more for the patient than all the medicine he has received in the past twenty-four hours.

3. Be gentle. These two words seem almost superfluous. But an accidental bumping of the bed, or even a gentle handshake, may jar a post-operative patient and add to his discomfort. It is perfectly all right for you not to shake hands with the patient unless he offers his hand first.

4. Be sympathetic toward the patient. Most patients who are very ill

do not appreciate being told how well they look. Even though this may be done in a spirit of good will, the patient may get the idea that you do not appreciate the situation. On the other hand, do not be over-solicitous. There is a happy medium between anxiety and indifference toward the patient which is learned by experience.

5. Don't add to the patient's worries by bringing church or family troubles to him. When a person is on his back for very long, situations have a way of getting out of focus.

6. Don't compliment the patient on his pleasant view or air-conditioned comfort. The view can become pretty boring after a few days, and most patients would rather be working in midsummer heat than "enjoying" air-conditioned comfort in the most modern hospital in the land.

7. Never be shocked by what you might see or be told. A patient is not the same person you know when he was well. His illness may bring to light things he has long forgotten. Here is a good place for us to practice our ability to hold in strictest confidence what we see and hear.

8. God's Word is often the best help you can leave with a patient, either by quoting some promises or by reading a brief selection. A promise which has meant much to you or some mutual friend may become especially meaningful during the convalescence of the patient.

9. Don't forget to pray. Usually you will be expected to pray. Make it direct and patient-centered. It is perfectly in order for you to ask the patient what he would like for you to include in your prayer. His reply will give you a clue to his greatest concerns. In this way you will be able to minister to the needs of the patient better in the future.

10. Approach the patient as an ambassador of the Lord Jesus Christ. He

will not expect the impossible from you as his minister, and he will appreciate your helping him to better understand and accept his situation. Make your visit patient-centered, and then point him toward the Heavenly Father, who promises to be a very present help in trouble. A patient-centered hospital call which helps him toward a closer communion with God can be considered a successful fulfillment of your ministry.

When Should a Pastor Move?

(Continued from page 9)

uphold thee with the right hand of my righteousness."

When a pastor is able to hold steady in the midst of difficulties, it will tend to unite his people and strengthen them, so the problems can be solved and worked out. A pastor's steadiness is a great asset to the district superintendent.

And may I digress here to say something in the district superintendent's behalf. His shoulders may be broad and his patience seemingly without end; yet when the pastor is not giving himself to the solution of the problems within the local church, the situation is worsened for the district superintendent. Everybody concerned in trying times needs the pastor to hold steady in his own place.

Pastors will move! This is a certainty. But if we will remember that our call is to preach the unsearchable riches of Christ and to promote His kingdom, there will be less moving among Nazarene ministers.

A heart that is open to God must give itself for a needy world. Locked in our memory is that call to go out seeking the lost and dying, giving ourselves that many may come to know Him. What memory has locked away, we cannot forget, and it ever remains to drive us on for Christ and the Church. John Bunyan has expressed it well: "I have counted as if I had goodly buildings in the places where my spiritual children were born. My heart has been so wrapped up in this excellent work that I accounted myself more honored of God than if He had made me Emperor of all the earth, or the Lord of all the glory of the world, without it. He that converteth a sinner from the error of his ways doth save a soul from death; and they that be wise shall shine as the brightness of the firmament."

And finally, brethren, "Let us not be weary in well doing: for in due season we shall reap, if we faint not."

*Pastor, Noblesville, Indiana.

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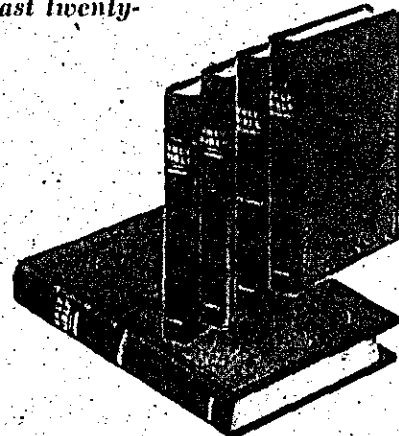
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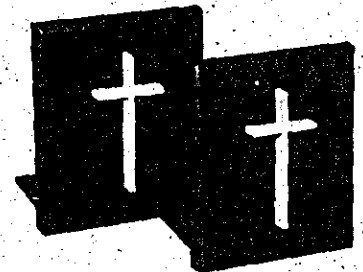
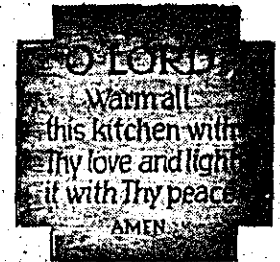
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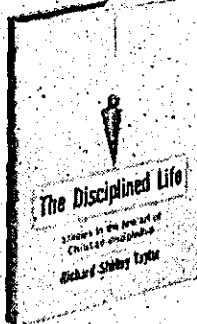


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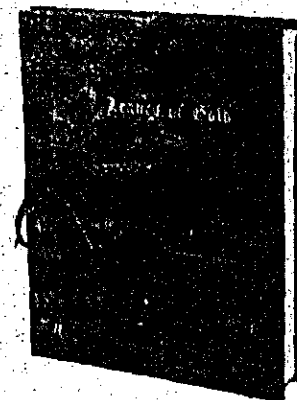
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Try Talking to Yourself

By Audrey J. Williamson

WHEN YOU TALK to yourself, what do you talk about?

Much fun is poked at people who talk to themselves. Especially women! Those who indulge the practice must bear the good-natured twitting of family and friends. We hear, “Getting absent-minded?” “Like conversing with a smart person, do you?” “Muttering to yourself, huh?”

However, should we not distinguish and make allowance for soliloquizers whose subject matter is worthy and uplifting? Paul in his letter to the Ephesians encourages “speaking to yourselves” if it be “in psalms and hymns and spiritual songs.”

Now probably Paul refers here to the communion of saints in the collective use of the songs and hymns of the Church. But may we preachers' wives not be guilty of wresting scripture and still take the suggestion for a very specific spiritual exercise? When we are busy at household tasks and occupied with our daily routine we may find inestimable profit in conversing or singing to ourselves in the language of the spiritual songs and the great hymns and the sublime poetry of the psalms.

As we pack the school lunches, we may be saying:

“Have Thine own way, Lord!
Have Thine own way!”

Thou art the Potter;
I am the clay.
Mold me and make me
After Thy will,
While I am waiting,
Yielded and still.*

As we clean up the kitchen, it may be:

“Though all the armies of evil combine;
They shall not prevail, for this Jesus is mine.”

While we get at the laundry, perhaps it is:

“Standing on promise ground,
I am so glad I this resting place found.
God's Word is sure, and I am secure,
Standing on promise ground.”

When we pause for a moment of meditation, it could well be,

“Sitting at the feet of Jesus,
Where can mortal be more blest?
Here I bring my cares and sorrows,
And, when weary, find sweet rest.”

In our full and excellent program of Christian education, we have left too little space for memorizing the lines and the tunes of the great old hymns. They are rich in theology as well as in spiritual uplift and blessing.

“Must I be carried to the skies,
On flow'ry beds of ease,

*By permission of Hope Publishing Company.

The Preacher's Magazine

While others fought to win the prize
And sailed through bloody seas?

“Sure, I must fight if I would reign;
Increase my courage, Lord.
I'll bear the toil, endure the pain,
Supported by Thy Word.”

This will put stamina into our sagging muscles and weakening spine! And meditation upon these words will stretch our souls to new spiritual capacities.

“A heart resigned, submissive,
meek,
My great Redeemer's throne,
Where only Christ is heard to speak,
Where Jesus reigns alone.

“Oh, for a lowly, contrite heart,
Believing, true, and clean,
Which neither life nor death can part
From Him that dwells within!

“A heart in ev'ry thought renewed,
And full of love divine;
Perfect, and right, and pure, and good—
A copy, Lord, of Thine!”

One of the prized books in my library is a leather-bound copy of the Scottish Psalter. It is inscribed, “A token of love and appreciation from Members and Friends of Parkhead Church, Glasgow, Scotland.”

It was these saintly Scots who first showed me how marvelously elevating can be the singing of the psalms.

“The Lord's my Shepherd; I'll not want. He makes me down to lie
In pastures green; He leadeth me the quiet waters by.

My soul He doth restore again; and me to walk doth make
Within the paths of righteousness, e'en for His own name's sake.
Yea, though I walk in death's dark vale, yet will I fear none ill;
For Thou art with me, and Thy rod and staff me comfort still.
My table Thou hast furnished in presence of my foes;
My head Thou dost with oil anoint, and my cup o'erflows.
Goodness and mercy all my life shall surely follow me;
And in God's house forevermore my dwelling place shall be.”

How beautiful—the twenty-third, and these portions of the one hundred thirty-ninth!

“O Lord, Thou hast me search'd and known. Thou know'st my sitting down,
And rising up; yea, all my thoughts afar to Thee are known.
My footsteps, and my lying down, thou compassest always;
Thou also most entirely art acquainted with all my ways.
How precious also are Thy thoughts, O gracious God, to me!
And in their sum how passing great and numberless they be!”

Speaking to ourselves thus in the exalted language of the psalms, hymns, and spiritual songs, we will make “melody” in our hearts “to the Lord.”

Through every resource our constant prayer should be:

“More about Jesus let me learn,
More of His holy will discern;
Spirit of God, my Teacher be,
Showing the things of Christ to me.”

Here is my nomination for

Doctor of Humanities*

By Oliver G. Wilson

AS I REMEMBER IT, some years ago a college was granted authority to confer the degree of doctor of humanities. Now I do not know all that is included in such a degree, but evidently it is conferred upon someone who has served humanity in a wide range of needs.

I would like to nominate my mother as a candidate for the degree of doctor of humanities. Here are some of her accomplishments:

She could stretch a dollar even in the days when it was a silver coin, and make it do tricks ten times more amazing than any magician.

She could supervise and control a family of seven giggling girls and eight rambunctious, headstrong boys six days a week, superintend a Sunday school on Sunday, and then serve a dinner fit for a king.

She could make a dress over three

*Wesleyan Methodist.

or four times, and each time it came out a new style. Think this is easy? Well, try it!

She could sew on a button while she made oatmeal; patch trousers while she put the baby to sleep; make a dozen loaves of bread while she supervised the laundry; counsel her husband, Samuel, while she laid the rod on her son, Oliver, and compel each to accept her decision as final.

She could settle a quarrel, teach a child to pray, tell a Bible story, send comfort in the form of a glass of jelly to a sorrowing neighbor, and consider it only a part of her day.

She could nurse a sick child back to health, speak words of cheer to a homesick college girl, and entertain a wagon load of distant relatives for a month, and make them feel welcome.

Will the candidate, Mrs. Jennie Wilson, please roll her wheel chair forward and receive her degree—doctor of humanities?

Ten Commandments*

(For a first-time mother)

By Dana Brookins

1. Thou shalt not forsake thy womanhood for motherhood, for the two are compatible and a comely woman is a comely mother. In short, thou shalt not let thyself go.
2. Thou shalt impress upon thyself that thy housework must slide a bit, for it is a wise mother who recognizes her strength's limitations. Pamper thyself with frequent rests.
3. Thou shalt bestow upon thy tiny one a multitude of loving sounds and pats, that he may be assured of his position in thy heart.
4. Recalling that no two babies are alike, thou shalt listen to well-meaning advice and then adhere to thine own judgment of what is right for Baby. When in doubt thou shalt consult thy doctor.
5. Thou shalt accustom thyself to early morning hunger demands, recognizing that these feeding moments when all about is soft stillness give thee golden time to draw closer to thy child.
6. Thou shalt guard thy wee one against thoughtless visitors who come bearing sniffles. Thou shalt deal with these visitors with kind firmness, explaining that Baby is susceptible to germ attacks.
7. Thou shalt not covet thy neighbor baby's five-month tooth, nor his agility in walking at ten months, nor his first loving shout of *Mama*, for thy child will have his own abilities.
8. Thou shalt not suffer thy husband to bear a cutoff nose because Baby receives more attention than he.
9. Thou shalt encourage thy husband to practice his fatherhood, for his arms, as thine, Baby needs. Teach him to feed, to dress, yea, even to bathe his child.
10. Thou shalt give thanks that where were two, now there are three, and the glory of thy parenthood shall shine forth from thy face, for, truly, thou art blest.

*Together, May, 1961, issue. Used by permission.

Qualities That Make a Good Preacher

By Lyle Prescott*

I wish to discuss the preaching of several Latin-American national preachers whom I have known in missionary work, from the viewpoint of the factors that make a good preacher on the foreign field. Naturally I shall present them under fictitious names. The Latins are by nature an expressive people and extended speech is no problem with them. Given a topic on which they feel strongly, they generally can hold forth for a good while with warmth and considerable interest. The task of the Bible Training School is to give them content of thought and refinement of delivery and, above all, to make sure they are soundly saved and sanctified.

(1) John came to us from a hospital where, near death, he found Christ. He was completely convinced of the reality of Christ and of his own religious experience. As he visited our services on occasional passes, he became convinced of his need of entire sanctification, and he clearly entered into this experience. While still in the hospital he read the Bible avidly and constantly. He had a retentive memory and able thinking apparatus, and by the time he entered Bible school he was the best read of all our students. His preaching was well saturated with scripture, but he needed guidance in building a well-correlated theological system. His delivery needed help, for it was charac-

terized by an excessive rapidity of speech, combined with an uneven flow of words. Partly unconscious of this defect and partly indifferent to its effect on his hearers, he never showed any marked improvement in delivery. Yet, due to integrity of character and soundness of thought, John was a valuable preacher on the field.

(2) Charles was short of stature and not very handsome but he dressed neatly and was always pleasant. He was of only average intelligence but he kept a steady Christian experience. Sure of his call to preach and possessed of a tender love for Christ, he was easily moved to tears. He was not eloquent, yet surprisingly persuasive. His preaching lacked picture, which is a common fault with Latin preaching, which tends to depend upon heaping up mountains of generalities and abstractions. Yet the common people listened carefully to Charles's preaching and were often moved by his intense earnestness.

(3) James was one of our older men. He came to us from another denomination and had enjoyed years of ministerial experience. He was short and portly and walked with considerable dignity. He carried this dignity into the pulpit and it seemed to lend him increased stature. He was saved from seeming pompous by a sly smile and a winning sense of humor. He was a hard worker, yet he knew his limitations and refused to take a preaching assignment that he felt he

could not handle. James would never be classed as a great preacher but he filled a place of importance on the district.

(4) Frank had been a businessman and had a family before he received a call to preach. His Bible school experience was limited, but his background of high school education greatly assisted him in independent Bible study. He had a good Christian experience and a sound comprehension of doctrine. His mental equipment was better than average and he spoke with assurance. He was sometimes accused of being too sure of himself, yet the quality of his work justified his statements, and nationals and missionaries alike came to depend upon his judgment. He was one of our most valuable pastors.

Frank enjoyed a good joke, but he never played in the pulpit. He was dead in earnest. He always had something worthwhile to say. His sermons had content; they were messages. His pulpit effectiveness depended more upon an eloquent use of the pause than upon fiery oratorical quality. He always started a sermon slowly, gaining speed and volume as he moved along. Some of the men roared all the way through their sermons, but not Frank. I think that very few of our preachers wondered why Frank was called upon on the "big" occasions.

(5) Esther was one of the brightest students in our Bible school—and one of the most humble. She was sure of her relation to God and sure of her call to preach. She never went to any service without first going out to the Bible school girls' prayer chapel to spend a good while in prayer. Her messages, though presented with a somewhat weak and raspy voice, were thought-provoking and carried the fragrance of a recent communion with God. She herself had paid a large

price to become a Christian and had known personal sacrifice. Esther was not afraid to challenge her people to sacrifice for Christ.

(6) Arthur was blessed with unusual mental keenness and he liked to study. He read even when he was not pressed to do so, and he remembered what he read. He had an effective manner of tying incidents of historical importance into his sermons to serve as illustrations. His messages were more picturesque than those of most of our preachers. He had a natural sense of climax in building up his sermon outlines. He enjoyed a comprehension of grammar and facility of speech that added much to his ministry.

As a summary of the helps available to a national preacher, aside from whatever background of formal schooling with which a preacher candidate comes to us, I should like to list six subjective factors and six objective factors that I consider important.

SUBJECTIVE FACTORS: (1) a good Christian experience, (2) a definite call, (3) above-average intelligence, (4) industry, (5) ability to get along with people, and (6) useful natural talents.

OBJECTIVE FACTORS: (1) Bible training school experience, (2) good preaching examples (as in conventions, assemblies, camp meetings, revival meetings), (3) preaching experience (including inspiring listeners), (4) self helps (as good study and reading books and appropriate magazines and, above all, a dedicated interest in continuous Bible study), (5) understanding missionary leaders able to give helpful guidance, and (6) criticism from fellow national workers and Bible school students (sometimes roughly given and hard to take, but generally close to the truth).

*Missionary, Virgin Islands.

In a day of evangelistic superficiality, it is well to know that revival does not come through wishful thinking or cheap methods. This article may shock you, but most certainly will be helpful and provocative.—
Editor.

Is Revival Coming?

By Dallas Baggett*

HAVE WE any real basis for believing that this dispensation may close with the "latter rains" of out-poured blessing? Is the foundation of faith sure in this respect? Can we sincerely hold out hope? Stated differently, would it not be a major victory for the forces of evil if the devil could inoculate God's people with a spirit of defeatism, even fatalism, regarding revival? And cause them sadly, but surely, to beat the drums of despair?

What say the Scriptures? In the mouth of two or three witnesses let every word be established.

Joel, in chapter 2, makes bold God's promise, "It shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and daughters shall prophesy . . . before the great and terrible day of the Lord come." True, Pentecost was a partial, but only partial, fulfillment of this prophecy. The finer and final application could only refer to the end time, "before the great and terrible day of the Lord." The context speaks for itself.

Daniel, in chapter 12, speaking of the last days, strongly seconds Joel's motion in these words, "Many shall be purified."

Zechariah, chapter 4, confirms and reminds that it is "not by might, nor by power, but by my spirit, saith the Lord of hosts."

If We Have Revival, Will It Save Civilization?

It won't.

Pentecost didn't save Jerusalem. But it did save souls. Paul didn't try to save the ship. He knew it was doomed. But he saved the people on it. Let us Christians exert every influence for good we can, certainly. Preserve society, if possible. But our chief task and hope are the salvation of souls.

Brand me the chairman of pessimists, if you will, but my personal belief is that civilization is doomed. The foundations are gone. Man cannot rebuild. Our generation doesn't have the faith, vision, or character to rebuild a Christian civilization.

Man will look for something to replace our dying civilization, seek a new order, and ultimately band together under a world dictator, called in the Scriptures the beast or Antichrist.

As we look upon a decaying world, we would expect to see God's people on their knees praying for revival, but, for many Christians, world crisis has meant less prayer. One thinks of Jesus' words, "Because in-

iquity shall abound, the love of many shall wax cold." While we might expect the opposite, how true it is that many are doing less for the Lord now than ever! We are today a study in contrasts: more laws, yet more lawlessness; more pleasures, yet more unhappiness; more knowledge, yet less wisdom; more tranquilizers, but less peace.

If We Don't Have Revival, Is There Any Hope Against the Power of the Devil?

None.

Satan is behind the unrest, sin, chaos, war in our world today. He is the enemy coming "in like a flood." He is at work in the Church, making members materialistic-minded, prayerless, and powerless. He introduces strife, discord, and division, as well as false teaching, wherever possible. Could it be that he has more power today because there is less praying among God's people? Certainly he is at work trying to wear down the saints. Behold what strange but powerful technique he uses:

He tells the unsaved they are safe, but he tells the saved they are lost. He says to the sinner, "You are going to heaven after all. Don't worry." (They're lulled to sleep in this false sense of security, so there is little or no fear of God before this generation.) But to the Christian, Satan says, "You'll never make it to heaven. You might as well quit trying."

One of his most potent weapons is doubt. He never sends doubt to drunkards; he saves it for the Christian. He can't get God's child to drink, so he sends him doubts and depressions. Another shrewd approach he uses is to get us to engage in excessive introspection. By this means we take our eyes off Christ and center them on ourselves. That's bad—sometimes fatal. Examine your

feelings long enough and you are sure to doubt. Still another device he delights to use is to flash unholy thoughts on the screen of your mind, then suggest you can't be saved or sanctified and have such thoughts. But they are not your thoughts. They come from the devil. They are his. Resist them in Jesus' name.

Is There a Light in the Valley?

There is.

Let us beware of defeatism. Satan was conquered at Calvary, once for all. He is still defeated to those who plead the Blood and appropriate the promises. When the enemy would come in like a flood, the Lord will raise up a standard against him. Christ, not Satan, triumphed at the Cross.

When the sun went down on that Good Friday afternoon, Jesus was dead. The drums of hell beat out a message that was wafted through unclaimed continents and unknown worlds until it reached and penetrated the long, endless corridors of that land called outer darkness . . . and the message said, "Jesus defeated."

But as the first rays of the rising sun broke across the craggy hills of old Jerusalem on that glad and first Easter morning, the symphony of life took up a new refrain whose sweet music reached beyond the last outpost of God's great universe, breaking open the seal of the tomb, rolling away the stone from the grave, and lulling to sleep the soldiers on watch. Those who first came to the empty tomb saw the folded graveclothes lying where once the body of our Lord lay . . . and they heard the refrain of heavenly harmony sounding out the good news, "Jesus defeated Satan and sin."

We can't fight Satan in our own power any more than we can slay a lion with a peashooter. When the

*District Superintendent, Kentucky District.

