

PREACHER'S *magazine*

AUGUST 1962

DOES HISTORY ALWAYS REPEAT ITSELF?

Editorial

A STUDY IN WESLEY'S DOCTRINE OF MAN, II

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MINISTERIAL ETHICS

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THE "NONPROFESSIONAL" CONTACT

Maynard James

KANKARE, IL

—proclaiming the Wesleyan message

The Preacher's Magazine

Volume 37

August, 1962

Number 8

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

Does History Always Repeat Itself?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Blessing of an All-Bible Service

THIS IS THE REPORT of a service held December 10, 1961, by Rev. Russell F. Metcalfe, Jr., in the Atwater, Ohio, Church of the Nazarene.

The entire service was devoted to honoring the Bible. The people had been asked ahead of time to testify with scripture. This was blessed and interesting. The songs sung were those which contained direct quotes from the Scripture and it was surprising, the pastor said, to discover how many such songs were to be found in our hymnal. Even the special music had been planned so that scripture was the basis of the words of the songs.

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

Gen. 1:1; Ps. 19:1-4a

Ps. 48:1; 8:1-2

Ps. 8:3-4

Gen. 1:26-27a

Gen. 2:7, 15-17

Gen. 2:21-22

Gen. 2:25

Genesis 3

Rom. 3:9-12, 16-18, 23

Matt. 15:16, 19-20

Rom. 7:21-24

Ps. 51:5, 1-4

Isa. 59:2

Isa. 1:18

I John 4:9-10

Rom. 5:8

John 3:16

Luke 4:18-19

Matt. 22:37-40

Matt. 5:21-22, 27-28, 33-34, 37-39, 43-44

John 3:3, 5-6; Matt. 18:3

Mark 8:34-38

Luke 19:10

Mark 2:17

Matt. 9:13

Matt. 5:17, 20

Matt. 23:13a, 25, 28

Matt. 15:3-9

Matt. 24:4-8, 12

Luke 9:62

Luke 21:34, 36

John 5:25, 28-29

John 6:43-51, 53, 55

John 14:15-16

Luke 22:47

Luke 23:1, 33

Luke 23:34

Isa. 53:3-7, 10

John 19:30

Matt. 27:51, 54

I Cor. 15:20-22

Rev. 1:8, 12-18

Rev. 3:20

Matt. 11:28-30

Rev. 3:16-19

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

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

way by the presence of the Holy Spirit.

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

—THE EDITOR

QUOTES and NOTES

Obedience

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

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

Christianity

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

Preachers

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

Optimism

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

Immortality

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

Home

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

Faith

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

Preachers

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

Talent

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

God—and Man

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

Decision

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

Children

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

Sun Rays

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

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

—DAVID K. KLINE

Houston Central Park Church

A Backslider Returns to Zion

CHOSEN this month is the story of what happened in:

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

Pastor: Rev. James E. Hunton

Number of Members: 516

Average Sunday School Attendance: 490

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

JOSEPH PARKER. Contributed by B. V. Seals.

Gleanings from the Greek New Testament

By Ralph Earle*

Ephesians 1:11-14

HERITAGE OR INHERITANCE?

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

Salmond notes the connection with the assignment of territories by lot to the various tribes of Israel, and adds: "Thus the idea of *lot* or *portion* passed over into that of *inheritance*." He prefers here to translate either "we were made a heritage" or "we were taken for God's inheritance."⁵ Ellicott, in his commentary on the Greek text of Ephesians, adopts: "In whom we were also chosen as His inheritance."⁶ Recent translations support this; e.g., "made a heritage" (E.R.V., Berkeley), "have

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

COUNSEL AND WILL

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

Abbott-Smith defines *boule* as: "*Counsel, purpose* (in classics, especially of the gods)."⁷ The meaning of *boulomai* is: "*to will, wish, desire, purpose, be minded*, implying more strongly than *thelo* the deliberate exercise of volition."⁸ Arndt and Gingrich define the noun as "resolution, decision."⁹ although they say that *boulomai* is "no longer different in meaning from *thelo*."¹⁰ Thayer thinks the former indicates deliberation, the latter inclination.¹¹

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

¹Abbott-Smith, *Lexicon*, p. 249.

²*Lexicon*, p. 436.

³*Commentary*, p. 59.

⁴EGT, III, 263.

⁵*Ibid.*

⁶*Ephesians*, p. 26.

*Professor, Nazarene Theological Seminary, Kansas City, Missouri.

⁷*Op. cit.*, p. 84.

⁸*Ibid.*

⁹*Op. cit.*, p. 145.

¹⁰*Ibid.*

¹¹*Lexicon*, p. 286.

once "pleasure"). It comes from *thelo*, which is found over two hundred times and is almost always rendered "will." In later Greek (including N.T.) it seems to be used interchangeably with *boulomai*, taking over the functions of the latter.¹² Salmond says: "The distinction between *boule* and *thelema* is still much debated, scholars continuing to take precisely opposite views of it."¹³ Nevertheless he concludes:

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

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

TRUSTED OR HOPED?

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

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

SEALED

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

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

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

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

¹²*Ibid.*

¹³*Op. cit.*, p. 264.

¹⁴*Ibid.*

¹⁵*Op. cit.*, p. 27.

¹⁶*Op. cit.*, p. 804.

¹⁷*Op. cit.*, p. 657.

¹⁸*Op. cit.*, p. 66.

unbroken remains a token of safety."¹⁹

EARNEST

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

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

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

POSSESSION

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

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

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

¹⁹*Ibid.*

²⁰Arndt and Gingrich, *op. cit.*, p. 109.

²¹VGt, p. 79.

²²*Ibid.*

²³*Word Studies*, III, 369.

²⁴*Op. cit.*, p. 270.

SALARY

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

II. A Study in Wesley's Doctrine of Man

By Carl Bangs*

POSSESSORS OF FAITH

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

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

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

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

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

FALLEN FROM GRACE

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

TRIUMPHANT IN VICTORY

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

PERFECTED IN LOVE

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

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

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

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

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

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

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

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

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

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

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

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

Bended Knees or Crossed Legs?

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

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

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

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

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

Ministerial Ethics*

By Murray K. Pallett**

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

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

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

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

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

RELATIONSHIP WITH MINISTERS OF OTHER DENOMINATIONS

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

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

*Paper given at Northwest District Preachers' Convention.

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

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

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

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

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

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

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

RELATIONSHIP WITH MINISTERS OF HIS OWN DENOMINATION

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE MINISTER'S RELATIONSHIP WITH HIS DENOMINATIONAL PROGRAM

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

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

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

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

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

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

We must never forget that we are

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

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

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

MORE ADVICE TO TEEN-AGERS:

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

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

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

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

—REV. ROBERT ATTICK.

Restore the Prayer Meeting

By J. B. MacLagan*

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

I

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

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

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

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

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

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

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

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

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

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

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

II

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

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

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

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

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

III

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

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

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

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

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

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

Precision and Freedom in Worship

By James H. Ingalls*

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

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

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

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

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

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

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

(Concluded on page 27)

*Santa Paula, California.

"Christ Is the Answer . . ." BANNER

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