Russians took Berlin the frantic Nazis, lacking weapons, beat against the Russian tanks with their bare fists. How futile! But isn't that the way some of us are fighting the devil? Only the Spirit-filled Christian, clad in the whole armor of God, can overcome the enemy. We can't lift up the standard against him. But the Holy Spirit can, and will. That's why Paul reminded the Christians at Ephesus, and us today, that we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day."

The whole-armored man will stand, and conquer. The Spirit will be outpoured. It is He who convicts of sin, reveals Christ, applies the Blood, urges us to pray (then hastens to the throne, where He makes intercessions for us with groanings that cannot be uttered). He opens the Word of God to us. He precipitates revival. God's Word declares He will be poured out in these days, the last days. Therefore the true Christian and the Church can and will experience revival. It is already on, striking here

and there. Thank God for the heavenly harbinger.

Now, how about you? Just check your own experience. Was there ever a day when your heart was hungrier for more of God? You can't remember the time, can you, when you longed to move closer to God and go all out for Him than right now? We want Him. We want revival. Now who prompts those deep, indescribable desires in your soul? The Holy Spirit.

Conditions in the world will wax worse and worse. But the fire in the heart of the true Christian will burn brighter and brighter. Can't you testify with me that these are the best days, spiritually, we've ever lived? Days of answered prayer, victories won, souls saved, believers sanctified! AMEN.

Over the hilltops, down from the skies,

Coming from glory—lift up your eyes!

While we are watching and while we pray,

A mighty revival is sweeping this way.

I believe it to be the last and promised revival . . . and it is on in my heart.

We Need the Holy Ghost

(Continued from page 37)

Christian is able to witness effectively by this life apart from the indwelling Witness; no one is able to witness effectively by his lips apart from His anointing. This life of the Spirit-filled child of God is so Christlike, so beautiful, so holy, and so power-filled that others cannot but recognize that he belongs to Christ. The indwelling fullness of the Spirit imparts a dis-

tinguishing differentness to the child of God.

Every Christian must witness with his lips, but even apart from such a witness it is impossible for a Spirit-filled life to be hid. The Christian who can live and work with others without their realizing that he is different from them in his inner nature, and that he is Christ's, is obviously not filled with the Spirit. The Great Witness cannot be hid when He indwells us.

Is Ours

"The Sanctification of the Sepulchre"?

asks T. A. Hegre

AUGUSTINE did not believe that in this life one could be delivered and cleansed from all sin, and so he spoke of "the sanctification of the sepulchre." By these words he made plain that he believed that sin is not only moral but also physical. According to him, sin is lodged in the body.

Surely Augustine presented clearly the great truth of "justification by faith" (though he limited the possibility of this experience to "the elect" only). And at one time he also believed that *with* the help of God a man could live a holy life on earth. But after his arguments with Pelagius, he reversed his position and later declared that even with the help of God a man could *not* live a completely holy life. This reversal, of course, was because Pelagius held the opposite extreme and argued that a man could live a holy life *without* God's help. The fact is that both Augustine and Pelagius took an extreme position, and this removed them from the truth as it is in the Scriptures.

Most believers today follow Augustine and like him believe that entire sanctification is possible only through the agency of physical death. They believe that the grave is the only opportunity of being delivered. This idea would indicate that to them, too, sin is lodged in the body. If this were so and sanctification came through

death, then death would not be man's enemy. If the grave washed away our sins, it would be our best friend and not, as the Bible declares, our enemy. But the grave does not do anything about sin at all. The grave ends our mortality, but it does not change our character. For a believer, death is but the entering into a new and heavenly condition and abode. Death delivers the believer from mortality but not from sin. If our character is going to be changed, it has got to be changed now. That which delivers and cleanses from all sin is the death of Jesus Christ and the application of the benefits of His death on our behalf by faith.

In spite of the Apostle Paul's emphatic declaration that we *must* not and *cannot* continue in sin (Rom. 6:1), the majority of Christians today believe otherwise. Their favorite testimony is, "I'm only a sinner saved by grace." Then to substantiate their daily sinning, they refer to the statement where the Apostle Paul calls himself the chief of sinners—"Christ Jesus came into the world to save sinners; of whom I am chief"—I Tim. 1:15). But the Apostle Paul does not say that he is continuing in his sin. "Shall we continue in sin . . . ? God forbid" (Rom. 6:1-2). Paul refers to the past and says, "Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief" (I Tim. 1:13). The testi-

*Emmanuel, October-December, 1962. Used by permission.

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mony, "I'm only a sinner saved by grace," is acceptable if it implies that sin has ended. What if a person would say, "I'm only an adulterer saved by grace," or, "I'm a robber saved by grace," or, "I'm a liar saved by grace"? We would certainly insist that the adultery, the robbing, the lying end. Then that must also be the implication in saying, "I'm only a sinner saved by grace."

The Bible makes very plain that death is the consequence of Adam's sin. "By one man sin entered into the world, and death by sin" (Rom. 5:12). But the Bible does not locate sin itself in the body. Sin has a moral and spiritual quality, and God has made full provision for its forgiveness and cleansing of all sin now. Forgiveness and cleansing are through the blood and cross of Jesus Christ, our Saviour and Sanctifier. As far as the body is concerned, God has also made full provision in the resurrection.

We must keep in mind three of the things which happened at the Fall. First of all, man sinned and thus became guilty of a crime and subject to condemnation. Second, he became depraved in his nature. Third, his body became subject to corruption of man's nature. But Adam's body did not die immediately. The death of his body did not take place for hundreds of years. Judgment was delayed. That part of the consequence of sin which took place immediately can be restored immediately; but the judgment that came in a delayed manner (the dying body) will be restored in a delayed manner. Therefore, because of Calvary and when the conditions are met, a man may be forgiven, cleansed,

and morally renewed immediately. But until God's appointed time he has no right to expect the resurrection of the body. The resurrection belongs to the future. As far as the Fall affected the moral nature of man, that can be instantly restored. But (according to God's promise) as far as the body is concerned, that will be restored for the believer in the resurrection.

It is true that, since man is mortal, he has certain limitations, such as imperfect knowledge, being subject to pain and sickness, weakness, and finally physical death. But these factors have no moral weight or quality; they are not the cause of condemnation; on the other hand, sin—disobedience to God (whether it is an act, or an attitude, or a state of rebellion against God and His way)—has moral quality. It is sin and only sin which causes separation from God—spiritual death. Therefore God calls a sinner to repentance and faith, and to His promise of redemption through His own Son, Jesus Christ, who died for our sins.

Through the provision which God has made at Calvary man can be delivered, forgiven, cleansed, renewed, and restored. It is possible for man to walk in holiness and victory. The Apostle Paul calls it walking "in [or by] the Spirit" or "walking unto all pleasing." The Holy Spirit will not lead into sin, but He will protect the trusting soul and deliver such a one from dangerous paths and places. There is no "sanctification of the sepulchre." But there is present sanctification available by faith because of Calvary and Pentecost.

We Need the Holy Ghost*

WE ARE CONSTANTLY in danger of forgetting how utterly dependent we are upon the Holy Ghost, and we continually forget what a divine, all-comprehensive, and mighty ministry the Holy Spirit desires to have in us and through us. Man cannot live for God or work for God apart from the enabling grace of God as ministered to us through the Spirit. Yet there is constant danger, even for the most spiritual Christians, that we begin to rely upon past experiences of the working of God's grace and upon essentially human resources (whether upon the assistance of fellow Christians or Christian organizations, or upon such modern aids as literature or even gadgets). There is even a danger of the Christian relying upon his own Christian experience, maturity, or efforts. Again and again we need to be reminded that we need the Holy Ghost.

The Holy Spirit is so self-effacing in His ministry that often we fail to realize the strength and extent of His divine ministry. Contrary to the opinions of many, the major ministry of the Spirit is not in the realm of the amazing and the spectacular. The Holy Spirit does, indeed, perform from time to time such miracles of grace and power that man is amazed, convicted, or overwhelmed by the sense of God's presence and working. But the constant ministry of infilling,

anointing, empowering, building, and making fruitful is of even greater import. Without this we cannot live the life of the Spirit. When we limit the ministry by our heart's condition, attitudes, and inadequate response we remain weak, ineffectual, and largely fruitless. We need constantly to welcome, ask for, and submit ourselves to the gracious ministry of the Holy Spirit.

We need the Holy Spirit to enable us to live a life of victory and radiance. The Spirit-filled life is possible only as He fully indwells us. He can manifest His strength within us only as He completely fills us. Victory over temptation, strength to be what we ought to be, strength as our day (natural and normal to us) only as He is completely Lord of our lives! The lordship of the Spirit is very real and is always manifest in the transformation and empowering of life which it brings. We need this indwelling of the mighty God, this transforming lordship, this inner endowment, this indwelling Giver of life and fruit.

We need the Holy Spirit for the effective fulfillment of that ministry which God requires of every man, woman, boy, and girl who is born of God. Every Christian is called to be a witness; every Christian is called to a ministry of prayer. The Holy Ghost is the Great Witness. No

(Continued on page 34)

SERMON WORKSHOP

Supplied by Nelson G. Mink

My Mother

She carried me under her heart;
Loved me before I was born;
Took God's hand in hers and walked
through the Valley of Shadows that I
might live;
Bathed me when I was helpless;
Clothed me when I was naked;
Rocked me to sleep when I was weary;
Pillowed me on pillows softer than down,
and sang to me in the voice of an
angel;
Held my hand when I learned to walk;
Suffered with my sorrow;
Laughed with my joy;
Glowed with my triumph; and when I
kneelt at her side, and she taught my
lips to pray;
Was loyal when others failed;
Was true when tried by fire;
Was my friend when other friends were
gone;
Loved me when I was unlovely, and led
me into man's estate to walk trium-
phantly on the King's Highway and
play a manly part—
A Christian mother!

—Author Unknown

HER PARTNERSHIP

An unusual woman was being inter-
viewed by a reporter. Although a wid-
ow for years, she had reared six chil-
dren of her own and twelve adopted
children. In spite of her busy and use-
ful life, she was noted for her poise and
charm. The reporter asked how she
had managed.

"You see," she replied, "I am in part-
nership."

He then asked, "What kind of part-
nership?"

She replied: "One day, a long time
ago, I said, 'Lord, I'll do the work, and
You do the worrying,' and I haven't had
a worry since."—Selected.

Suppose the congregation you preach to
next Sunday morning had never heard
the gospel before. They are there, well
dressed, intelligent, expecting, waiting
to hear you; but just imagine that they
had never yet heard the story of Jesus
and His love. What would you say?
Where would you begin? I told my
congregation recently that I was going
to imagine that they were now hearing
the gospel story for the first time, and
proceeded as follows: The text was
John 3:16.

If you had never heard the gospel be-
fore, I'd want first, to

I. TALK ABOUT THE LOVE OF GOD.

It was a love too great to remain in
heaven.

This love found expression in the
sweetest Gift any love could ever be-
stow.

This love prompted the greatest sacri-
fice the universe has ever known.

This love when known and experi-
enced makes wonderful changes in
people's lives.

II. SECOND, I'D WANT TO TELL THE STORY OF JESUS AS SIMPLY AS I COULD.

I would tell of the "ivory palaces" He
left to come to a "world of woe."

I'd tell of that first Christmas night in
the long ago.

I'd tell how Jesus went about among
the people "doing good."

I'd tell also what happened to Him
on His last trip to Jerusalem: the plot,
the betrayal, the arrest, the mockery,
the bloody sweat, and finally the scene
on Golgotha.

I'd tell also that there was a wonder-
ful Easter morning and of His triumph
over death.

III. NEXT, I'D TRY TO TELL THE SIMPLE STORY OF OUR SALVATION.

It would be easy to tell people we were
all sinners.

Then I would tell how we could con-
fess our sins to this Jesus who died for
us, and be forgiven of all the wrongs we
had done.

I would want to say that, no matter
how big a sinner anyone was, he or she
could be changed and converted in five
minutes' time or less.

I would want to give examples of
how people have been saved.

I would tell of Mary Magdalene, and
how she was delivered.

I would want to tell of the dying thief,
saved by such a simple prayer.

I would go on and tell of modern cases
too; of Charlotte Elliott and "Just As I
Am," of John Newton and "Amazing
Grace," of Lew Wallace, the infidel con-
verted, and his testimony in *Ben Hur*,
of Jerry McAuley and the wonderful
change in his life; and too, I would give
my own experience.

IN CONCLUSION

I would tell the people that, even
though this is the first time they have
heard this wonderful story, there is no
need to put off or wait until some other
time, but they can come right now as
we sing a beautiful song, and they can
find this same peace that Jesus gives.

PREACHER QUILTS FOOTBALL

Our pastor announces that he has quit
going to football games because of the
following reasons:

1. Every time I went to the game
someone always asked for money!

2. Although I went to games quite
often, no one ever spoke to me.

3. I was a good fan, but the team
manager never called on me.

4. The seats are too hard.

5. The referee said things I did not
agree with.

6. I suspected I was sitting with peo-
ple who were hypocrites. They seemed
more interested in *soda pop* and *pop-
corn* than the game.

7. I am not about to sit two or three
hours during all those time-outs and de-
lays, and then get out so late.

8. The band always plays the same
tunes, or else tunes I have never heard
before.

9. The game always comes at the very
time I have a trip planned, or must visit
Grandma, or "catch up a little on my
sleep." And besides, I was forced to
attend games by my parents when I
was growing up.

10. My money is all my own—no one
is going to tell me how much to pledge
before I can sit down in the bleachers.

11. All a lot of people go for is to see
what somebody else is wearing, and be-
sides, many people are dressed better
than me.

12. Someone got excited over the
game and shouted right in my ear.

13. Since buying a book on football,
I stay at home and read it, or watch
the game on TV.—*Dallas First Church
Newsletter.*

BITS OF WISDOM GATHERED FROM HERE AND THERE:

ADVICE—"Advice is like snow; the softer
it falls, the longer it dwells upon, the
deeper it sinks into the mind."—*Uplift.*

CHANGE—Charles Kettering tells a good
story in illustrating our resistance to
change and new ideas.

Some farmers were discussing the
proposed thirteen-month calendar.

"I wouldn't want it," one said who
was hearing the proposal for the first
time. "I don't have enough fodder to
last it out."—from the *Philosopher.*

CHARACTER—"Character isn't built on
ease, success, a million dollars, or a
happy life. Mainly through pain, sor-
row, and adversity are the bricks fash-
ioned which can erect an enduring edi-
fice."—FAITH BALDWIN.

HAPPINESS—Happiness has little to do
with age, circumstances, health, wealth,
learning, or status. It follows as you
become a part of life's solution rather
than its problem.—ROY C. McLAIN.

VIEWPOINT

The story is told of a woman tourist
arriving at Taos, New Mexico, and find-
ing herself in a hotel room with a huge

picture window overlooking a beautiful mountain.

She turned to her husband and said: "It would be a nice view, but I can't see the scenery because that big mountain is in the way."—WALTER TROHAN.

HONESTY—A young lad knocked on the door of a woman's house and asked her if she would like to buy some of the berries he had picked. She said, "Yes, and I'll take your pail in the kitchen and measure out two quarts."

The boy stood outside and played with the dog. "Why don't you come in and see that I measure your berries right?" the woman inquired. "How do you know that I may not cheat you?"

"I am not afraid," the lad replied, "for you would get the worst of it."

"Get the worst of it," replied the woman, "what do you mean by that?"

"Why, Madam," said the boy, "I would only lose the berries; you would make yourself a thief."—*General Features Corporation.*

HOW ONE PASTOR SAID "GOOD-BY" TO HIS PARISH

Milo L. Arnold, as he concluded his pastorate at Moses Lake, Washington, had this article in his midweek paper:

"MY DEAR PEOPLE: For the past five and one-half years this page has been sort of a back-yard fence over which we have visited about many things. Today I want to give the space to another very important person—the man who will shortly be your pastor. I am writing this before I know who he will be, but knowing he will be a very personal friend of mine, a man called of God, elected by you, and highly esteemed by us all.

"You and I now enjoy a friendship and understanding resulting from the years of fellowship in Christian living and working together. He will come to you as a stranger. He will seem very different from me because our personal differences will be magnified by the difference in your acquaintance with us. If you are inclined to make any com-

parisons, please give him the benefit of five and one-half years of living among you before you do the comparing.

"He will do his work in ways he has found most suited to his training and ability. You have given me that privilege, and you will grant it readily to him. Since you are accustomed to my ways, his may seem unusual; but don't forget that at the first mine seemed unusual too. Help him to do his tasks in his way as you have helped me do things my way. It will be but a very short time until you will feel utterly at home with him, and from the start you will enjoy his rich ministry in the setting of warm Christian friendships. He will be the kind of man you will enjoy knowing better and better.

"Your enjoyment of his ministry will be enriched by your own readiness to share your lives with him. Don't wait for him to do all of the getting acquainted. Remember, he must get acquainted with an entire new community, while you need only become acquainted with him and his family. Every one of you must draw him into the intimate circle of fellowship which characterizes the church and community.

"Please don't quote me to him, nor tell him how I used to do things. Don't talk about my virtues in such a way as to make him feel like a second choice, nor talk about my faults in a way which will make him feel that you are difficult to work with. Just relax and treat him as the wonderful, new Christian friend that he wants to really be. Treat him also as a very personal friend and brother minister of mine.

"When he has lived among you, laughing and weeping with you for a few years, you'll really appreciate him more and more. Then you'll discover that he was able to give you something fine from his own life which you could have gotten from no other. You'll love him from the start and keep loving him more and more as long as he is your pastor.

"Anything I may have been able to give you has been made possible by the way in which you have opened your lives to me and co-operated with me in the work we have done together. In

deep appreciation for this I ask you, as a very personal request, that you give him no less; rather give him more if it is possible. Extend to him the confidence and faith you have vouchsafed to me. Pray for him as you have prayed for me. Share with him your burdens and aspirations; the joys and sorrows of your lives as you have shared them with me, and you will be mutually enriched.

"Soon Mrs. Arnold and I will immerse ourselves in a strange church and community, and to it we intend to give our entire resources. We will be better people as we go because of what you have given us of yourselves while we were, by the providence of God, in your midst. You have helped us to love God and people more and more.

"Extend your hands warmly to the man of God who comes to give a portion of his precious lifetime to you. He will love you and will very soon be "affectionately, your pastor." I will always be your indebted friend, and cherish the chance today to be,

"Affectionately, your pastor,

"MILO L. ARNOLD."

THE LOCOMOTIVE ENGINEER'S TESTIMONY

"Number 6 was twenty-five minutes late out of Scranton one day. I stepped into the cab and prayed, "Lord, help me bring her in on time."

It was a stiff climb up the Pocono Mountains for the first part of the trip, and it seemed it was never so steep as this time when we were late. I couldn't gain a second, but after we dipped over the summit, things began to break just right for me. We almost flew down the mountain. The air was clear and I just held her steady and let her go. At last the old train shed of Hoboken loomed ahead, and as we pulled under the edge of it, I looked at my watch, and we were just on the dot.

"As I stood wiping the sweat off my face, there was a tap of a cane on the outside of my cab, and when I looked out, there stood the president of the road, all smiles, and he said to me, "A good run, sir! A very good run!"

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"That meant more to me than anything that could have happened to me in this world. But, Brother, when I make my last run and pull into the Great Terminal of the New Jerusalem, if I can just hear Him say, 'A good run, sir! A very good run!' toil and struggle down here won't matter any more at all."

—Anon.

GOD AND PARATROOPERS

Mrs. Grady Cantrell, pastor's wife from Modesto, California, First Church, was asked if she was greatly troubled about her son who is a paratrooper. She replied, "Not at all." She commented, "When I first learned that he was to make his first jump, I went to the Lord in earnest prayer. While on my knees, God gave me this promise: *The eternal God is thy refuge, and underneath are the everlasting arms* (Deut. 33:27). Since then, I have not been afraid."

SHORT TAKE ON "RIGHTEOUS ANGER"

"There is such a thing as righteous indignation. Jesus had it when He "looked around on them with anger, being grieved for the hardness of their hearts" (Mark 3:5). This was an anger at what was happening to someone else and not personal pique at something that was happening to Him. It had grief in it—"being grieved"—at what was happening to another. When our anger has a grief in it at what is happening to someone else, and not a gripe in it at what is happening to us, then the anger is right and righteous.

"But even so, don't keep it too long in the heart. It will fester. But if you are to be angry and sin not, then you must be angry only at sin. However, even this kind of anger must not be kept overnight. "Let not the sun go down upon your wrath." For even a righteous indignation can eat away the love side of your life and leave you righteously cantankerous, an unlovely person."

—E. STANLEY JONES

SERMON STARTERS

Mother's Day Materials

THEME: MOTHER'S DAY, 1963.

TEXT: *When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded in thee also (II Tim. 1:5).*

- I. HANNA: A Lesson in Devotion to God and the Home
- II. NAOMI: A Lesson of a Good Mother-in-Law.
- III. LOIS: Lessons of a Good Grandmother

THEME: THE STORY OF FIVE MARYS.

- I. MARY, THE MOTHER OF JESUS: Luke 1:49
Submissive, meek, confident, faithful, devoted.
- II. MARY MAGDALENE
Probably a widow. Indicated she had wealth; helped "minister of her substance."
- III. MARY OF BETHANY: Luke 10:39
Three times at Jesus' feet: Luke 10:39, when she heard his words John 11:32, *If thou hadst been here*
John 12:3, *Then took Mary a pound of spikenard . . .*
- IV. MARY, MOTHER OF JESUS
Present at Crucifixion. Helped spread good news.
- V. MARY, MOTHER OF JOHN MARK
This home, a gathering place for the saints. Easy to imagine the good influence radiating therefrom.
- VI. MARY, A ROMAN DISCIPLE
Greet Mary, who bestowed much labour upon us (Rom. 16:6).

THEME: SPIRITUAL OBJECTIVES THAT WILL MAKE US A NEW TESTAMENT HOLINESS CHURCH

- I. LET'S PRAY UNTIL THE UNUSUAL HAPPENS. (Note Acts 4; 5; 6.)
- II. LET US PRAY UNTIL PENTECOST IS REPEATED IN OUR CHURCH.
- III. LET US PRAY UNTIL GOD BECOMES MORE PROMINENT IN OUR MIDST.
- IV. LET'S PRAY UNTIL A SPIRITUAL ATMOSPHERE PREVAILS.
- V. LET'S PRAY UNTIL THE CHURCH HERE MAKES NEW HISTORY.
- VI. LET US PRAY UNTIL A MIGHTY REVIVAL SWEEPS OVER US.
- VII. LET US PRAY UNTIL WE "GET THE GLORY DOWN."

THEME: WHEN GOD BEGINS HIS COUNT-DOWN

TEXT: *And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth for ever and ever . . . that there should be time no longer (Rev. 10:5-6).*
Conditions I'd want to obtain in my life if I were only ten seconds away from eternity:

- I. I WOULD WANT TO KNOW THAT THERE WAS NO CONDEMNATION FOR ANYTHING IN MY LIFE.
Some never stay very far ahead of the sheriff.
- II. I'D WANT TO KNOW THAT ALL MY VOWS TO GOD WERE PAID (Psalms 116).
- III. I'D WANT TO KNOW THAT MY SOUL WAS WASHED WHITE IN THE BLOOD, AND THAT PERFECT LOVE WAS GIVING ME JUDGMENT DAY BOLDNESS.
- IV. I'D WANT TO KNOW THAT I HAD NOT LED ANYONE ASTRAY.
Paul said in II Cor. 7:2, *Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.*
- V. LASTLY, I'D WANT TO KNOW THAT I HAD SOME SHEAVES TO LAY AT THE MASTER'S FEET.

PREACHING PROGRAM

Christian Sanctification

SCRIPTURE: I Thess. 1:1-10; 2:13-14; 3:10-13; 4:3-8; 5:15-24

TEXT: "The God of peace, himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. Faithful is he that calleth you, who will also do it" (I Thess. 5:23-24, A.R.V.).

INTRODUCTION: Note the passages preceding the text in this Epistle, which clearly indicate the radical conversion of these Thessalonian Christians and their continuance in the grace of Christ, especially I Thess. 1:3, 9-10, and then 3:13, which verses indicate that, though they were converted, they required yet to be sanctified wholly.

ANALYSIS:

- I. CHRISTIAN SANCTIFICATION IS A GOD-WROUGHT EXPERIENCE: "The very God of peace sanctify you wholly" (v. 23a).
 - A. Sanctification experientially is the work of God in the soul of the fully consecrated believer: "The very God . . . [himself] sanctify you wholly."
 1. The carnal disposition disturbs and divides the affections and loyalties of the believer (see Rom. 8:5-13).
 2. God sent Christ to make peace in man's soul through the blood of His cross (see Col. 1:20).
 3. Christ prayed for the unity (peace) of His disciples through their sanctification (see John 17:17 and 11b).
 - C. Experiential sanctification is a complete work: "The very God of peace, sanctify you wholly."
 1. Sanctification destroys the disease germs of the inner sinful nature (see Ps. 51:2, 7).
 2. Sanctification heals the sin-

diseased soul of man (see Ps. 51:10).

3. Sanctification restores the believer's soul to a spiritual and moral health and wholeness, "wholly" (John 17:17, 22-23).

II. CHRISTIAN SANCTIFICATION IS A PRACTICAL EXPERIENCE: ". . . may your spirit and soul and body be preserved entire, without blame at [until—A.V.] the coming of our Lord Jesus Christ" (see Eph. 1:13-14; 4:30).

A. Sanctification preserves the believer in his justified relationship with God through the Holy Spirit. "Of the three here mentioned [spirit, soul, and body], only the last two are the natural constituent parts of man. The first is adventitious [that is, something added from without], and the supernatural gift of God, to be found in Christians only" (John Wesley, *Explanatory Notes upon the New Testament*, p. 763).

B. Sanctification integrates and preserves the believer's personality or soul: "may your . . . soul be preserved."

C. Sanctification integrates and preserves the believer's body in relation to his personality and God's Holy Spirit: "may your . . . body be preserved" (see I Thess. 3:4-7 and Rom. 6:11-14).

D. Sanctification is progressive and continuous: "at [until—A.V.] the coming of our Lord Jesus Christ."

III. CHRISTIAN SANCTIFICATION IS A DIVINELY ASSURED EXPERIENCE: "Faithful is he that calleth you, who also will do it."

A. This assurance is based upon God's call of the believer to holiness (see Rom. 1:6-7 and I Thess. 4:7).

B. This assurance is based upon God's purpose for the sanctification of the believer (II Thess. 2:13-14 and I Thess. 4:3).

C. This assurance is based upon Christ's provisions of sanctification for the believer (see Heb. 13:12).

—CHARLES W. CARTER
Professor, Taylor University

The Defeat of Death

SCRIPTURE: I Cor. 15; Matt. 28:1-20

TEXT: I Cor. 15:55

INTRODUCTION:

Death has always presented a distasteful picture. Death was the sentence because of sin. That has never been rescinded except through the blood of Christ.

- A. The sting of spiritual death to Adam and Eve
- B. The sting of natural death
 1. David's son, your loved ones, etc.
 2. Lazarus

I. THE DEFEAT OF DEATH TESTIFIED TO BY THE EMPTY TOMB

- A. Other religions point to the resting place of their founder. Not so with Christianity. We point out the fact that He is not here, for He is risen. In the cemetery you find epitaphs reading, "Here lies . . ." Not so with Jesus.
- B. It would be impossible to find a situation that could be improved by the absence of Jesus in our lives, but here His very absence proved that He was victorious.

II. THE DEFEAT OF DEATH TESTIFIED TO BY THE ANGELS AND OTHERS

- A. The angel said, "He is not here: for he is risen, as he said."
- B. The Defeat of Death Testified to by over five hundred of His disciples who saw Him after His resurrection.

III. THE DEFEAT TESTIFIED TO BY MILLIONS DOWN THROUGH THE CENTURIES

- A. The command of the angel is still good, "Go quickly and tell . . ."

B. The message has been told millions of times over, and is being repeated this morning in thousands of churches.

C. Everyone that is interested is urged to "go quickly, and tell . . ." Tell it everywhere you go.

—WILLIAM C. SUMMERS
Washington, D.C.

We Need a Revival

TEXT: II Chron. 7:14

I. WE NEED A REVIVAL OF CONCERN.

- A. Real concern will bring spiritual revival.
- B. Real concern will bring nights of burdened prayer.
- C. Real concern for souls will cause one to walk in obedience to God.

II. WE NEED A REVIVAL OF HABITS.

- A. Private and family devotions.
- B. Sabbath observance.
- C. Church attendance.

III. WE NEED A REVIVAL OF DEEP SPIRITUALITY.

- A. Not outward conformity alone, but inward purity.
- B. An atmosphere in the church that is conducive to growth in grace.
- C. The presence of the Holy Spirit manifested in our services.

CONCLUSION: We can have a revival if we are willing to pay the price.

—WILLIAM C. SUMMERS

The Gospel of Jesus Christ

SCRIPTURE: Acts 15:1-21

TEXT: Acts 15:21

INTRODUCTION:

The gospel of Jesus is not mentioned in this text but certainly is implied.

I. THE GOSPEL OF JESUS IS THE GOSPEL OF GOD.

- A. Jesus and God are one, "and the Word [Jesus] was God."
- B. The Trinity is the one in three. It is never understood.

II. THE GOSPEL OF JESUS IS THE GOSPEL OF SALVATION

- A. The real test of religion is whether it saves from sin or not. "There is none other."
- B. It makes one a new creature (II Cor. 5:17).
- C. Paul proclaimed a saving gospel. *It is the power of God unto salvation (Rom. 1:16).*

III. THE GOSPEL OF JESUS IS A RADICAL GOSPEL.

- A. It deals with the inner man.
- B. It was a radical departure from Judaism.
- C. It is not a religion of good works.

—WILLIAM C. SUMMERS

The Divine Plan for Purity

SCRIPTURE: John 17

TEXT: John 17:17, *Sanctify them through thy truth: thy word is truth.*

INTRODUCTION:

Bear in mind that Jesus was already in the shadow of the Cross. A dying man doesn't speak of trivialities. He speaks only of that which is close to his heart, that which has deep meaning to him.

In order to understand the plan for purity we will have to consider the facts in other Scriptures not included in the reading. First of all, let us notice that Pentecost has a personal application for our lives. And that:

I. PENTECOST WAS THE INITIAL GIFT OF THE HOLY SPIRIT.

- A. The gift of the Spirit at Pentecost was given to no one except the followers of Christ.
 1. And not to all of them—only those present.
 2. They tarried for the blessing as Jesus instructed them to do just before He left them.
 1. They were of one accord, searching their hearts and praying.
 3. They were empowered by the gift of the Spirit. They were

able to do many things in the name of Christ.

II. A PARALLEL TO THIS MUST BE EXPERIENCED BY EVERY BELIEVER.

- A. The prayer of Jesus clearly asserts this. "Sanctify them through thy truth: thy word is truth."
- B. The Samaritan revival clearly teaches the same.
- C. The experience of the disciples at Ephesus was the same.
- D. The teaching of Paul (Rom. 12:1-2).
- E. *Jas. 1:8, A double minded man is unstable in all his ways. In 4:8 he says, Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.*

III. THE INSTRUMENT OF SANCTIFICATION.

- A. *Thy word is truth, Jesus said. I am the way, the truth, and the life.*
- B. The Word cannot sanctify in any magical sense.
 1. "Chapter and Verse" in Jerry McAuley's Mission.
- C. The Word is simply the instrument or the channel. *Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.*
- D. The Word of God sanctifies by enlightening our minds.
 1. It teaches in precept and prayer.
- E. The Bible sanctifies by inspiring our faith to believe what God has said. We can become Christlike only by a determined effort to delve deep into Sacred Writ and to walk in the light of all we find there.
 1. D. L. Moody—sanctified on the street of New York City.
 2. "Uncle Bud" Robinson—his trouble with the mules.
 3. R. A. Torrey—"I cannot take another step in Christian service until I know I am

baptized with the Holy Ghost."

4. A man and a Smith—"But the hunger went on, and when I read, 'Rejoice when men persecute you,' I felt that that was not my experience; there was a feeling of retaliation."

—WILLIAM C. SUMMERS

The Consequences of Backsliding

SCRIPTURE READING: Jer. 42:19-22

God's prophet was sent to warn His people against the seriousness of backsliding and disobedience. If the people would have obeyed God, He said He would prosper them abundantly. But any act of disobedience on the part of the people would lead to tragic results. If they would return to Egypt, it would mean bondage and all that it entails.

Consider the import of this message by observing how:

I. A BACKSLIDER'S REBELLIOUSNESS IS MASTERED BY SATAN.

- A. He knows that God frowns on willful sin.
- B. He has knowledge of God's disapproval of unequal yokes.
- C. He is not ignorant of God's hatred towards divided affections.

1. For such would ultimately forfeit all that is good and wholesome.

- a. It would ruin one's reputation. Ill.: Prodigal.
- b. It would destroy one's character. Ill.: Judas.
- c. It would cause one to lose his virtue. Ill.: Mary Magdalene.

II. A BACKSLIDER'S RETRIBUTION IS METED OUT BY GOD:

- A. The table laden with sinful pleasures can never satisfy a hungry soul.
- B. The timeless wanderings of a backslider would only drive one to endless despair.

1. He would be driven to insanity by his fears and horrors when the judgments of God began to fall.

III. A BACKSLIDER'S RETURN IS MARSHALEP BY THE HOLY SPIRIT.

- A. By the medium of God's Word. "Thus saith the Lord."
- B. By the means of God's providence. Famine, pestilence, wars, etc.
- C. By the measureless mercies of God. "From everlasting to everlasting."

CONCLUSION:

Let us heed any warning that would come from God, and thus avoid any pitfalls that the devil may lead us into. Only by the grace of God can we hold fast to the marvelous promises He made to us—a blessing if you obey the commandments of the Lord your God.

—HENRY T. BEYER, JR.
Baton Rouge, La.

Theme: The Ways in Which I Want to Know Jesus

TEXT: *That I may know him* (Phil. 3:10).

- I. First, I would realize He knows all about me.
- II. Second, I want to know Him in the full pardon of all my sins. (Ps. 103:3).
- III. Next, I want to know Him in the assurance that I have met all His conditions (I John 5:14-15).
- IV. Then, I want to know Him in that holiness "without which no man shall see the Lord" (Heb. 12:14). If this is the passport, I want to be sure I have it.
- V. I then want to so know Him that I will have "boldness in the day of judgment."
- VI. I want to know Him so well, that I can feel assured of a glorious and happy future.
- VII. I then want to so know Him that He appears more beautiful than all other attractions.

BOOK BRIEFS

THE FAMILY IN CHRISTIAN PERSPECTIVE

C. W. Scudder (Broadman, 168 pages, cloth, \$3.50)

There most certainly is not a dearth of books dealing with the family and its related problems, and these have come in all sizes and with a variety of approaches to marriage and the home.

In *The Family in Christian Perspective* we have one of the most acceptable, most searching and exhaustive studies from a Christian point of view that this book reviewer has seen in some time. There are eight chapters, starting out with the theological presuppositions upon which the Christian home is built, then discussing sex and marriage, responsible parenthood, family relations, provisions for the elderly, ruptured family relations, the church and the home.

You will not have read far until you will discover that the author is a man of wide research in the field of family relationships and the book is thoroughly saturated with carefully documented research material. It is the kind of book that a pastor could well have on hand to use in counseling young couples who are looking toward marriage.

HISTORICAL ATLAS OF RELIGION IN AMERICA

Edwin Scott-Gaustad (Harper & Rowe, 180 pages, cloth, \$8.95)

Here is something decidedly worthwhile—a library item—for any church. It should be available to both preacher and laity. It is a substantial and worthy supplement to whatever historical books any church may have available in library use. It is a classic, illustrated story of religion in America, from the days of the Pilgrim fathers until the 1960's. The narrative material is carefully factual, but the illustrative material with numerous charts and crafts gives it almost overwhelming value.

There are 129 illustrations, maps, sketches, and charts. These point out items of religious significance—such as the spread of denominational groups, distribution of Negro population, Jewish population, and even the location of the various Indian reservations.

The Church of the Nazarene is given a fair, objective story and a map showing the distribution of churches. Included in the book is a map of the United States—showing every county and the denominational majority in each. In some instances the statistics for the denominations come only as far as 1950, but here is a solid and substantial library item.

EXPOSITORY SERMONS ON REVELATION

W. A. Criswell (Zondervan, 184 pages, cloth, \$2.50)

This volume comprises fifteen expository sermons, all of them preached from the first chapter of Revelation. Needless to say, these are concentrated studies on a very narrow portion of scripture. It will prove helpful in showing a minister the way to get a great deal out of a small portion of God's Word.

These sermons are carefully evangelical and Christ-honoring.

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William W. Barclay (Abingdon, 128 pages, cloth, \$2.00)

This is another splendid word study book from the pen of this Scottish scholar. In *Flesh and Spirit* a careful examination is given to Gal. 5:19-23, in which there is a detailed study of the words *flesh* and *spirit*. As always, with Barclay you look for careful scholarship, but he does have liberal tendencies that must be noted with discrimination. For those who have used and enjoyed his previous books of word studies, this will be a decidedly profitable addition.

THE KING OF THE EARTH

Eric Sauer (Eerdman's, 256 pages, cloth, \$3.95)

Many of you acquainted yourself with this distinguished German author through his previous books, *The Dawn of World Redemption*, *The Triumph of the Crucified*, *From Eternity to Eternity*, and *In the Arena of Faith*.

The author has given us a wide sweep in theological writing. His book *From Eternity to Eternity* was a study of the purposes of God. *The Dawn of World Redemption* was a survey of the history of salvation in the Old Testament. *The Triumph of the Crucified* was a survey of the history of salvation in the New Testament. *The King of the Earth* completes the writings of this prolific German author, for death has stilled his pen. In this volume he gives us the study of man—from the viewpoint of both the Bible and science.

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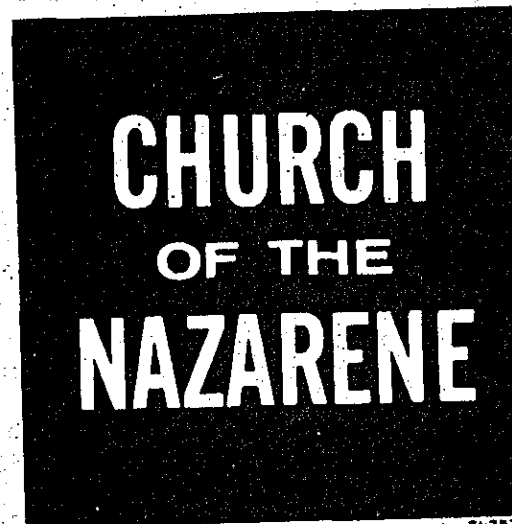
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Chalmer E. Faw (Broadman, 198 pages, cloth, \$3.50)

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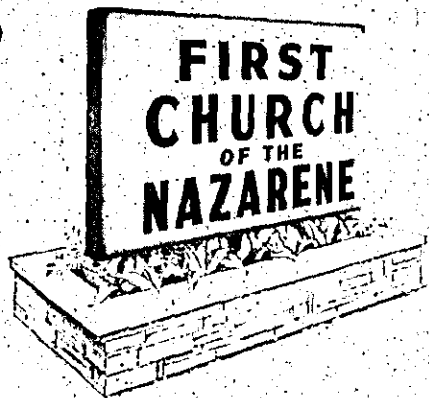
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THE **PREACHER'S**
magazine

JUNE 1963

WHEN SHOULD OUR CHURCH SERVICES BEGIN?

Editorial

AN EVALUATION OF EXPOSITIONAL
PREACHING

D. L. Niswander

FRESH OUT OF BOOT CAMP

Claude Garrison

THE PRESENT WORLD SITUATION

Billy Graham

LIGHT CAN CUT DIAMONDS

I STILL BELIEVE ROMANS 8:28

Kenneth L. Dodge

MEET MATTHEW HENRY

THE EVANGELIST

William S. Deal

—proclaiming the Wesleyan message

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NORMAN R. OKE, Editor

Contributing Editors

Hardy C. Powers

Samuel Young

Hugh C. Benner

G. B. Williamson

D. I. Vanderpool

V. H. Lewis

General Superintendents, Church of the Nazarene

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FROM the EDITOR

The farmer's formula for determining when to plant can help us answer the question—

When Should Our Church Services Begin?

YOU HAVE HAD it asked you a hundred times, "When does your church service begin?" And, really, it is a good question. When do our church services begin? What determines the time of beginning? Convenience, weather, accident, or what?

Let me suggest an answer which harks back to those memorable days of wheat farming in western Canada. Our crops were all planted in the spring and harvested in the early fall. How did we settle on a time for sowing our grain? Did we wait for lovely weather? Or the most convenient time? Or did my father wait till he saw the neighbors begin? Perish the thought—if you had known my father!

We determined our planting time by our plans for harvest. We knew by long experience when to normally expect the best conditions for harvest. Having determined that, then the plans for planting were fixed accordingly. Not weather or whim, but harvest-success—that determined when we sowed our grain. It's true, sometimes we were planting in cold and blustery weather in the spring. Our boyish hearts would have preferred waiting for balmy days. But no such hope; sowing had to be done then, so harvest could be done in the best possible time. The basic policy was this: **THE SOWING TIME WAS DETERMINED BY THE HARVESTTIME.**

The Sunday Morning Worship Service

Now back to a consideration of church services. When should a church service begin? If a harvest is expected, that service should begin at a time which will normally bring the harvesttime (altar call) at the best possible moment. That is the wisdom of the farm applied to church work. And it is sound advice indeed.

This applies most certainly to our Sunday services. Look for a moment at the Sunday morning worship service. First, do we hope for seekers at the close of the service? That is our harvesttime—the most important one activity engaged in by any Nazarene church. Then plan to have the invitation given at the best possible moment. And plan all the preceding activities accordingly. It is generally agreed that for an invitation to be the most effective on a Sunday morning it should be given before twelve o'clock. (I would suggest 11:45 at the latest.) Having determined upon this termination time, then work out the program backwards. If the sermon length is approximately thirty minutes (and that normally is long enough), then the minister should be preaching by 11:15. To permit a good service of song, prayer, and announcements, another thirty minutes is usually sufficient. Then you have

the morning worship service beginning at 10:45.

In my experience if the invitation can be given on Sunday morning not later than 11:45, there is a tremendous advantage. People have not started the clock-watching which intensifies as noon approaches. And your own altar workers are much more likely to stay with you in an altar service if some such time schedule is worked out.

Such a time schedule for Sunday morning presupposes that the Sunday school hour is also set by harvest-time—not by the time we can most easily get our teaching staff on hand, but at such a time as to best set the stage for a successful service to follow. Allowing an hour for Sunday school (and that usually is sufficient time) and a short intermission between Sunday school and the worship service for necessary adjustments, then Sunday school could well begin at 9:30 and conclude at 10:30.

All this is merely applying farm philosophy to church services. First set the harvesttime and then work out the timing of the other preliminary details.

The Sunday Evening Evangelistic Service

The same basic policy should apply relative to our Sunday evening evangelistic services. The invitation should

be given at the best possible moment, and the starting moment should be set accordingly. There was a saying that an invitation should be given before nine o'clock on Sunday evenings. But with the weariness of life which lies like a heavy blanket on most of our people, there is a mood abroad to retire earlier on Sunday evenings to greet Monday morning in a rested condition. Such being the case, let's co-operate with the inevitable. Plan to give the invitation by 8:30 or even earlier on Sunday evenings. To do this, begin the evangelistic service accordingly. Many churches now begin the evangelistic service at 7:00 p.m. on Sundays. And most of them would not think of returning to the previous 7:30 service time. Why? Because it permits a more auspicious harvesting time, that's why!

I am sure in all such thinking there will be hearty co-operation by Sunday school superintendents and N.Y.P.S. presidents. The leader of any church auxiliary who would hesitate or grudgingly yield his schedule to make this goal possible deserves no place in Nazarene church leadership on the local scene.

Harvest we must. Soul sowing is our life. That being the case, the arrangement for the best possible harvesttime is with us a life-and-death matter.

Because life is mapped with eternity in the consideration, no life should be bitter, trivial, or insignificant.

—J. B. Chapman

—J. B. CHAPMAN

The Proacher's Magazine

THE ALTAR SERVICE

The Altar Service*

By Rev. M. L. Haney

Question 1. Why an altar service?

Answer. 1. The seeker is thus furnished with the best aids to real yielding to God.

2. The altar is a wide open door to confession of sin, and the need of salvation (Prov. 28:13; I John 1:9; Luke 12:8-9).

3. It is a most effectual way of separating men from their associates; hence the wicked consider when one of their number goes to an altar as an earnest seeker, that he has left their society. "Come out from among them and be ye separate, saith the Lord, and I will receive you."

4. This places the seeker where he secures the widest helps of all God's people. (1) It concentrates the attention of all real Christians upon him as a seeker. How could their attention be thus centered upon him without such presentation of himself?

(2) It combines their prayers for his salvation as they could not be combined were he with his associates in the congregation. "The fervent effectual prayer of righteous men availeth much." (3) It greatly increases faith for his salvation. Two young men in an audience of a thousand men have equal chances, and are in a like condition. One of these, in response to the altar call, goes quickly forward and kneels down before God; but the

other remains seated with his old companions. Who, either saint or sinner, is expecting the conversion of the latter, but who out of the thousand is not looking for the salvation of the former? The altar service is a great faith producer. (4) The altar service helps mightily to that act of the will which decides destiny. There is a pivotal point from which men go to heaven, or hell. When a man has risen up before the public, turned his back on his former associates and practices, and deliberately throws himself down at the altar of God, he is thereby in the valley of decision, and but little is left; place him as a completely surrendered rebel at his Maker's feet. In my own case, as I fell at the altar of God, I felt that there was now a gulf between my soul and the world, over which I would never pass! Sixty-two years have come and gone, but I have never passed it!

5. If there were no other reasons for the altar service, the fact that Satan is ever in bitter antagonism to it, and God always owns and blesses it, puts me in its advocacy till the world is on fire.

Question 2. Is it important that leaders should be definite in making calls to the altar?

Ans. It is, because indefinite seekers never find salvation. They may seek for years, but never find, till

*Taken from *The Altar Service*, a Symposium, Published by the Christian Witness Co., 1904.

they strike a crisis and get just one thing before them. Nobody succeeds in anything while dealing in generalities.

There may be general calls, to break the stiffness of God's people and to prepare the way for real seekers; but a man cannot be much of a seeker if you put nothing before him to seek!

Question 3. When a definite call is made for sinners to seek pardon, and believers to seek holiness, which meets with no response, should the call cease with an empty altar?

Ans. No, I would fill the altar with other classes, and thus break the devil's power to charge defeat. In such cases Christians who are not ready to be sanctified because of prejudices, or for want of light, could be asked to come to lay their hearts open for inspection from God, or who are conscious of any need, or who have dear ones who do not yield and want now to pray for them; let them be asked to come quickly together and pour out their souls. Such a movement will often inspire some timid seeker and he will come along. If not, there will be an added inspiration given instead of a failure of faith, because of defeat. If God's people would always act quickly in concert with requests of the leader, great victories could thus be brought out of apparent defeat.

Question 4. Is it good to have the Lord's people called near to the seekers, before going to prayer?

Ans. Yes, it is ordinarily best to invite the whole body of Christians to center as near the altar as consistent.

1. This will indicate their interest in the salvation of those who are seeking, and the act of coming near will increase that interest.

2. By this process the sympathy, prayer and faith of all who are spir-

itual will be confederated in behalf of the seekers.

3. If the whole body will thus move, it will tend to encourage other inquirers and to convince the unbelieving that the church is in earnest and God himself will be pleased with it.

Question 5. Should indiscriminate talking to seekers be permitted?

Ans. No, unless you want many of them confused and hindered. Much of the talk thus given will tend to take the seeker right out of the hands of the Holy Ghost. Our very love for the seeker may lead to this. It will be found true as a rule that a mother is rarely a safe guide for her wicked boy at the altar. Her gush of love disqualifies her for the right counsel just now. The Holy Ghost is aiming to break the boy's heart, by showing him how wicked he has been and is; but mother can't endure that bitter cry of her agonized child, and hastens with her soothing syrup to quiet his disturbed soul. She meant it all right, but she has taken her boy right out of the hands of the Holy Spirit, and her misplaced words of human sympathy may cost his soul! There are persons especially gifted in helping seekers at the altar, who often injure them by continued talking. Successful helpers are often injured by their successes, and become elated by what they have done. Not knowing that they are shorn of their strength, this leads to more talk with less meaning, while both teacher and pupil are left in the dark. While God's children are in devout prayer and a careful attitude before him, the Holy Spirit will suggest some one thing to be said to the seeker. This being so, that thing should be said; but it does not follow that the Holy Spirit has ordered a whole hour's talk after his message has been delivered! Then, care should be taken

to distinguish between a gush of our feelings and the voice of the Holy Spirit. It is a beautiful thing to say to the seeker the right thing at the right time, and then cease from speaking!

Question 6. Should all seekers be urged to pray at the altar, irrespective of their needs and conditions?

Ans. No. Some should be urged to pray, and others to stop praying. If the seeker is stupidly lying at the altar under a devil spell, waiting for something to occur, ask him to pray. If he can be gotten to pray with a loud voice for help, it will probably break that spell and result in his salvation. If another has clear light as to God's will in a given matter, and is wholly unwilling to do it, he would gladly substitute months of praying instead of submitting to God. He needs to stop praying and go to obeying. The writer put in years of that sort of praying and does not encourage any one to follow his example. Where prayer is used to help the soul to yield to God, it will be a blessing. Where it is offered as a substitute for obedience, it will be a curse. Much of so-called "dying to self" is a desperate effort to have our own way. Such struggling is similar to the struggles of a rebellious animal fastened to a gate post. Its floundering is not made up of acts of yielding at all, nor an effort to yield, but of sheer rebellion! Yet it is nice to think, if the rope is strong enough, it will bring him to yield after his struggles are ended. There is much of so-called agonizing prayer, which is simply a desperate effort to bring God to our terms! In such cases it is usually better to leave the subject alone, rather than encourage his rebellion, by helping to nurse it. The writer has stayed many a night with such crying rebels, and unwittingly helped them to have their own

way. He now insists on their yielding to Divine authority, which, if they persistently refuse to do, he quietly retires, in hopes the rope won't break till their rebellious neck has yielded; and when he comes again he finds a well-whipped, passive, loving child!

Question 7. Is there danger of the penitent stopping short of the new birth and the believer getting blessed, but not wholly sanctified, in obeying the order now so generally given by many blessed workers to "pray through"?

Ans. There is danger in both cases, but especially in the latter. God has made provision to pardon the guilty and to sanctify the unclean, without any one asking him to make such provision. He has offered pardon and holiness through the ages, and brought to bear the mightiest agencies in earth and heaven, to induce us to accept the one and the other; but has always, of enlightened men, exacted compliance with his conditions. There is an attitude reached by the penitent, where it is always safe to say to him, "Fear not, only believe"; but is that true, or right, or safe, when applied to an impenitent sinner? There is a point which can be reached by every seeker of pardon, and each seeker of entire sanctification, when either can have what he wants for the asking; when he gets there it is safe to tell him to "pray through."

Question 8. What are the conditions upon which a sinner may be born of God?

Ans. Repentance toward God and faith towards our Lord Jesus Christ; or submission to God and receiving Jesus as his personal, present, almighty Saviour. Every sinner who meets these conditions is born of God, and every responsible and enlightened man, or woman, who fails to comply with these conditions, under

the gospel, is not born of God (Mark 1:15; 6:12; Luke 13:3; 24:47; John 1:12-13; 3:36; Acts 16:30-31; 17:30; 20:21; Rom. 5:1.

Question 9. What are the conditions upon which God sanctifies his truly justified child?

Ans. There are two steps to the cleansing fountain, only two. 1. The presentation of the faculties of our entire being, both body and spirit, to God, to be made completely holy. These faculties have to be made alive from the dead before they can be presented; hence this act of consecration cannot be made till after we are regenerated. It has to be made in righteousness; it cannot therefore be made by any human being, who is not fully and freely justified. (See Rom. 6:13, 19 and Rom. 12:1-2.) This offering thus made involved the ceding our whole being to the use of God forever; hence it never needs to be repeated, unless our covenant is violated.

2. Our whole being having now been placed in the hands of Christ to be made holy, the act of faith which receives him as our complete sanctifier, and the heart trust in his cleansing blood to make us pure within, is both reasonable and scriptural. See Matt. 1:21; I Cor. 1:30; Heb. 2:5; 13:12-13; I John 1:7; I Thess. 5:23-24; John 17:6-23; Acts 1:5, 8; 15:8-9; 26:16-18.)

Question 10. When penitents are at the altar seeking pardon and believers are seeking to be sanctified wholly, what measures do you suggest as the best to secure to them the object for which they are seeking?

Ans. Whatever measures will lead them most directly and thoroughly to meet God's conditions:

As a rule, I would invite all spiritual people to locate themselves contiguous to the seekers, for a season of persistent prayer, that the direct

and powerful aid of the Holy Spirit might be given to each seeker, that to them sin might be made to appear exceeding sinful, and that each might be made to see clearly what God now requires of him and be led now to surrender to the mandates of the Holy Spirit. I would have no formal speeches made to God, or man, but the heart cry of both saint and sinner for the help needed just now. These heart prayers could be mixed with verses of song, bearing on the present needs of those we are there to help. All who are interested should heartily join in this season of prayer and not be looking around or talking. At its close sing appropriate verses, while, if need be, dear souls who are thus led may have a few minutes to make suggestions to individual seekers as they have felt impelled by the Holy Spirit. When a certain degree of enlightenment has been reached with a yielding attitude, on the part of the seekers, let all become silent and the leader have the undivided attention of those present, while he concentrates the thought of all at the altar on God's conditions, which now have to be complied with.

If sinners are there as penitents, compel them to see that God is right and they are wrong; and that their heart rebellion must die. Hence, submission to God, absolute and unconditional, must be reached here and now.

If seekers of holiness are there, show them that Christ alone can sanctify them, and that nothing can be done while they retain the case in whole, or part, in their own hands. That he now waits to receive the case with all its difficulties, and now demands the utter and unconditional transfer of their whole being, to be his property through and through, forever and ever! To obtain the re-

(Continued on page 20)

An Evaluation of Expository Preaching

By D. L. Niswander*

THERE IS NO miracle in the mere performance of expository preaching. There must be the accompaniment of the endowment from on high. It must be sincere, clear, and divinely inspired. There is no need of doctrinal *pounding*; we need fresh spiritual revelation.

None can fully appreciate the worth of expository preaching. Today cults are promoting their beliefs by subtle subterfuge methods and by knocking at the doors of our parishioners. Television and radio make dramatic appeals for the hearts of religious people everywhere. In such a time it is evident that Christianity is suffering from the pressure of this strange invasion.

The basic reason for this downfall lies in the fact that many of our people do not understand that there is a genius in these philosophies along certain moral lines, and that truth is mixed with error. Holiness people might be surprised to learn that the Jehovah's Witnesses doctrine sets up a high standard of sanctification for the heavenly class of 144,000; that Mormonism seems quite clear in many aspects of the doctrine on the Holy Spirit. It must be surprising for Pentecostals to learn that some esoteric groups believe that speaking in tongues is a religious experience. Evangelicals should have some understanding of the religious diabolism of

Satan's program, and how he deceitfully endeavors to match basic truth with comparable doctrine.

In the last two years I have taken my congregation through the Books of Romans, James, I, II, III John, and now Hebrews. In the prayer services we taught most of the psalms. As I look back on all of this I have come to appreciate several miracles that have taken place in my ministry here.

1. It balances Biblical doctrines.

In the first place I have come to appreciate that the church is becoming more conscious of the whole picture of truth. Not all, but many, have penetrated into the realm of Biblical understanding and carefully discern the body of truth. They handle the Word with considerable skill themselves and some are quite adept in teaching or preaching.

2. It creates Biblical interest.

And then it creates an ease in the Word. People bring their Bibles and they open them. They accept the authority of the truth as it is founded on the Word more than the ideas of the preacher. I can see that they are becoming more and more interested in other phases of divine truth. In order to satisfy this query we dedicate the Adult Fellowship on Sunday evening to open discussion on questions that are of a contemporary nature.

*Pastor, Reseda Missionary Church, Reseda, California.

3. It invades the deeper truths.

I can see that now I can preach truths that a few months ago would have been impractical and much too profound. It is not easy to pioneer this type of ministry, for there are some grave dangers of going "over the heads" of the congregation. The tendency in these last days is to soften and predigest everything for the people. It takes considerable courage to go "over the hump" in expositional preaching. Evangelical style caters to simplicity, for we often have a class of folk who can accept only the simpler things, but a pastor should be aware of the danger of being only a first-grade teacher. There should be an advance in truth. Even Jesus had a mixture of simplicity and profoundness. The parables were wonderful illustrations but only the spiritual could understand their meaning. I can see no particular need of giving continual prescriptions when you might as well establish a new diet. After the habit is well established, even a simple mind can grasp more than we sometimes think. Preaching from Hebrews 9 in a Christmas morning worship service seems a bit incongruous, but when I was through describing the Tabernacle furniture, I am glad to report that my congregation was still with me, and I feel sure that they caught the enthusiasm and elation in my spirit as well as the lessons of the high priestly ministry that have appeared and will appear.

4. It makes Christ a living reality.

Expositional preaching has the tendency of keeping the hearts and minds of our people on Christ. Dr. Godbey explains: "The whole Bible is simply the biography of Christ; the Old Testament that of Christ incarnate, and the New Testament that of Christ incarnate." We will never be

true to our orthodoxy unless we remain true to Christ. The symbolism of the Old Testament presents Christ. The prophetic truth is a continuous story of Christ. The historical account providentially presents a typological discovery of the life and ministry of Christ. This is what people need because it brings everything up to date, and makes Christ a present and living reality.

5. It is what the people expect of their pastor.

Our people expect our pastors to have wise and keen discernment of Biblical truth. They are thrilled when he can give them something new from the Word. Many of our people are falling asleep to the humdrum of evangelical dogma that they have heard from the cradle room.

6. It completes the Biblical logic on holiness.

Lastly, we should give all phases of Biblical truth because it builds up the right approach about the Christian philosophy. We believe that the genius of our faith comes as we behold the glory of Christ, and that Jesus Christ has made every provision of grace so that we can live free from the burden and pollution of sin. This is a wonderful body of truth. If this is a Biblical revelation that is made clear by all the facts of Scripture, we should see that it is brought to their attention by the emphasis that the Bible gives to the subject. For although hearts may be in accord with the experience, the mind has the tendency of the agnostic, and the only way we can remedy this mental confusion is to "study to shew thyself approved . . . a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

Words of counsel from an appreciative veteran pastor to his younger colleagues

Fresh Out of Boot Camp*

By Claude Garrison

IN HIS moving novel of war at sea, C. S. Forrester has his ship captain say of one of his signal corpsmen, "That boy was one of the new draft, fresh out of boot camp, and yet it was his duty to pass messages upon which the fate of a battle might depend" (*The Good Shepherd*, Grosset).

My own life and ministry have been so enriched by young men "fresh out of boot camp" that I am not inclined to be critical of them. Whatever growing edge I have been able to maintain has been due in part to their influence. As a district superintendent I knew, and became indebted to, these men. Now that I have returned to the pastorate, blessed by having capable and alert young men as my associates and further blessed by having a son in the ministry who is not always gentle with his father, I am experiencing the lift that comes from the influence of my younger colleagues.

A Methodist bishop recently attended a retreat with twelve young men and said of them, "I doubt if any group of my generation would have measured up as well as these." I share his estimate.

But as I survey the young man recently out of boot camp, I fear he is slow to absorb anything that does not come in academic form. Of course,

seminary instills in him the academic approach with its encounters with the great minds and the perceptive scholars. But it is an error to assume that all learning comes via classroom, textbook, or research.

Here, for example, is a young man who moved into the parsonage and immediately selected the place he wanted for his counseling room. It was what he wanted: lighted from the east, located on the main floor, and most accessible. He had just the right desk and comfortable chairs for himself and his counselee. He announced his office hours in the bulletin and in the town paper and was quite disillusioned when people did not ask for appointments.

Across the country, however, another young minister moved in. To the more mature he doubtless seemed naive. Surely there was no guile in him. He appeared overawed by the immensity of his job. But he went to work, keeping faithful study hours, getting out into the homes of the people, and cheerfully giving assistance and guidance to all those who turned to him for help. He too was well trained in counseling, but he said not a word about it. He seemed unaware of his ability to help. But he was aware of how much the people needed help, and he gave himself quite naturally and freely everywhere he had an opportunity. In a very short time he knew Bill on the

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football squad; he knew Aunt Sally and Mother Smith, whom everyone loved. Within six months he had more calls from parishioners to talk things over than he could manage.

No other vocation so freely permits a man to continue his study of human life and of the relevancy of the gospel for that life as the pastorate. If the minister fails to sense this and does not give himself gladly and freely to his people he will impoverish his ministry! He must learn from human books!

Think how he learns. Here is a woman with incurable cancer; a teenage girl whom death has made motherless; a frightened girl about to become a mother out of wedlock; a boy confused and resentful with a broken home, torn between two parents he loves. Thus far the recruit has studied trouble academically, but now he has real, live persons who look to him for assistance. Listening, entering into their feelings, refraining from judgmental thoughts and words and advice, his graduate work is now in a living laboratory. Few things divide the men from the boys quite as fast as the readiness with which the young minister learns from people who are in need.

Another problem of the young man is his frequent failure to reduce his work as pastor-preacher-administrator to a workable and satisfying routine.

The young man is inclined to flee from strict discipline upon graduation from school, hoping he will never again hear another class bell ring. But what he accepted as routine in the halls of learning must be assumed with dignity and gladness in the pastorate. Never will he become effective unless and until he rings his own class bells, makes his own assignments, and devises a scheduled routine that will afford him the satis-

faction of getting his work done on schedule without allowing it to become mere routine.

The unscheduled, unplanned day is entirely too common. The man who fails here tends to have no rigid schedule of sermon preparation, slight faithfulness to regular reading. He is spasmodic in parish visitation and is not very accountable in matters of administration. In its extreme form the man becomes a problem to himself, to his church, and to his family.

This failure to put one's self under specific work plans is hazardous in the ministry. A minister must have reasonable competence in several areas. He must be able to speak, to write, to teach. He must be a student, a counselor, and an able leader of public worship. But the minister must also be a man with a message. Therefore he must take time for the work of preaching—to study, to write, to master the message, and to be able to convey that message helpfully to his people. He must make time for pastoral care in its various forms, to be out where his people are in ways that are effective.

The pastor must also be an administrator. I believe the Methodist church is structured to encourage good administration. I say that because I believe the commissions, if wisely used, are aids to the furtherance of the total program.

Here, for example, is a man who is well qualified academically, yet he is aghast at the complaints of his pastoral relations committee. They say he is full of grandiose ideas which are seldom implemented in the program of the church in a businesslike manner. They complain that he never knows where he is going and is habitually late to everything. If I have read the man correctly, he is under the illusion that he is creative.

Somewhere he has picked up the unfortunate notion that a creative person is not orderly but chaotic.

The young man recently out of school often tends to postpone too long the realization of the ideals set before him in the seminary. He gets busy and is preoccupied with the immediate pushing him. One day a young man asked me, "Do you write every sermon you preach?" Learning that I did, he said rather apologetically but with utter frankness, "I don't. I simply do not have time for it." The man who succumbs to this kind of temptation has little chance of developing his full potentials adequately. He may be a promising young preacher but he is just promises! How can he hope to make the gospel clear to others if he has not paid the price of hammering it out on the anvil of his own mind and spirit and of pecking it out on his own typewriter? You never know how vague your thought is until you start writing it.

If the Holy Spirit is to have opportunity to lead us, we must seek audience with Him through real work sessions behind closed doors, using the tools we possess. Once you pay the price of making a plan of preaching for the church year, you will never turn back. Every week, while doing many different things and reading from many different sources, you will come upon materials and you will say to yourself, I've got a sermon coming up on that. Under this plan it is easy to have something on the way without having the homiletical ax out all of the time trying frantically to chop wood for the very next sermon.

Another problem is the failure to cultivate the art of public worship. This has nothing to do with the size of the church nor with the fact that

the church has or has not an organ or a good choir. It begins within the preacher himself who fails to realize that he and he alone, by the grace of God, is the instrument responsible for thoughtful worship.

The wandering and aimless pastoral prayer, the invocation that is not clothed in the transcendental, the offering that is something to get done and out of the way as quickly as possible—all these reflect a lack of appreciation for the experience of worship. Those who are given drink at the fountains of the ages will not thank you for careless, accidental, and thoughtless words.

Finally there is the problem of the secularization of our calling. It can best be set forth in this incident: The cabinet of the Ohio Conference offered a young man an appointment that was not, in his opinion, worthy of his talents. He insisted on a one-floor-plan parsonage. He asked not one question about the nature of the community, about the people to be served, or about the needs he could meet as a minister.

Here's another couple who after ten years are beginning to acquire the furniture they really want—early American. They are a very happy couple, Oh, the wife says her husband is a bookaholic—unable to resist books! But he has been one of the young fellows who has kept this oldster stretching up a little higher every year.

Dorothy Thompson has written of her gratitude for the privilege of being brought up in a parsonage. She says of her father: "He was trying to keep up with the standard much higher than the Joneses." This is our calling too. I covet this continuing joy for all those "fresh out of boot camp."

The Present World Situation*

From an Address by Billy Graham

(Given at the Annual Conference of the National Association of Evangelicals in Denver, Colorado, April, 1962)

THE WORLD SITUATION in my opinion is growing more critical with every passing hour. One could quote many statistics and give many illustrations for proof that this is so.

In the realm of morality the *Harvard Business Review*, in its winter issue, said, "Four out of five business executives questioned throughout the nation confessed that they know of practices in their own industries that are unethical and immoral."

Walter Lippman writes in a recent issue of *Look* magazine, "America is beginning to accept a new code of ethics which allows for chiseling and lying."

One advertising man summed it up when he said, "In the pursuit of the dollar, anything goes today."

The prophet Jeremiah, speaking long ago, said, "And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity (Jer. 9:5). And we are seeing that today in our country.

The emphasis today is on sex

We have sex goddesses that have been built by the film industry, by television, by the press—many times

unwittingly, inadvertently—but these sex goddesses have been built and the emphasis on sex today parallels that of Sodom and Gomorrah. My wife said some time ago, "If God doesn't judge America, He will have to apologize to Sodom and Gomorrah."

There is the narcotics problem—and there is a great deal of evidence that Cuba is smuggling great amounts of marijuana and heroin to help destroy the moral fiber of this country. There are five million chronic alcoholics in the country.

And then the great spiritual emptiness of people today! Ernest Hemingway said not long before he died, "I live in a vacuum that is as lonely as a radio tube, when the battery is dead and there is no current to plug it into."

Karl Jung, the great psychologist of Austria, said before he died, "The central neurosis of our time is emptiness."

The Korean War

was the only war that America ever fought in which not one single American prisoner escaped. It is reported that they were not guarded nearly as well as the Germans and Japanese guarded the prisoner-of-war camps, but the will to escape—the will to fight—was not there! This is one

example of the moral, spiritual, philosophical emptiness of people today. I go to a great many universities and colleges and I sense this same thing there—uncertainty, confusion, emptiness, hopelessness, and pessimism. I find it in talking with most world leaders.

I believe that we are seeing today an intensification of evil on a scale that the world has never known

and back of it is the sinister hand of the devil himself! Yet underneath it all is a great spiritual hunger in the hearts of people.

I believe that in the sixties we are having our big chance, our hour, our moment, for in our generation the Spirit of God is striving and moving mightily. Has the peak been reached? There are some evidences that it has and that we are now moving in the other direction; there is evidence that materialism and secularism have a new grip. The American gods—the materialistic gods—are the gods that we're running to. We're not running to the church; we're not running to the minister; we're running in other directions. We're running to the bar; we're running to narcotics; we're running to barbiturates; we're running to psychiatrists; but we're not going to the church for spiritual help.

And yet in spite of all this I find something else happening that leads me to believe we may be on the verge of a genuine revival. I find springing up all over the United States, totally unrelated to each other, prayer groups and Bible study groups.

God is moving in little "pockets" in the Episcopal church.

He is moving in other places where we thought He could not move

We draw our little trenches and say, "God, you've got to work here." But

the Holy Spirit is sovereign. The wind of the Spirit "bloweth where it listeth."

God is working in His own way in the hearts of those who are hungering and thirsting after righteousness. They may not pronounce all our "shibboleths" as we do, but they have sincere hearts before God, like Cornelius. God is speaking to little retreats here and there that you perhaps may not know about. They never make the headlines; they never even get in the press. It's the big merger talks and the big ecumenical councils that get in the press, but something else is happening—God is at work.

Then there is the theological crisis in the United States

I don't know how to describe it—I only present the problem. I note that the great theologians of our day—Paul Tillich, Rudolf Bultmann, Reinhold Niebuhr, Carl Henry, Emil Brunner, Karl Barth—have one thing in common. They're all German—every one of them. I asked one of these theologians one day, "Here in the United States we're all split up and divided over the theology that you fellows think up. Now why is that?" And he picked up a glass of water and said, "Here's a glass of water." He moved that glass of water from one spot to another and said, "Now to you Americans that's a very simple process, but to us Germans that is very complicated." And he said, "We have to have a system through which this water moves. So through the years we have built our philosophical and theological systems."

I am interested in theology, of course, but I confess to confusion. One theologian said to me, "Mr. Graham, I agree with most of what you preach, but I don't agree with

*The Flame, September-October, 1962.

your invitation." He said, "Why do you give the invitation?"

A few days later I talked to another theologian. He said, "I don't agree with all you preach, but don't ever preach without giving an appeal because," said he, "the human heart must respond to the gospel."

I said, "Shall I wait until all of you theologians agree before I do evangelism?" He laughed and said, "Of course not."

The point I am making is this: I have decided that I'm not going to follow every theologian. I'm going to call myself a Christian and come to the Word of God myself and preach the gospel without following one of these systems. Let's get our theology from the Word of God.

We face social problems today—

race, disarmament, housing, crime, morality—all of these things. We evangelicals have been accused from time to time of not being interested in social problems. I hear this all the time.

I remember playing golf one day with the president of one of the great liberal seminaries of this country. He said, "You know, I think a great deal of your father-in-law, Dr. Nelson Bell, but he's too much of a fundamentalist for me. He's not interested in a social emphasis."

I put the "stick" down. It's one of the few times I got a bit upset, and I said: "I want to tell you something. He was a professional baseball player for the Baltimore Orioles. He quit as a pitcher at the height of a promising baseball career, went to medical school, became a doctor, and went to China—in the days when it was hard in China. He did medical work for one hundred dollars a month for twenty-five of his best years. He did

with his hand what you preach about in your air-conditioned pulpit." The people that I've found around the world, down in the little villages, living with the people, doing medical work, feeding the hungry, are the people who believe most heartily the gospel of our Lord Jesus Christ. I believe there has been a social effort—perhaps there hasn't been enough, but I don't ever allow these critics to stand up and say we evangelicals don't have a social emphasis.

Helping Our Youth

I believe there's a religious curiosity and interest on the campus greater than I have ever seen in my ministry. Young people by the thousands at our universities and colleges are searching! I believe that the gospel of Christ is the answer to our young people, but I'll tell you what they want to see: they want to see reality in you and me. They want to see if we are sincere.

I remember a Hindu in India once looked at me and said,

"I would become a Christian if I could see one." And he was looking right at me. That was the greatest sermon I ever heard. I went to my knees that night.

Finally, I believe we need a spiritual revival in America—I believe we may be on the verge of it—I believe we can have it! Revival comes in answer to prayer. We need, first of all:

1. A Revival of Authoritative Proclamation

Dr. Martin Lloyd-Jones in his little book *Authority* said, "We have lost our authority." And I agree. Oh, the authority of the Word of God! I find the quest for authority all over the world. I preach at Yale, Cambridge,

then take that identical message and preach it in a jungle, and I have the same kind of response. Exactly!

I remember when I went to Cambridge to hold the "Mission to Cambridge," I had prepared eight addresses. I'd written them all out; they were homiletically right, intellectually far beyond me—I'd gotten help in preparing them—and I got up and started delivering them. Great St. Mary's was filled—all the students in robes—and all the other places they had wired for sound were filled. Nothing happened. I was like David in Saul's armor. On Wednesday night the Lord spoke to me and I was up all night in prayer. I threw away my manuscript and preached on John 3: 16—one of the first sermons I'd preached in Youth for Christ. That night four hundred Cambridge men came forward to receive Christ. It was the power of the simple gospel, given with the authority! We need a revival of authoritative proclamation in this country—not clever preaching. Everybody is looking for little phrases, little things that will click; but it's the preaching of the Word of God that brings results. Then we need:

2. A Revival of Holy, Disciplined Living

Let's face it right now. Let's confess it. I want to stand with you in the confession. In our reaction against the narrow legalism in fundamentalism of twenty-five or thirty years ago we have become worldly. *Television has brought into our homes that which we would not have dreamed of looking at fifteen years ago. When we first saw it we were shocked. The shock is now gone. We can watch these things now and it doesn't bother us.*

Worldliness is not a particular

thing—it is an attitude of the heart. We have become conformists to the world, and friendship with the world is enmity with God. That scripture verse is still there which says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I John 2:15). I believe God is calling us to a separated life—not legalism, not putting our particular ideas on other people, but separation from the evils of the world. Our thinking is worldly; our speech is worldly; our attitude is worldly; and many times our motives are worldly.

And we need discipline. How many of us have a daily appointment with God for prayer and study of the Word and we never break it for anything? How many of us have the discipline that the Wesleys had in their Holy Club at Oxford? Next we need:

3. A Revival of Spiritual Expectancy and Excitement

Here we have a great deal to learn from the Pentecostals and the Assemblies of God. They have enthusiasm for Christ! I do not believe in cheap, sensational emotion for emotion's sake. When I started with this work twelve years ago everybody thought of Elmer Gantry—emotion, insincerity, big collections, and especially the love offerings. And I determined by God's grace to do something about that image of evangelism in certain areas of America. But I believe we've gone too far and we don't have the feeling, the emotion, the tears, and the compassion we ought to have.

Our Lord wept publicly. He was moved to tears; and who can forget Gethsemane? Emotion! Dr. Mackey says that *Nazism had fire, Fascism had fire, Communism has fire—the Church needs to catch fire!*

Grady Wilson and I were in Moscow two years ago.

We saw 50,000 young people in Red Square stamping their feet, clenching their fists, and shouting, "We're going to change the world; we're going to change the world!" And they looked like they meant it. Where are the young people marching today—stamping their feet for Christ and saying, "We're going to change the world"? There was feeling in Moscow. There was electricity there! At Pentecost people thought the 120 were drunk. They don't think we're drunk any more. They think we're dead. We need:

4. A Revival of Emphasis on the Wrath of God

We need to hear some sermons on hell. It's an old phrase and an old cliché: "If there was more hell in the pulpit there would be less hell in the pews." But we have lost the fear of God in this country. We have an idea that judgment will never come. As a result, even church members go on with their sin as though they'll never have to give an account. And we need:

5. A Revival of Eschatological Emphasis

Three Sundays ago Dr. Markus

Barth, son of Dr. Karl Barth, preached at Harvard Chapel and shook Harvard because he preached on the second coming of Jesus Christ

They said they couldn't remember when that had ever been done before. Communism has a plan and a program for the future; communism says, "We're going to bring in the kingdom"—a kingdom without God. We have failed to preach the Kingdom and we have become too pessimistic. Brethren, it's not all bad. It's bad without God—but with God it's good, and wonderful, and glorious. All the things that we see happening He's already predicted in His Word. We ought to be rejoicing and saying, "Thank God, the Scriptures are true," instead of wringing our hands and saying, "What'll we do?" and, "Where can we get a fall-out shelter?"

Jesus said, "Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matt. 6:10). That prayer will be answered. Mr. Khrushchev will not write the last chapter of history. God's going to write it. He has a plan and a program, and it's right on time. It's not lagging, and it's not premature. I have determined with God's help to just preach Christ, preach the gospel—for that's the only hope of this hour.

THE PREACHER SEZ: Unless one gets to know the Word of God he can never know the will of God.

Some people have strong will power and some have strong won't power.

Be a stand-by for the church and not merely a bystander.

Light Can Cut Diamonds*

THE GENERAL ELECTRIC COMPANY of Schenectady, New York, revealed a pencil-thin beam of light which actually cuts diamonds. It is called a "laser," which is the abbreviation for "light amplification by stimulated emission of radiation."

The light is compacted into the heart of a ruby, then forced out one end of it into a very narrow beam which cuts the diamonds.

This experiment points the way to high speed, inexpensive techniques for machining all sorts of extremely hard metals.

The head of the general engineering laboratory said: "If we can cut diamonds, we can use the light beam to cut anything."

The diligent student of the Scriptures has known all along that a thin beam of spiritual light can cut through the hardest of hearts.

For example, when the Apostle Peter and his contemporaries, on the Day of Pentecost, turned the light of the gospel upon the men who were guilty of the cold-blooded murder of the Lord Jesus, they were pricked to the heart and asked, "What shall we do?" (Acts 2:37)

And when that hardhearted Saul of Tarsus was exceedingly mad against the Lord and against all who believed in Him, as he was on his persecuting way to Damascus, he was stricken down by a light shining from

heaven—a light above the brightness of the sun—he fell to the earth, and asked: "Who art thou, Lord?" and again: "Lord, what wilt thou have me to do?" (Acts 9:5-6)

After this blasphemous person believed, he wrote to the believers at Corinth: "For God, who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6).

It is not necessary for a person today to behold a literal light shining above the brightness of the sun, to be changed; for the Lord Jesus said: "I am come a light into the world, that whosoever believeth on me should not abide in darkness" (John 12:46).

Satan knows—by observation, not experimentally—that the light of the gospel, as a thin beam, can cut its way into the hardest heart to dispel the darkness and impenitence residing there. Hence he does all he can to blind the minds of them that believe not, lest the light of the gospel of the glory of Christ should shine in unto them.

The entrance of God's Word gives light as to the atoning death of Christ for our sins, His glorious resurrection and ascension on high, and His present intercession on our behalf, and His promised return. It is a Lamp to our feet and a Light to our path throughout the entire pilgrim path to glory.

*Used by permission. Now (LeTourneau), Dec., 1962.

Gleanings from the Greek New Testament

By Ralph Earle

Eph. 2:19-22

"STRANGERS AND FOREIGNERS"

IN THE nineteenth verse Paul indicates that his gentile readers were formerly "strangers and foreigners." (K.J.V., Moffatt, Montgomery, Confraternity), or "strangers and sojourners" (A.R.V., R.S.V., Spencer). Oddly enough, Williams and Goodspeed reverse this—"foreigners and (or) strangers." *The Twentieth Century New Testament* and Phillips have "outsiders and (or) aliens." Weymouth has "mere foreigners or persons excluded from civil rights." *The Berkeley Version* has "strangers and immigrants." Bishop Wand makes it slightly more specific—"foreigners, or even licensed immigrants."

It is obvious that the two Greek words here mean much the same thing. The first, *xenos*, is properly an adjective. It means "foreign, alien." With the genitive case following, as in the twelfth verse of this chapter, it denotes "strange to, estranged from, ignorant of." As a substantive it means "a foreigner, stranger." In the King James Version it is always translated "strange" (three times), or "stranger" (ten times), except Rom. 16:23, where it is rendered "host"; that is, one who

entertains strangers. The term indicates one who is not a citizen.

The second word is also an adjective—*paroikos*. It is compounded of *para*, "beside," and *oikos*, "house." So its original connotation in classical Attic was "dwelling near, neighbouring"; and as a substantive, "a neighbour."¹ But in late writers, as in the Septuagint and in Philo, it is used in the sense of "foreign, alien"; and so as a substantive, "an alien, a sojourner."² Arndt and Gingrich note that it is used "figuratively, of the Christians, whose real home is heaven."³

As in the case of the former term, the *paroikoi* are contrasted with citizens. In inscriptions of the second century B.C. the *politai* (citizens) and the *paroikoi* are noted as two segments of the population.

Is there any essential difference between *xenos* and *paroikoi*? The only indication of such is suggested by Moulton and Milligan: "Xenoi as a term of Greek public life, denoting temporary sojourners who have not yet secured the rights of *paroikoi*."⁴ They also say: "Hicks . . . has shown that *paroikos*, while never losing the idea of 'a sojourner,' 'a stranger' . . .

¹Ibid., p. 346.

²Ibid.,
³Lexicon, p. 634.

⁴VGT, p. 433.

is often found in the inscriptions in the sense of the classical *metoikos* to denote 'a licensed sojourner' in a town, 'whose protection and status were secured by the payment of a small tax,' as contrasted with *xenos*, a mere passing stranger (cf. Eph. 2:19)."⁵

Whether Paul intended this distinction or simply used the two terms synonymously, we cannot be sure. But since he was himself a Roman citizen and had traveled widely, he was doubtless aware of this fine point, and may have had it in mind here. In that case, Bishop Wand's translation brings out the exact thrust of the passage: "You are no longer foreigners, or even licensed immigrants." Instead they were *sympolitai*, "fellow citizens" (so almost all the versions and translations). More than that, they were *oikeioi*, members of the "household" (so most), or "family" (Weymouth, Goodspeed, Williams) of God.

WHAT FOUNDATION?

It is often assumed that Paul here (v. 20) declares the "apostles and prophets" (probably N.T. prophets) to be the foundation on which the Church is built. But Meyer strongly objects. He says: "The apostles and prophets are not the foundation, but have laid it (I Cor. 3:10). The foundation laid by the apostles and prophets is the gospel of Christ, which they have proclaimed, and by which they have established the churches."⁶ Alford takes it as simply genitive of possession.⁷

"CHIEF CORNER STONE"

This is all one word in the Greek, *akrogoniatos*. It comes from *akros*, "highest," and *gonia*, "an angle."

⁵Ibid., p. 496.

⁶Galatians-Ephesians, p. 393.

⁷Greek Testament, III, 100.

Found only here and in I Pet. 2:6, it means "the corner foundation stone."⁸ Arndt and Gingrich note that the term is "purely Biblical."⁹ Thayer comments: "For as the cornerstone holds together two walls, so Christ joins together as Christians, into one body dedicated to God, those who were formerly Jews and Gentiles."¹⁰

"FITLY FRAMED TOGETHER"

This again is one word in the Greek—*synarmologoumene* (v. 21). It is used "only in Christian writers."¹¹ In the New Testament it occurs only here and in Eph. 4:16.

"BUILDERS TOGETHER"

"Ye are builded together" (v. 22) is one word—*synoikodomeisthe*. It is a double compound, formed of *syn*, "together," *oikos*, "house," and *domeo*, "build." The word occurs only here in the New Testament.

DWELLING PLACE

The word *katoiketerion*, "habitation," is likewise a rare one. It is found (in N.T.) only here and in Rev. 18:2.

One of the remarkable features of these last four verses (19-22) of this chapter is that they contain no less than six compounds of *oikos*, "house." In verse 19 are *paroikoi*—those who are "beside" (*para*) the "house," not in it—and *oikeioi*, signifying those who "belong to the house" or family. In verse 20 occurs *epoikodomeo*, "build upon" (*epi*). In verse 21 is *oikodomeo*, from *oikos*, "house," and *domeo*, "build"; originally the act of building, and then the building itself, as here. Verse 22 has *synoikodomeo*, already noticed, and *katoiketerion*. Paul thinks of the individual Christian, of the local church congregation,

⁸Abbott-Smith, *op. cit.*, p. 18.

⁹*Op. cit.*, p. 33.

¹⁰Lexicon, p. 24.

¹¹Arndt and Gingrich, *op. cit.*, p. 792.

¹Abbott-Smith, *Lexicon*, p. 307.

²Ibid.

and of the Church of Jesus Christ as a "habitation" where God, through His Spirit, dwells. He also calls the Church a "holy temple" (v. 21). It should be noted that the word for "temple" is not *hieron*, which is used for the whole Temple area, but *naos*,

which means "sanctuary." The latter is the better translation; for it was in the sanctuary itself that God's presence dwelt. The Holy Spirit is the Shekinah, the glorious presence of the Lord, in our hearts and in the Church.

The Altar Service

(Continued from page 6)

quired action involving complete submission on the part of rebels, and this act of complete consecration on the part of believers, now sing a verse involving entire abandonment to the will of God, and require that each soul who does here and now put his case thus forever in the hands of Christ to trust him for pardon or holiness, sign the covenant with God, by raising both hands while you sing. Now, having completely yielded to God to trust Jesus Christ as their present, all-sufficient, almighty Saviour, if anything is still wanting, in any of them, it will be in order to tell them to "pray through." In either case it is disastrous to lead a soul to fancy it is justified or sanctified, when the work has not really been wrought. A sinner left unpardoned, unregenerated and without adoption, is still a child of the devil and the heir of perdition, though he may be a professor, an elder in the church, or a minister in the pulpit. A Christian who has simply been blessed, or restored from heart backsliding, with the carnal nature still within him, is a deceived man, if in this state he professes to be wholly sanctified. The knowledge of either pardon or completed holiness cannot be had, till the Holy Spirit's witness is superadded to the work wrought. We can safely and scripturally believe the work is

wrought, for God's truth is the base of our faith, for both justification and sanctification; and have thus to believe through his promises, in order to be saved. It is objected that we can know we are saved, because we know we have met the divine conditions. We answer we cannot know we have met those conditions, without the Spirit's witness. We may believe we have repented when we have not; and that we are saved when we are not; but when the Holy Spirit witnesses we know both the one and the other. We may believe we are wholly consecrated when we are not, and that we are wholly sanctified when we are not; God only can know, but when the right time comes, he sends the Holy Spirit to make us know. Those without that witness must shiver in the judgment day! This witness is always given to each soul, both as to the new birth and entire sanctification, but not always in the same way, nor with equal clearness.

It is not always given in the moment when the work is done, as God may see it best that we stand by faith, without it for a time; but it is always given (Rom. 8:14-17; I Cor. 2:6-12; Heb. 10:14-15).

Question 11. What should be the most important point to be considered, in the conduct of an altar service?

Ans. Thoroughness.

Thoughts in a Doctor's Office

So this is life!
This long parade of pain.
A small boy screaming for fear of a needle,
And finding it inescapable.
A woman with her arms full of babies,
And babies trailing behind her,
And her tired body heavy with another baby.
A tear-stained face of a little child, asleep at last,
Learning her first hard human assignment,
That we must learn to live with pain.
A man, his face as thin and timeworn as his purse,
Struggling with poverty and a mortgage,
And with pain which is his constant old companion.
Stern doctors and weary nurses hurrying about,
Chasing death with sharp instruments,
And knowing all the while that it will catch them.

Is this the life
Toward which young lovers push with eager haste,
And bride and bridegroom to the fragrant altar press?
Is this the life which stirs their dreaming
And gives them payment for their long pursuit?
Ah, yes! These live, for they are dreaming still!
For dreams outlive pain and suffering.
Our hopes are sparked by something within us.
God! That is the answer! God within us!
God, keeping our dreams aflame.
When God's within him, any man can keep a dream!

So life is this,
The pressing of the eager soul through pain;
The quest for godliness and love and worth.
To live and give, and give and live
Till living reaps its gain—and birth
Is welcome and each year's adventure cherished.
'Tis not that pain is pleasant, nor
That the whole of life is easy borne,
But it's the adventure of our own becoming
Like God, in this encounter here with pain,
And know the growth each spate of sorrow brings.

MILO L. ARNOLD

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Rotation of Church Officers

By E. E. Wordsworth

FARMERS know and realize benefits in the raising of crops by rotation resulting in greater production. Sometimes a summer fallow will kill many weeds and enrich the soil and prepare it for greater productivity. Plowing the land and leaving it idle, or uncultivated and unplanted, for one or more growing seasons is often a good procedure. For the present the unseeded land may seem neglected, but the ultimate purpose and objective is a rich, golden harvest.

This principle of rotation is for the general good of all concerned when applied to church life. Of course, "fallow ground" is not attractive nor usually desirable when not necessary. It is better to have the whole farm yielding its share and contributing to its economic value. It has been truly said, "It is better to put ten men to work than to do the work of ten men." However, it is well to recognize that there are duties and responsibilities that properly belong to each respective office, and these should not be shifted to others. I have known of men in places of high and responsible leadership to carry this "shifting" idea entirely too far. This is unethical. A "let George do it" attitude can go beyond proper bounds. "For every man shall bear his own burden" (Gal. 6:5).

It is advantageous and proper sometimes to have a rotation of the church's officary. I have known a

church treasurer to assume to himself the right to "boss" all the church finances. His word was final in church board meetings. With an air of dictatorship he told everybody what could and must be done or not done. I have seen church pianists and church organists and Sunday school superintendents and missionary presidents and young people's leaders with a "rule or ruin" attitude. A pastor and board wanted to change the place of the piano and moved it to a more suitable location, only to find before the next service the pianist had moved it back to its former place and arrogantly announced it would have to stay there. A Sunday school superintendent, after serving for many years, was not re-elected at the annual meeting because the church thought it best to have a change, and this good servant of the Lord really was hurt. I have seen choir directors "let out" and climb the miff tree, and board members "left off the board" and then leave this particular church and "go where they are appreciated." I know a couple, man and wife, who think they ought to do all the special singing in the church services; and because the pastor kindly differed with them and used others equally qualified, they withdrew from this church membership and joined another church. I presume no church organization runs smoothly all the time; for the human element, and

sometimes the carnal, defeat high and holy purposes.

I believe this principle of rotation of officers will help to oil the machinery and make things run more smoothly. In the Presbyterian church a member of the session (comparable to our church board) can serve only a given number of years consecutively; then for a year he is relieved of his responsibility, but may again be elected to serve another term. I believe this is also the law in some other denominations.

It seems to me that such rotation, when advisable and practical, especially in our larger churches, would be a wholesome procedure. And in fairness to others equally trained, qualified, and spiritually-minded, such rotating of official responsibility would recognize and press into service unused talents for the blessing of Zion.

Perhaps this policy could be set up by the pastor and church board to be followed by full and proper announcements, so that the entire membership is fully aware of the general plan. It will take diplomacy, wisdom, and tact to do this if desired. But we ask, Would it not be for the good of all and the advancement of the kingdom of God? We think so. How long one should serve in a given office before being released we do

not know, but in some churches four or five years is the limit.

In our smaller churches of fifty or less members there is often quite a duplication that is unavoidable, but whenever possible it is wise to distribute the offices around.

A general principle of church organization and activity is to give everybody a job. I have read of a pastor of a church with over 2,600 members who, with his officials, devised ways and means of pressing into some kind of church duty and service every member of the congregation. Each was assigned a very specific task. A noted pastor regretfully states, "Ten per cent of the people do all the work in my church." And too many pastors nowadays think that this is the maximum operation to be attained. Unless we plan for a much greater co-operation we will never have it. It is true that many people don't want a job, but we again remind you that if the pastor and church board will again and again tactfully request full co-operation we believe it will result in much greater response of devoted service for Christ and His Church. It will tend toward a more unified, active, aggressive church program with greater harmony and mutual understanding in the holy bonds of peace. "In honour preferring one another."

INDIAN PRAYER: Grant that I may not criticize my neighbor until I have walked a mile in his moccasins.

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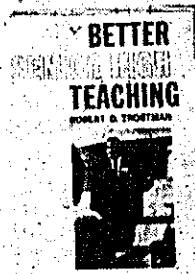
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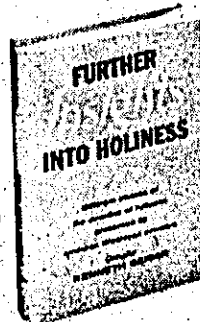
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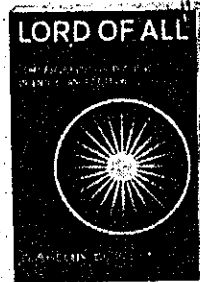
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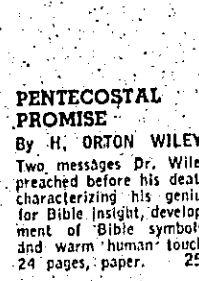


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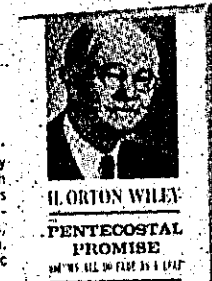
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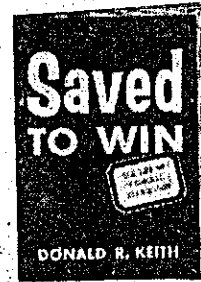
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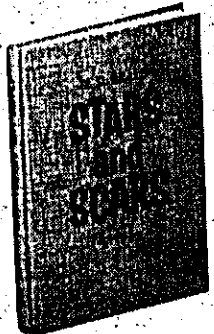
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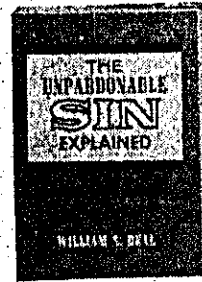
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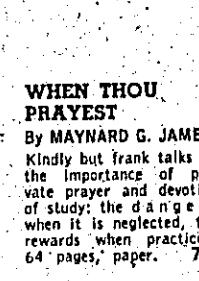
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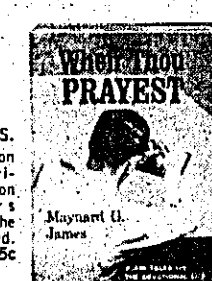
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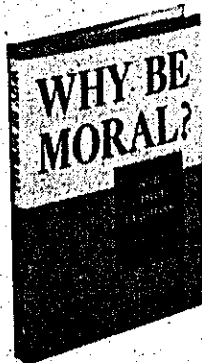
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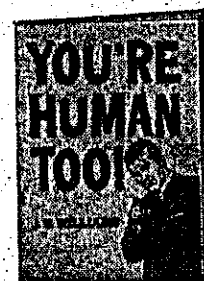
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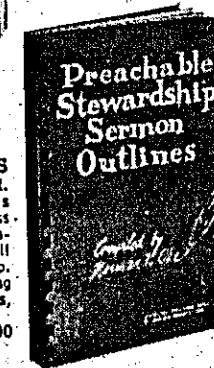
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You and Your Prayer Closet

By Audrey J. Williamson

PASTOR'S WIFE, are you known as a woman of prayer?

Do people bring you their burdens and problems and ask you to pray for them? Are you called on the phone when trouble strikes, and someone says desperately, "Pray! Please pray for me"? Does anyone ever say, "I believe in your prayers"?

If these things happen to you, take it seriously, for you have laid hold of the most vital task a minister's wife is called on to perform. More important than directing the youth choir, more necessary than entertaining the official board, more significant than furnishing the new parsonage, more imperative than that outside job, more far-reaching than supervising a Sunday school department or being president of the missionary society, is your ministry of intercessory prayer. Be you twenty-five or sixty-five, or anywhere in between, it is not too early or too late to seek earnestly to become a woman of prayer.

Do not shrug off the implications of this familiar theme as the responsibility of someone else, someone less busy, less talented, less important than yourself. Don't think of prayer only as a recourse for the desperate, or the pastime of the infirm. Prayer is the greatest single resource that we as preachers' wives possess. The most meaningful thing you can do for your husband's church and people is to be

their burden bearer in prayer. And the most rewarding thing you can do for yourself is to "give yourself to prayer."

Is rebuttal already forming in your mind? Pause a moment and honestly determine if your protests arise from a deep-seated unwillingness to assume this difficult, time-consuming, selfless ministry. If that is the case, take another look at the Cross!

Now if we would be true bearers of the prayer burden of our churches we must be practical about it. For effective praying is a very practical matter.

First, as persons we must be warm and sympathetic. We must show interest and concern. We must feel compassion. Certainly no one is going to come to us with a burden if we are cool and indifferent or preoccupied and aloof. To begin with, if you are not approached with burdens and problems, look about, and you will see some self-evident ones. Assume voluntary responsibility for their solution. You will not need to wear a sign on your back announcing your concern, or even confess it in prayer meeting. But as you prevail with God and win answers to your secret prayers, the fact that you are a burden bearer will inexplicably communicate itself to your congregation.

Second, we must consider any shared burden as a sacred trust, not to be treated lightly, nor to be di-

vulged to another. To destroy confidence placed in us at this point is to be blameworthy. The unburdening of the heart itself presupposed faith in you. Do not destroy this precious quality with a wagging tongue.

And do not probe. You need not know all the details of a heartache or a heavy load in order to pray effectively about it. In fact it is sometimes easier for faith to operate if we do not know all the difficulties.

Third, reach out for big things in prayer. Do not circumscribe your prayer life by attacking only ugly, personal problems and petty, harassing difficulties. Broaden your horizons and pray positively. Get some called preachers and missionaries from among your choice young people, through prayer. Pray in some new families. Get that "Prayer and Fasting" burden on your people, through your own intercession. Reach out to the foreign fields and pray a new Bible school into existence, or build a dispensary, or pray in a jeep or a truck. We have not, because we ask not, or because we ask amiss.

Fourth, keep very sensitive to the call to prayer. True, we are enjoined to pray without ceasing, and we do

pray as we go about the daily routine, until prayer in the saintly has become a habit. But this is not enough. We must have those set-apart times when we pray on purpose. We must enter into the closet and shut the door. Prayer is more than a habit. It is a holy calling. It is a demand laid upon us. It is an exacting and soul-consuming task. It is the most rewarding of all spiritual exercises.

We can be women of prayer only as we put prayer first. Prayer is more than a morning or evening devotion. It is communion with God. It is the petitioning of a child to a Father. It is vastly more than the perfunctory recital of well-rehearsed phrases. It is the voicing of a soul cry, laid on the heart by deep longing and intense desire. It brings an assured answer, be that immediate or delayed.

To be women of prayer we must voluntarily remove some of the clutter of our lives. We are busy doing things less important than praying. They must give place to prayer. We can tolerate no excuses, no justifications for our neglect. We must utilize this holy power within our grasp.

Pastor's wife, are you known as a woman of prayer?

PEOPLE are like tea bags . . . you don't know your own strength until you get into hot water.—Rotagraph, Fort Worth Rotary Club.

I Still Believe Rom. 8:28

By Kenneth L. Dodge*

NO MAN has all the answers. There are so many mysteries of life and so many unanswered questions that one is tempted to think just the opposite—man doesn't have any of the answers. However, it is interesting to note how many times Paul speaks with assurance and says, "We know . . ." It's because he speaks with that same assurance in this verse that it holds the significance that it does. He might have said, "We pray that all things will work together for good," or, "We hope that all things will work together for good," or, "We think that all things will work together for good." But instead he says, "We know."

There is so much tied up in this wonderful promise that it exceeds the scope of one sermon. However, I should like to present four points from this text. *The first two call attention to two factors that are not promised in this text, and the other two call attention to two factors that are promised.*

First, let me call your attention to the fact that this promise does not say all things work together for the best. There is a hollow ring in those phrases that are so often carelessly tossed off to the effect, "It will all come out in the wash" or, "What will it matter a hundred years from now?" or, "All's well that ends well." Too

often these expressions are an attempt to justify actions that we know are wrong and to excuse our responsibility for the consequences by pretending that time, water, or circumstances will alleviate the resulting suffering and problems. Sadder still is the attempt to degrade this promise by using it as a shield against sins, carnal temper and anger, and the resulting effects in the lives of others and the church. Laziness, indifference, unconcern, and sin cannot work out for the best in our lives nor in the lives of others. Things cannot work out for the best when they have their basis in sin, envy, greed, hate, and carnality. We serve a great God, One who is big enough to make even the wrath of men to praise Him. But we do this blessed promise a great injustice if we use it to excuse what we know is wrong. Yes, in spite of sin, God can work things out for good; but if you want what's best, manifest a Christlike spirit always. Determine to be motivated only and always by the Holy Spirit.

Secondly, this verse does not promise that all things work together for good to everyone—only to those who love God. Paul wrote on another occasion, "If God be for us, who can be against us?" That might lead one to ask, "Is God for me?" The answer is, Yes, He is. However, only as you are also "for" Him will the fact that He is "for you" have significance. God

cannot take the adversities of life and make them work for your good if you won't let Him. God wants to help, bless, lead, and use you, but He has to have your co-operation. It is foolish to expect to enjoy the blessings of good health if we break all the rules that ensure good health. I once knew a man who asked the church to pray for him as he entered the hospital for surgery. He was afflicted with cancer of the mouth caused by excessive pipe-smoking. However, the last thing he did before the doctors took him into surgery was finish smoking his pipe. It seemed pointless to pray for the recovery of his physical health as long as he refused to reject the factors that destroyed it. Just so, God cannot work things together for good in your life if you do not love Him enough to submit your all to His control. God is "for" you and will so order your life that all things work together for good if you will be "for Him" and love Him and serve Him.

Thirdly, the first of two factors that are promised in this text: The text says, "All things . . ." We cannot see the future and we often forget the significance of the past. But with God there is no past or future. He is not confined to time. Thus our lives, under His control, take on a scope that is beyond our understanding. If we could see as God can see, we would ask for no changes.

With patient mind thy course of duty run;
God never does, nor suffers to be done,
But what thyself wouldst do, couldst thou
but see
The end of all events as well as He.

It is because "all things work together . . ." that it is so tremendously important that we be constantly and fully consecrated to God. A partial consecration will void this promise and make it useless in our lives. God desires to make out of us the most

useful and effective Christians that He possibly can. To accomplish this, He must have all there is of us. Also, we must be so yielded to Him that we can and do respond to His slightest whisper. We shall never have to walk the valley alone. When you walk through a storm, keep your head up high and don't be afraid. The Arabs have a good proverb and one that would be well for us to ponder—"All sunshine makes the desert." Into each life some rain must fall. That's what makes the difference between barren waste and fertile fields and valleys. This promise says, "all things." Perhaps God is still working, and "all things" have not come to pass as yet. When they do, we will see that they are working together for good.

Fourthly, this verse says all things work TOGETHER. It is probably trite to say that one isolated incident is not enough by which to judge the entire plan of God. But, if trite, nevertheless it is so very true. And the tragedy is that people so often do just that. It is so easy to take one bitter experience of life and use that as a basis upon which to establish our entire relationship to God and the church. Any time we are convinced that some sorrow, heartache, or bitter experience cannot be harmonized with the plan of God in our lives, we reflect our own inadequate conception of the greatness of our God.

I love a good cake and especially if it is chocolate. Yet I almost stopped eating chocolate cake the first time I watched my mother bake one. She used an unsweetened chocolate, and as I watched her making the cake, I managed to get my hands on a crumb of that chocolate which I thought would be delicious. It wasn't. It was almost more than I could swallow.

(Continued on page 36)

*Pastor, Grace Church of the Nazarene, Toronto, Ontario.

Where is there a minister who has not used *Matthew Henry's Commentary*? But while we have drunk deeply at the fountain of his expositional thought—he has been totally a stranger, personally. Now at the time of the three hundredth Anniversary of his birth, I felt that readers of the *Preacher's Magazine* would appreciate this biographical sketch.—Editor.

Meet Matthew Henry

Great Puritan Bible commentator born three hundred years ago

OCTOBER 18, 1962, marked the three hundredth anniversary of the birth of Matthew Henry, the most widely known of all Bible commentators in the English language. *Matthew Henry's Commentary* has probably been read and studied by more people in the last 250 years than any other similar work, and it has been a standard study companion for many generations of preachers. It has been called "the greatest devotional commentary ever written," by Dr. Wilbur M. Smith, of Fuller Seminary; and "one of the great theological classics of English literature," by Dr. F. F. Bruce of Manchester University.

Matthew Henry was born October 18, 1662, in a Welsh farmhouse called Broad Oak, at Iscoid, Flintshire, England. His father, Philip Henry, a well-known clergyman, was one of two thousand who resigned or were ejected from their livings and were afterwards called "Dissenters." His mother, of an ancient and honorable family, had a modest inheritance, so Philip Henry was able to live at Broad Oak and exercise a selfless ministry among the people of the district. Matthew was their second son—so frail at his birth that he was baptized when he was only a day old, lest he might die within the week.

As a boy he was physically weak, but mentally and spiritually strong. (He is said to have read aloud a chapter of the Bible when he was only three years old!)

In Broad Oak, Philip Henry frequently boarded and trained a candidate for the ministry, who repaid him by acting as tutor to the children. One of these young students, a certain William Turner, gave young Matthew his first love for Latin, and in his *Commentary* there are many apposite quotations from the classics. Until he was eighteen, the education of Matthew was supervised by his father, a considerable scholar and gifted teacher. Because of the increasing laxity at the universities of Oxford and Cambridge, Matthew was sent, in 1680, to the academy at Islington, London. (The "Dissenting Academies" which were established in 1662 and the following years maintained a high standard of academic education at a time when the ancient universities had betrayed their trust and forfeited the respect of serious-minded educationists, who desired intellectual freedom.) At Islington, the famous Thomas Doolittle was the principal. Like other academies, this one was forced by persecution to move from place to place on five occa-

sions, but in spite of such breaks in continuity it was considered by many to be the foremost Presbyterian academy. When the academy was compelled to remove to London, 1682, Matthew returned home. At Broad Oak, though he was of considerable help to his father in pastoral work, he realized that there was not much likelihood of his getting a call to a settled pastorate. The village was remote, the restrictions on dissenting ministers were severe, and he had no desire to live in comparative idleness.

Matthew then decided to return to London, to go to Gray's Inn and study law. It was soon apparent that his remarkable memory and easy eloquence promised well for a distinguished future. But at this time he was greatly influenced by the preaching of Dr. Stillingfleet at St. Andrew's, Holborn, and by Dr. Tillotson at Lawrence Jewry. At this time he gathered some of his friends in a small group which met for prayer and Bible study, just as later the Wesleys founded the Holy Club at Oxford.

Returning to Broad Oak, he began to preach as a candidate for the ministry. The people who heard him in Chester were so impressed that they asked him to become their pastor. After much self-examination, he decided to answer the "call." Certain London ministers ordained him, privately, on May 9, 1687; but in 1702 he obtained a document certifying the regularity of his Presbyterian ordination fifteen years earlier. He held the pastorate in Chester from 1687 to 1712.

His first wife, Katherine Hardware, died of smallpox as she gave birth to a child. Subsequently he married the granddaughter of Peter Warburton, a judge of the Court of Common Pleas. Though three of their nine children died in infancy, this marriage was as happy as the first had

been. No domestic tragedy could mar the beauty of his home life. It was molded on the pattern of Broad Oak, where his father's house was often described as a "house of God and a gate of heaven." In Chester, Matthew Henry conducted family prayers in his home at the beginning and end of the day. In the morning he expounded the Old Testament, and in the evening the New Testament. Probably these expositions, amended as the result of questions and comments from his family and his neighbors, were the basis of his *Commentary*.

In public services he usually prayed for half an hour, preached for an hour, and joined in singing psalms from a selection he himself had made. His sermons were expository, never political, but always practical in their application to the problems of ordinary life. They frequently contained some reference to the condition of the people of the Reformed churches, who were suffering severe persecution on the Continent.

Though he had strong personal convictions on the cardinal doctrines, he was not intolerant, and visited all who were in need, whatever might be the communion to which they belonged. He preached on six days a week to various congregations within a radius of thirty miles, but always contrived to be in his own pulpit at Chester on Sunday. His influence in the city grew rapidly, and a new meetinghouse was built to accommodate the large congregation which now came to hear him.

After recovering from a serious illness in 1704, Matthew Henry began his *Notes on the New Testament*, and the entry in his diary concluded with a typical prayer: "The Lord help me to set about it with great humility." Six years later, in 1710, an urgent call came to him from the congregation in

Silver Street, Hackney, London. He was reluctant to leave Chester, but felt that his work on the *Commentary* would be helped by easier access to books and to Biblical scholars in London. "I look back with sorrow for leaving Chester," he said: "I look forward with fear; but unto Thee, O Lord, do I look up."

It was not surprising that his attempt to discharge the duties of a large pastorate and at the same time to write a detailed commentary on the whole Bible overtaxed his physical resources. He was troubled by the poor quality of religious life in England, and this increased his weakness. In 1714, while paying a visit to his old friends in Chester, he died, from apoplexy, at Nantwich. He was only fifty-two, and it seemed a tragic ending; but as one of his relatives said: "I believe it was most agreeable to him to have so short a passage from his work to his reward." To have exercised so virile and continuous a ministry, to have been a pastor with such intimate insight into the problems of his people, and to have produced so monumental a work as his *Commentary* was an astonishing achievement. For two and one-half centuries innumerable people have been enlightened and inspired by his interpretation of the Scriptures. Its essentials have stood the test of time, as, in his own day, they stood the test of human experience. The explanation is, surely, that it had its origin in his fellowship with

his Master and in his constant concern for the deepest needs of the people committed to his care.

Matthew Henry began his *Commentary* in November of 1704. The first volume was published in 1708, and this first volume with four others appeared in a uniform edition in 1710. Before he died he had completed volume six up to Acts; and the balance, the Epistles and Revelation, were supplied after his death by thirteen nonconformist divines.

For the last few generations a standard six-volume edition has been and remains very popular in both England and America, although there have been many various editions in the last two and one-half centuries. Recently there has appeared, under the editorship of the distinguished British Methodist churchman and editor, Dr. Leslie F. Church, a one-volume edition, condensing the voluminous work into one large volume of 2,000 double-column pages (3,000,000 words). In preparing this work the late Dr. Church managed to keep everything in Matthew Henry's own words, preserving the flavor of the original, as well as its wealth of usable outlines, expositions, and interpretations. *Matthew Henry* has always been known for its wonderful devotional content, and this has also been preserved in the new edition, in which form there has been given a new lease on life to one of the most useful books of reference ever produced for the Bible student.

The Evangelist

By William S. Deal*

THE PLACE of evangelism and the evangelist is of too great importance to the cause of Christ to be allowed to slip from the church. Let both ministers and laymen face this matter candidly.

The success of any branch of God's work is determined by the quality and condition of the workers who carry it on. Evangelism is no exception. It needs the best of men; and to have these, there are some requirements for both the evangelist and the church.

Since this article concerns the evangelist, its presentation will center around him and his work.

HIS POSITION IN SCRIPTURE

Beyond doubt the evangelist's position is scriptural. In listing the gifts of the Holy Spirit to the Church, St. Paul says, "And he gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. 4:11). The evangelist is here listed as third, next only to the apostles themselves, and before pastors.

The true Church of Christ has always had a place for the ministry of evangelism. Without this ministry there have been faltering, waning, and decay in the work of God. The evangelist sustains a highly important relation to the progress and development of the Church in spiritual life

and power. The Church cannot afford to suffer the loss of this ministry.

In the New Testament Church, St. Paul was not only a chief apostle, but one of its most extraordinary evangelists. Wherever he went revival fires broke out. Although he sometimes stayed awhile with the infant church (as to Ephesus for two years), he more often turned the work of development over to others and proceeded to other fields. His three famous missionary journeys were really evangelistic tours, to which he added the work of organizing churches and setting over them Spirit-filled pastors and leaders.

St. Peter was pre-eminently an evangelist. Witness his work at Pentecost, at Samaria, and at Cornelius' household in Caesarea. His ministry seems to have been more evangelistic than pastoral. Philip was an evangelist of extra grace and power; as evidenced by his revival in Samaria.

Only when the Early Church lost its evangelistic fervor did it settle into a cooled-off, formal state, losing its soul-winning power. The first two centuries of the Church witnessed its greatest fervor and sublimest purity. After this, evangelism began to be supplemented by teaching and the fervor slowly died as formality took the place of evangelistic zeal.

Wherever the Church has made progress in new lands it has been done by evangelizing missionaries, as in Europe, Asia, Africa, and elsewhere. At each period when there

*Evangelist, El Monte, California.

came revival of spiritual life, as under Savonarola of Italy, or the preaching friars of Europe, and later in the Reformation period, the evangelist played the major role in rekindling the flame of God upon the people's hearts. Note, for example, St. Francis of Assisi, Peter the Lombard, the preaching monks; and finally, the reformers, and Whitefield, Wesley, and others. History bears no clearer witness than to this truth.

The Church today can no more allow its evangelists to cease from its fields and survive as a spiritual entity than did the Church in any other age. It is evangelize or formalize, revive or die, preach a crusade for souls or lose the soul of the Church itself. The evangelist's place, then, is forever made clear and prominent as fully scriptural and historical.

HIS PREACHING

The evangelist's message must ever be filled with scripture. He must declare the simple, yet sublime, truths of the gospel of Christ in forceful, common language which all can understand. His preachments must be clear, positive, and with no uncertain sound. He must ever rest upon the "Thus saith the Lord" for his message, avoid trifles, unnecessary deviations into politics, sensationalism, and the scandals of the day. He must not shun to declare the truth on the one hand, nor make it more rugged on the other. His business is to save souls and edify the Church of Christ. For this he must preach.

His message must also be with unction. Nothing drives sinners away from church like the harsh, rasping preaching of a legalistic minister without the unction of the Spirit upon his ministry. Sinners will listen to their sin denounced and be convicted under a Spirit-anointed minister, but his bombastic scoldings they will not

hear. Nor are the saints helped by this kind of ministry. They need the anointed ministry to rebuke, admonish, heal, and build them up in Christ.

His ministry must be with tact. Fishermen do not throw stones into the water where they hope to catch fish. Soul winners must of all people be tactful. The evangelist's message must avoid compromise on the one hand and unnecessary and insulting tactics and language on the other.

He must preach with tenderness. Like his Lord and Master, who beheld the lost Jerusalem and wept over it, he must have a compassion for souls. His ministry must not only ring with the warning of the gospel but sob with its wooing for sinners.

He must work always with watchfulness. He must be ever watchful for the leadings of the Spirit. Some evangelists hold invitations too long; some cut them too short. Some preach powerful sermons but have little insight as to how to draw the net in the invitation. Others miss the point of ingathering by determining to finish a neatly prepared sermon. Oh, to be watchful for souls in the harvesting hour!

Above all, the evangelist's ministry must be salted well with prayer. No work requires more prayer than evangelism. The prayerless evangelist may become a sensational performer and a few people may be won to Christ, but he can never hope to become a soul winner whose work will last. All the great evangelists of the past were men of prayer. Whitefield, Wesley, Moody, Finney, and a host of others were men known for deep spirituality and prayerfulness.

He must preach with winsomeness. His ministry must carry with it that attracting power which makes others want to become Christians. His life and personal ways need to attract

others to Christ. He must endeavor to tie his converts to Christ and the church, never to himself. He must decrease for them; the Saviour and the church must increase.

HIS PERSONAL AFFAIRS

The evangelist travels much, and yet he must ever be a man whose life and demeanor are conducive to wholesome Christian living. His must carry with him an atmosphere which testifies of a life of a personal purity and dedication.

He must ever be clean in habits and motive and in all his conduct. He must be kind in all his relationships, despite frayed nerves, loneliness, burdens, and the ever-pressing attention he must always give to new people everywhere he goes. He must never allow himself to descend to sourness, soreness, or any tinge of bitterness.

Where entertained he must ever be thoughtful of his room, his actions, his relationships, and his mannerisms. He must be clever with people, always avoiding personality clashes, careful with everyone so that no taint of bad reputation may stick to him for carelessness in matters of conduct. He must have some refinement of manners, be emotionally mature and fully dependable, and always pious in spirit and a good example of the grace of God which he proclaims.

The evangelist must be free from "debt, dirt, and the devil," and his life must proclaim a good example in every walk of life. He should leave each church and pastor better people than he found them, if possible. He must always be the pastor's friend, never undermining him in any way. He is not to act the part of a church official in trying to settle matters not his business, and must keep out of all local affairs.

He should never tell "hard luck"

stories, in the pulpit nor out of it; and when he leaves, he must not write back to the people, nor run a collection bureau business on the side by drawing money from his friends in places where he has worked.

In more than twenty-five years of experience in evangelism at various times, I know this is a high standard for the evangelist. But it is an ideal toward which we should strive.

HIS PAY

Unfortunately, this is a "ticklish" matter. Far too few churches and pastors are fully aware of their obligation at this point. All want the above described type of evangelist, but too few are willing to pay what such a man should have. In consequence, many outstanding men have been driven from the field.

Consider the hard work, bodily wear, and tremendous mental strain; the weeks of loneliness, often without companionship of wife or children; hard travel, changing situations, irregular meals, loss of rest, and many other things the average person has never thought about. There is no work in the church so rigorous and demanding, yet few are paid well enough for this ministry.

What should an evangelist receive? He has no utility grants; his rent, home upkeep, and travel are his own expenses. The evangelist should be given the equivalent of what the pastor receives in any period he serves a church, plus enough for utilities, rent, and travel one way to this meeting. If the pastor, for instance, receives \$100.00 per week, the evangelist should receive no less than \$250.00 for a two-Sunday meeting, plus travel from his last engagement. If the church is small and can pay the pastor only \$50.00 or less per week, the evangelist should still receive not less than \$150.00 plus travel. Larger

churches should give larger offerings. In this way they could supplement his income.

But how can small churches afford this? How can they afford NOT to have revivals? is a better question. Revivals are NOT EXPENSIVE when one considers all they mean in time and eternity.

Churches should start an "evangelistic fund" as part of their annual budget. Raise this money weekly or monthly, to save embarrassment when the meeting comes. Set the reasonable amount for the one or two

meetings of the year, then raise it as a matter of budget, plus the regular offerings during the meetings.

The church cannot afford to lose its evangelists; and neither can it afford to starve them, and still demand their services. We should determine then to USE them, PRAY for them, and PAY them as they should be paid. The church which will do this will be prospered of the Lord and find that God will honor it for its work in soul winning and building the Kingdom through evangelism.

I Still Believe . . .

(Continued from page 29)

Then I looked around. On the table was a cup of sour milk. Not sweet milk, mind you, but *sour*. I was dumfounded when I saw her add that to the cake mix. I despaired completely when I saw her add some soda. I know that had a horrible taste, for I had had to take some one time when I had a stomach ache and it was worse than the stomach ache. Nevertheless, when the cake was out of the oven and had it's icing on it, it looked as good as every other cake that Mother had baked. I tasted it cautiously and skeptically: first a crumb, then a bit,

then a whole piece, and asked for more. I forgot all about the bitter chocolate, the sour milk, and the soda. In some magic way she had taken the distasteful things and had used them, together with other things, and produced something beautiful, pleasurable, and appetizing. God will work like that in our lives if we will let Him. He will take all things and work them together and the result will be something good.

There are many things we cannot and do not know. But we can know that, if we let Christ have complete control of our lives, He will take all things and work them out for our good.

SERMON WORKSHOP

Supplied by Nelson G. Mink

"IT WAS SUNDAY, and not one of us had eaten food, taken water, or closed an eye in sleep since Thursday." These are the words of Mrs. Louise Chapman as she recounts how God worked out problems in Africa years ago. Here are short excerpts from her story:

"It was in the darkest days of the depression. Money was scarce. Our national workers were face to face with a period of adjustment such as we had never known.

"In such circumstances, it was easy for a spirit of misunderstanding to creep in between the workers. . . .

"After much prayer and waiting on God a plan began to formulate. Word was sent to all the workers on the Endingeni and Figg's Peak districts that we were going to a certain outstation to have three days of fasting and waiting in prayer before the Lord.

"There was little progress for many hours, then . . . one by one they stood and confessed small things that had been troubling their hearts. . . .

"The financial burden shriveled up to the size a man could carry.

"It was after midnight on Sunday when we finished all we had to do. Not one had eaten food, taken water, or closed an eye in sleep since the beginning on Thursday evening . . . At day-break we ate a hearty meal . . . Those problems that had almost wrecked our whole field never again troubled our districts . . . God settled them forever."
—Other Sheep.

"ABOUT YOUR HEART, SIR!"

Do you paw the ground while waiting for a bus or an appointment?

Subtract ten years.

Do you run up and down stairs?

Begin getting estimates now

for installation of a new heart. The supply is short, and you may have to manage with the one you have worn out.

Do you sprint to catch a bus immediately after eating?

It is a guaranteed method of acquiring a stroke.

Do you blow your top and sizzle over like a coffee percolator?

It's your blood pressure. Enjoy it!

Do you play a few sets of tennis on a hot afternoon, as you did when you had hair?

Keep enough ready cash in the house so your wife can purchase a new black outfit on short notice.

Do you manage with a few hours of sleep every night?

The cemetery is very quiet and restful. You'll catch up!

Do you eat what you like whenever you feel the urge, regardless of calorie and vitamin specifications?

The hospitals have waiting lists, so make your reservations early, to enjoy the blue-plate gruel special when your stomach refuses to co-operate.

—Author Unknown

"WAYS TO HANDLE TENSIONS"

(These eight steps were part of a booklet put out by an insurance company that was not identified, and is quoted by Dr. Frank Bateman Stanger, President of Asbury Theological Seminary.)

1. Balance work with play.
2. Loaf a little.
3. Put off until tomorrow. (Someone else said; "Do it tomorrow; you've

made enough mistakes for today.")

4. Work off tensions.
5. Talk out troubles.
6. Learn to accept what you cannot change.
7. Get away from it all.
8. Have regular checkups.

The PSALMIST had to face the question, "Where is thy God?" in Psalms 42. The answer to this question is mighty good as we look into the Bible.

1. Above you. Josh. 2:11
2. Around you. Ps. 125:2
3. Before you. Exod. 13:21
4. Behind you. Isa. 30:21
5. Beneath you. Deut. 33:27
6. With you. Isa. 41:10, 13
7. In you. Col. 1:27

—REV. R. L. LAVDELD

J. WILBUR CHAPMAN'S RULE FOR HIS LIFE

He says: "I have made this the rule that governs my life: Anything that dims my vision of Christ, or takes away my taste for Bible study, or cramps my prayer life, or makes Christian work difficult, is wrong to me, and I must, as a Christian, turn away from it. This simple rule may help you find a safe road for your feet along life's road."

THE MISSIONARY TASK

The Great Commission, in Matt. 28:18-20, contains three glorious truths:

1. The Go of an Eternal Passion . . . the Love of God.
2. The Goal of an Eternal Purpose . . . the Church of God.
3. The Glory of an Eternal Presence . . . the Christ of God.

—Anon.

THE MISSIONARY PROGRAM

- I. The Plan. John 3:16
- II. The Purpose. Eph. 5:25-27
- III. The Power. Acts 1:8
- IV. The Passion. II Cor. 5:14
- V. Partnership. I Cor. 3:9
- VI. Proclamation. Matt. 28:18-20
- VII. Prayer. Matt. 9:38

—Anon.

SENTENCE SERMONS

"Human progress throughout the ages has depended upon who did more than their share.

"A right spirit at the center of your being will easily control the circumference.

"Opportunities are very sensitive things. If you slight them on their first visits, you seldom see them again.

"Only the one who can see the invisible can do the impossible."

—Bunola, Pennsylvania
Nazarene Challenger

REAL PRAYING

1. It is not the arithmetic of our prayers—that is, How many?
2. It is not the rhetoric of our prayers—How eloquent?
3. It is not the geometry of our prayers—How long?
4. It is not the music of our prayers—How pleasing?
5. It is not the method of our prayers—How orderly?
But how fervent and how believing are our prayers?

—Christian Digest

SIGNS OF THE TIMES

A few months ago, when we were so close to an all-out atomic war over the situation in Cuba, we are told by reliable sources that there was a "rash of End of the World parties."—LESTER CARPENTER.

A LITTLE GIRL'S PRAYER

It was examination time. The little girl felt her need of help. She asked the teacher if it would be all right to pray. She was granted her request. Little Beverley did it this way: "Dear Lord, if we've studied, please help us to pass these examinations. But if we haven't studied—well, Lord, that's just our own fault."—Christian Herald.

RELIGION—IT'S TRUE MEANING

Religion should be to every man, not merely a creed, but an experience—not

a restraint, but an inspiration—not an insurance for the next world, but a program for the present one."—The Mark.

THE WAY YOU LOOK AT IT

A father recently looked outside his window and saw his own children and their playmates pressing their hands into his newly laid concrete walk. Flinging open the window, he gave the children a tongue-lashing hot off the shoulder. His wife, shocked, asked, "Don't you love your children?"

The husband replied; "In the abstract, yes; but in the concrete, no!"

VALUE OF ADVERSE CIRCUMSTANCES

"Disaster may bring a man to a valley where the peaks are more majestic against the sky, serene in the clouds of satisfying rewards."—DOUGLAS MEADOR.

SALESMANSHIP

A sharp land developer in Albuquerque has a new gimmick. He buries silver dollars in the lots he has for sale, and urges parents to bring their youngsters out to prospect for silver. While they dig for dollars, the developer makes his sales pitch to the parents. He reports he is doing right well.

CHRISTIANITY AND WEEDS

Weeds need not be wicked to be weeds. They are more often good plants in the wrong place. That is what America suffers from. Our heads are buzzing with so many good ideas we don't have time for the best. Christianity is fighting a losing battle in so many of our lives, not because we are bad, but because we are too busy with our brief case full of second-rate stuff.—DAVID A. REDDING.

OBSCOLESCENCE

Uncle Dodd Buckner keeps a Model T on the farm as a conversation piece, and

develops plenty of interest with it. "This is a throw-away civilization," he says. "We build stuff today that doesn't last as long as the payments. Worst of all, the throw-away packages won't disappear, dissolve in the rain, or even blow away. It's a wonder we're not up to our ears in trash."

—BURTON HILLIS,
in *Better Homes and Gardens*

CHANGE IN THE TIMES

Americans used to roll up their sleeves and go to work clearing land; now they put on short-sleeved shirts and head for the places where the land isn't cleared.

—BURTON HILLIS

CHRISTIANS IN ARMOUR

Eph. 6:10-18; I Cor. 15:57-58

Comrades in battle, the conflict of the ages is on!

We may be nearing the final battle.

Keep your swords sharpened at the forges of God's eternal fires.

Lift the banner high upon which is inscribed, "Holiness unto the Lord."

Expend self and possessions in a program of world-wide evangelism.

Keep your garments unspotted from the world.

Allow not your salt to lose its savor.—
Wesleyan Methodist.

SALESMANSHIP

Trying to sell a housewife a home freezer, the salesman said, "You can save enough on your food bills to pay for it."

"Yes, I know," the woman agreed, "but we are buying our car on the bus fare we are saving. Then we are paying for our washer on the laundry bills we save, and we're paying for our house on the rent we save. We just can't afford to save any more right now."—
Selected.

SERMON STARTERS

Theme: The Rich Young Ruler

Order of the sermon—use of four words in each section.

- I. "What Shall I Do?" (Mark 10: 17)
- II. "What Lack I Yet?" (Matt. 19: 21)
- III. "Sell That Thou Hast" (Matt. 19: 21)
- IV. "Come and Follow Me" (Matt. 19: 21)
- V. "He Went Away Sorrowful" (Matt. 19: 22)
- VI. "He Had Great Possessions" (Matt. 19: 22)
- VII. "All Things Are Possible" (Matt. 19: 26)

—N. G. M.

Theme: What to Do with Your Money

TEXT: *Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee.* (Deut. 16: 17).

- I. Don't Allow It to Become Your Master.
- II. Realize Its Potential for Good.
- III. Stewards Take Care of Things Belonging to Another.
- IV. Learn How to Give It Away. According to the Bible, that is, Tithes, offerings, sound investments in the Kingdom.

—N. G. M.

Theme: Worthwhile Labor

TEXT: *Wherefore we labour, that, whether present or absent, we may be accepted of him* (II Cor. 5: 9).

- I. We Labor in a Strong Spiritual Desire (II Cor. 5: 2).
- II. We Labor to Be Found Clothed with Garments of Righteousness (II Cor. 5: 4).
- III. We Labor for Final Acceptance (II Cor. 5: 9).
- IV. We Labor to Snatch Brands from the Burning (II Cor. 5: 11).

—N. G. M.

Theme: Lessons Learned from Lot

TEXT: *Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.* (Gen. 13: 11).

- I. A Man Who Tried to Live for Both Worlds.
- II. He Showed His Weakness in His Choices.
- III. Lot Was Determined to Die Rich.
- IV. The Intervention of the Angels.
- V. Even So, the Tragic End.

—N. G. M.

Theme: The Credentials of Our King

TEXT: *Yet have I set my king upon my holy hill of Zion* (Ps. 2: 6).

- I. His First Credential—His Approved Sonship (Matt. 3: 17).
- II. Second Credential—His Code of Ethics (Matthew 5; 6; and 7).
- III. Third Credential—His True Greatness (Matt. 20: 28).
- IV. Fourth Credential—What He Does for His Subjects (Acts 1: 5, 8).
- V. Fifth Credential—Presentation of the Truth (John 14: 6).

—N. G. M.

Theme: The Ways in Which I Want to Know Him

TEXT: *That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death* (Phil. 3: 10).

- I. I want to know Him in the full pardon of all my sins.
- II. I want to know that I have made everything right that I am supposed to.
- III. I want to know that my heart is enjoying the full purchase of His blood.
- IV. I want to know Him so well that I will have a good time in telling others about Him.
- V. I want to so know Him that I will be assured of a wonderful and glorious future.

—N. G. M.

PREACHING PROGRAM

"So Panteth My Soul"

TEXT: *As the hart panteth after the water brooks, so panteth my soul after thee, O God; My soul thirsteth for God, for the living God: when shall I come and appear before God?* (Psalms 42: 1-2)

SCRIPTURE REFERENCE: John 20: 1-18

PROPOSITION: The soul that hungers and thirsts after God shall be satisfied.

INTRODUCTION: The setting of John 20: 1-18 is as follows:

- A. Jesus had just been crucified on the Cross.
- B. Joseph of Arimathea, who was a secret disciple, besought Pilate for the body of Christ.
- C. Nicodemus brought spices, myrrh, and aloes to use on Christ's body for burial.
- D. Christ's body was wound in linen cloth with the spices, similar in appearance to an Egyptian mummy. This was a type of Jewish burial.
- E. His body was placed in a new sepulcher in a garden.
- F. A great stone was rolled in the entrance of the tomb. This stone was sealed by the Roman soldiers. The rulers feared Jesus might come out or be carried away.

I. WHO APPEARED FIRST AT THE SEPULCHER?

- A. A lady was first to seek the Lord.
 1. On the first day of the week came Mary Magdalene.
 2. She came early in the morning, even while it was yet dark.
- B. Mary, grief-stricken, had not considered the stone.
 1. Beheld the stone was rolled away.
 2. She ran quickly to Simon and the disciples.
 3. She proclaimed the message. "They have taken away the Lord out of the tomb and we

know not where they have laid Him."

C. Disciples excited by Mary's message.

1. John and Peter ran hastily to the tomb.
 - a. These two beheld the empty tomb also.
 - b. The disciples were amazed, for they knew not the Scriptures, that He must rise again.
2. Disciples—heartbroken, weary, discouraged, and probably perplexed by the empty tomb—returned to their place of abode.

II. A HUNGRY SOUL REMAINED SEEKING.

- A. Mary Magdalene stood outside the tomb weeping.
 1. She had been forgiven of her sins and cleansed and had become very fond of Christ, for He had transformed her life.
 2. Her grief was very great.
 3. Her love caused her to remain at the tomb.
- B. She stooped down and gazed inside the dark tomb.
 1. She scarcely could comprehend what she saw.
 - a. Two angels in white appeared.
 - b. One angel stood at the place where Jesus' head was; the other angel stood at the place where Jesus' feet were.
 2. Mary Magdalene was startled and filled with awe.

C. Angels spoke to Mary Magdalene.

1. Mary's reply was, "Because they have taken away my Lord, and I know not where they have laid him."
After thus saying she turned herself back and saw a Man standing and mistook Him for the gardener.

III. MARY MAGDALENE'S ENCOUNTER WITH THE "GARDENER."

- A. Mary's conversation.

1. "Woman, why weepst thou?"
2. "Sir, if thou have borne him hence, tell me where thou hast laid him; and I will take him away."

B. Jesus spoke her name.

1. Jesus said, "Mary."
2. Mary exclaimed, "Rabboni."

C. Jesus imparted message to Mary to give His disciples.

1. "I ascend unto my Father, and your Father; and to my God, and your God."
2. Mary was a faithful witness and delivers Christ's message to His disciples.

Mary had diligently sought the Lord and she found Him sufficient for all of her needs: soul, body, and mind. This reminds me of an account about David as recorded in our text.

IV. "AS THE HART PANTETH."

A. Observation of a thirsty animal.

1. A dog after a hard chase will come running with tongue hanging out for water.
2. A hart (deer) becomes very thirsty on a hot day and hunts diligently until he finds water. He not only will then drink of the water but will walk into the stream if possible.

B. David said his soul panted after God as did a hart after the water brook. In other words, he sought God until he found him. Do you not see a similarity between David and Mary Magdalene seeking after God?

CONCLUSION:

A. Does your heart thirst for the living Christ?

1. Are you grieved over your sins and shortcomings in your life?
2. Are you diligently seeking the Lord?

B. Can you say as did David of old—"As the hart panteth after the water brooks, so panteth my soul after thee, O God"?

C. Jeremiah 29:13-14 tells us, "Ye shall seek me, and find me, when ye shall search for me with all your heart."

—ESTELLA M. JACOBS

The Great Delinquency

II PET. 1:9—*He that lacketh these things.*

INTRODUCTION:

1. Peter has stated the "positive program for progress" in things spiritual. Verses 5-8.

2. He now portrays the negative aspect of its opposite.

a. The sorry state of one who lacks these seven virtues and fails to add them to his faith is one of both "spiritual myopia" and "spiritual amnesia."

b. He who fails of these seven virtues of grace will find himself afflicted with both blindness and shortsighted forgetfulness. For he thereby proves he has neither an eye for such virtues nor a memory of the sordid past from which grace would deliver him.

"He that lacketh these things" is:

I. SPIRITUALLY NEARSIGHTED

A. "Blind."

1. Here is spiritual inability to perceive the implications of either sin or salvation.

2. Whoever closes his eyes to God's directing light incurs this spiritual blindness.

a. As the sunflower faces constantly the sunlight, so the Christian seeks always the light of God's truth.

3. Blindness—the inability to perceive truth—is Heaven's curse upon the one who rejects truth.

B. "Cannot see afar off."

1. People who are spiritually shortsighted have only a hazy apprehension of the objects

of faith and the relation between faith and conduct.

a. Looking constantly at objects close to the eyes destroys the power of seeing things that are at a distance.

b. The cowboy who once was able to discern between cows and horses when they were five or six miles away, after a lifetime with books and printed matter, can see clearly only what is close to him.

2. But spiritual myopia is a perversity and not merely an affliction.

a. We have all heard it said of the spiritually foolish: "He can see no farther than the end of his nose."

3. Conversely: The true Christian takes the long-range view of life—cf. II Cor. 4:18.

a. He has a concern for the implications and the outcome of whatever he adopts for intellectual or practical living.

II. SPIRITUALLY FORGETFUL

A. He "hath forgotten."

1. Peter's Greek here sets up a contrast with the word "obtained" in verse 1. (Note: *lathon* vs. *labon*.)

a. It indicates a "lethargic forgetfulness," and might be translated "having taken hold of forgetfulness." (Recall that in Greek mythology the river Lethe in Hades had waters which produced oblivion of the past.)

b. Hence what is indicated here is a deliberate choice that obliterates remembrance.

2. Backsliders sometimes come to the place where they deny that they ever were pardoned or purged.

3. Forgetfulness is the inevitable result of willful neglect to cultivate these seven Christian virtues. Verses 5-8.

B. He hath forgotten his "old sins."

1. Occasionally it is well for us to look at the "hole of the pit whence ye are digged" (Isa. 51:1).

a. The "old sins" indicated here are pre-conversion sins.

Cf. I Cor. 6:11; Eph. 5:26; I Pet. 3:21.

"Some scars still remain on my memory tonight,

The scars of old sins I deplore. But now through His blood they are taken away;

He remembers my sins no more.

2. Recall what Christ saved you from! It will help you to cherish what Christ has saved you to!

a. Moffatt translates this clause: "Oblivious that he has been cleansed from his erstwhile sins."

C. He hath forgotten the true nature of purity.

1. Cleansing from either our acquired depravity (regeneration) or our inherited depravity (sanctification) is not for the moment only but is intended to be the foundation for a pure life.

2. One who has been cleansed from his former heathenism is expected to live the kind of life that will guarantee an entrance into life eternal as a member of the new kingdom of Christ. Cf. verses 10-11, which follow.

3. To forget the true purpose of divine cleansing is to incur the inability to recall what matters most in life and destiny.

CONCLUSION:

1. The one true antidote for spiritual "delinquency" is the "giv-

ing all diligence" (verse 5) for spiritual increase and fruitfulness.

2. May God save us from the spiritual destitution of "blind shortsightedness" and "short memory."

—ROSS E. PRICE

The King's Remembrance

II PET. 1:12-15

INTRODUCTION:

1. The expression "in remembrance" occurs three times in this passage.
 - a. One who reminds another functions as a remembrancer. Officers of the Exchequer in Britain in charge of the collection of debts owed to the Crown are called the "King's Remembrancers."
 - b. So Peter takes to himself this function in the Early Church, and hence his (1) readiness to remind them, (2) his persistence in stirring them up to recollection, and (3) his provision for their future recall.
2. Technically, in the Christian system, the Holy Spirit is "the King's Remembrancer" (John 14:26); but He works through human instruments.
 - a. So, just as Jesus had made provision for Peter's recall of Jesus' teachings,
 - b. Now Peter makes provision for the Early Church to remember those great truths which Peter had learned from Jesus and by the help of the Spirit had passed on to them.
3. So, Lest ye forget, Peter says: I will remind you of the past; I will stir you up in the present; I will provide for your recall in the future.
4. Having warned them against forgetfulness in verse 9, he now de-

clares his purpose to keep them mindful of instructions given.

I. I WILL REMIND YOU WHO ARE ESTABLISHED IN THE TRUTH (verse 12).

A. To fail here would be negligence.

1. "I will not be negligent to keep you from becoming negligent."

a. John Wesley has commented: "Everlasting destruction attends your sloth, everlasting glory your diligence."

2. It was both Peter's duty and commission to "strengthen thy brethren" (Luke 22:32).

B. Such reminder is appropriate for those instructed and established.

1. "The present truth."

a. The truth of the gospel is present with you. Col. 1:5-6; Jude 3.

b. Some translations suggest the truth of Christ's presence. At least, though Peter be absent from them, and soon would be permanently so, the truth is present.

2. The things which ye know and the truth wherein ye have been established.

a. No one is so familiar with divine truth that he can neglect its constant recall.

b. Peter would have them to excel those Galatians who ran well for only a season, but were soon hindered. Gal. 1:6; 3:1; 4:9; 5:7.

c. Of this I must always "put you in remembrance."

II. I WILL REMIND YOU WHILE I AM PRESENT WITH YOU IN BODY (verses 13:14).

A. It becomes me as an apostle to stir you up (verse 13).

1. It is fitting for any ambassador of Christ to arouse the saints to remembrance.

a. The true exhorter creates a stir.

2. It is fitting as long as my frail tent stands.

a. "This tabernacle."

b. "The comparison of the human body to a dwelling is in all literature, and the temporary nature of a tent makes it specially appropriate."—Plummer.

c. Tomorrow may be moving day; let us be zealous today.

B. Especially since by my Lord's prophecy my departure will be sudden (verse 14).

Greek: "The putting off of my tent will be done swiftly."

1. Peter had his Master's assurance that he too would die a violent death. John 21:18-19.

a. Thus he was living in readiness for the sudden summons, which he felt would come soon.

2. He who stands looking into the jaws of death has an increased sense of the value of truth.

a. A sudden departure would leave him no time for lengthy farewells. "Lest I have no opportunity to remind you then, I shall do so constantly now."

III. I WILL MAKE PROVISION TO REMIND YOU EVEN AFTER MY EXODUS (verse 15).

A. Peter recalls two terms which he heard used on the Mount of Transfiguration: "exodus" and "tent."

1. Moses and Elijah talked with Jesus about His exodus in Jerusalem.

a. Their term impressed itself in Peter's thought.

2. Death for the Christian is a new exodus to the true homeland.

B. Peter's legacy to successive Christian generations.

1. Were his Epistles and his preaching.

2. Mark's Gospel—which Clem-

ent of Alexander referred to as "the Memoirs of Peter."

(Daniel Steele believes Mark's Gospel really breaks off suddenly at Mark 16:8. Cf. his *Milestone Papers*, p. 65. Was this point in the distation of his "memoirs" the moment when the executioner came to Peter's prison announcing that the hour had come?)

3. At last Peter promises:

"I will leave such a permanent record of my views on these subjects that you may not forget them."—Barnes' Notes.

"Always ye may have ready recall, after my departure, of these momentous truths."

4. Thus does his posthumous influence continue today to stir us up and put us in remembrance of these things that matter most.

CONCLUSION:

1. Lest we forget:

a. Let us be established in the truth.

b. Let us remember the brevity of life.

c. Let us take zealous heed to the future.

2. Let us use memory to insure our salvation.

The rich man heard father Abraham saying: "Son, remember." But memory in hell brings only torment.

—ROSS E. PRICE

Almost a Christian

SCRIPTURE READING: Acts 26:1-29

TEXT: Acts 26:28

INTRODUCTION:

Paul in chains was given opportunity to speak for himself. First, he began to relate about the life he had lived before his conversion. Then he proceeded to tell of his miraculous conversion outside the

city of Damascus. Then he began to tell of his present labors. So great and pungent were his testimony and message that Agrippa trembling said: "Almost thou persuadedest me to be a Christian." Almost persuaded means;

I. THAT YOUR MIND HAS BEEN ENLIGHTENED. "the king knoweth."

- A. He was possessed with knowledge of the writings of the law, etc.
- B. Many today know about Christ's life, death, resurrection, ascensions, and because of unbelief do not profit by it. Heb. 4:2:

II. THAT YOUR CONSCIENCE HAS BEEN AROUSED.

- A. One can become convinced by the truth but not too concerned.
- B. One can become convicted by the the Word of God and not converted.
- C. One can become startled by a testimony but not effectually changed by it.

III. THAT YOUR HEART HAS BEEN TOUCHED.

- A. No doubt Agrippa found excuses as to why he could not be altogether a Christian.
 1. What would my family or friends say?
 2. What would become of my position?—a governor, a ruler, etc.?
 3. What would the church or priest say? etc.

IV. THAT THE FINAL DECISION MUST REST UPON YOUR WILL.

- A. Yielding to Christ is the decisive step.
- B. Your faith in Him will assure you of salvation.

CONCLUSION:

May God give you the courage of your conviction to move towards Him while He is trying to claim your soul. You may not get another opportunity. Quote song: Almost Persuaded."

—HENRY T. BEYER, JR.
Sulphur, Louisiana

Lessons Learned from Zebedee

TEXT: *And they immediately left the ship and their father, and followed him (Matt. 4:22).*

I. THE THINGS IN ZEBEDEE'S FAVOR.

1. Engaged in a clean business.
2. Must have had good opinion of Jesus.
3. Did not object to the boys' going.
4. Probably a man of good, clean habits, etc.

II. BUT HE SEEMED TO LIVE FOR THE THINGS HE COULD SEE.

1. There are many in this class.
2. Underscored the things of this life.
3. Weighed in his balances, things near at hand the best.
4. Lived under the spell and grip of things.

III. ZEBEDEE MISSED SO MUCH.

1. Missed ever being close to Christ. This probably his closest brush.
2. Missed seeing the supernatural workings of the Son of Man.
3. Missed seeing changed lives and bodies.
4. Missed hearing the most wonderful sermons ever preached.

IV. WHAT ZEBEDEE COULD HAVE DONE.

1. Could have gone along with his sons.
2. Could have offered his life too—Would Christ find a place for him?
3. He could at least have offered to support his boys and Christ's work.
4. His name could have gone down in sacred history as a shining example.
5. He could have been one of those who stood at the cross at last.

—N. G. M.

BOOK BRIEFS

Nazarene Minister's Book Club Selection

TRIUMPHANT IN TROUBLE

Paul S. Rees (Fleming H. Revell Co., cloth, 144 pp., \$3.00)

Here we have in combination a study of one of the most vital books of the New Testament by one of the most popular Wesleyan writers of our day. Paul S. Rees gives us a book of studies in I Peter. Your book man wonders if you are not conscience-stricken at this point—we incline to bypass the first Epistle of Peter too often in our preaching.

Before you have read far in the book *Triumphant in Trouble*, you will have discovered that this little Epistle is one of the most timely for an age like this that the Bible can offer.

In an opening chapter the author puts the book of I Peter under the microscope and discovers that it is customized for people under pressure, and that makes it pertinent indeed.

Just to note the titlings of the chapters whets a preacher's appetite—"The Obligations of Privilege," "Behavior That Wins Through," "Alerted Against Danger."

And when you come to chapter five, where the author discusses five of the perils of Peter's day, you will fairly clamor for Sunday morning and the opportunity to begin preaching. Here are the perils:

- The Peril of Complacency
- The Peril of Consternation
- The Peril of Covetousness
- The Peril of Conceit
- The Peril of Compromise

I read this book with mixed emotions. I was challenged deeply and yet I was embarrassed for not having found something of that depth of meaning in this Epistle before this. I promised myself that I would turn more often to I Peter when doing sermonic research. It is my prayer that this book will do the same for you.

THERE IS AN ANSWER

Everette W. Palmer (Abingdon, 160 pages, cloth, \$2.75)

The author is the president of the Seattle area of the Methodist church. There are sixteen brief chapters. These could not be called sermons, but they are spiritual moralizings on pertinent issues. The author spent a number of years mingling with the rough and tough side of life in ranches and mines in the Dakotas. This gives him a background of close-up acquaintance with the warfare that is waged in the heart of an average man for even decent morals.

Chapter one, "Why Be Decent Anyway?" sets the tone for the book. You will not find evangelistic material throughout the book, but chapter three does give a good redemptive message. However the author stands foursquare on the right side of the basic moral issues of the day. He writes in a convincing style and lets you know he has faced the issues he discusses.

A CHRISTIAN IN BUSINESS

John E. Mitchell, Jr. (Fleming H. Revell, 160 pages, cloth, \$3.00).

I have been looking for years for a book like this. It is a book by a successful Christian businessman, written to businessmen in forthright and definitely spiritual terms of reference. The author is a man of mature years, the president of an outstanding manufacturing concern, who also has given himself in stewardship as the director of many Christian organizations.

He is an active layman of the First Presbyterian Church, Dallas, Texas. In this book he discusses Christian ethics, Christian attitudes, and the policies which a Christian should pursue in the business world.

There are throughout a spiritual warmth and an utterly frank and forthright approach to Christian conduct on the part of businessmen. The author addresses himself to employees and employers. He deals with such down-to-earth subjects as wasting time while at work, helping oneself to company materials, maintaining good credit, how to be competitive and still Christian.

He even has one chapter pinpointed for managers—a splendid one indeed.

BUT GOD CAN

Robert V. Ozmert (Revell, 128 pages, cloth, \$2.50).

This is a book title that does not reveal its contents well, and your editor thought it would be wise to point out what the book actually sets out to do. The author points out eight areas of human conflict—temptation, burden, trouble, death, grief, prayer, hope, faith.

The author bluntly, but fluently, addresses himself to a confused and pessimistic generation and reaffirms his solid faith that what is impossible with man can be gloriously with God, and there you have the real meaning of the book.

In this series of sermons the philosophical insights are of high moral tone, and they are well illustrated.

The Biblical and evangelical aspect of the book is perhaps its weakest feature, but it will be strongly inspirational and uplifting for persons who are battling in any of the particular areas he discusses.

SELECT SERMONS OF GEORGE WHITEFIELD

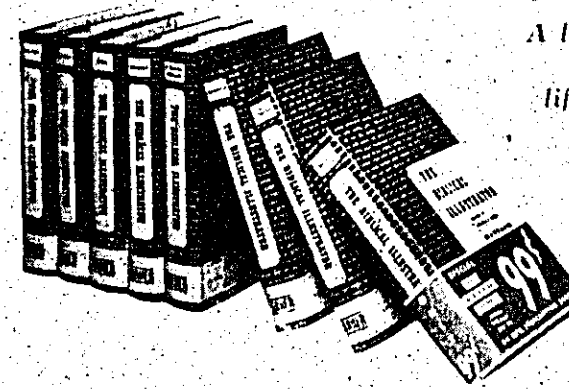
(Banner of Truth Trust, 120 pages, cloth, 85c).

If you have read the sermons of George Whitefield previously, this book would not be a "find." However, if you have not had the privilege of reading some of the intense sermons of that great master evangelist, this book is decidedly worthwhile. The book opens with a brief but helpful biography of the man himself, and then there follows a series of his sermons—six in all.

In the summary of Whitefield's doctrine by Elliott, in the middle of the book, you will notice that he is pronouncedly and positively a Calvinist, and so you will not expect to find doctrinal help in the book for a Wesleyan. However as you read the six sermons you will grasp the tremendous power of his evangelistic ministry. It is intense. It prods and probes the conscience. It is blunt and forthright. He pleads like a lawyer and exhorts like a mother. The book's value lies totally in its ability to fire the flames of evangelism in a preacher's pulpit ministry.

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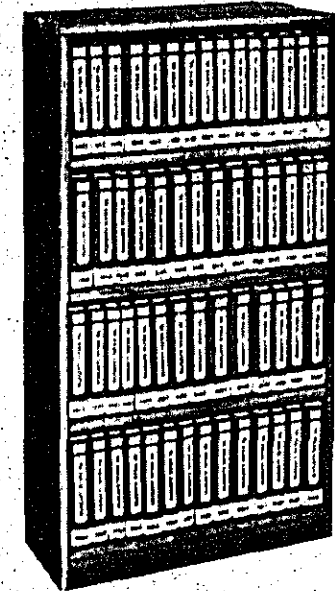
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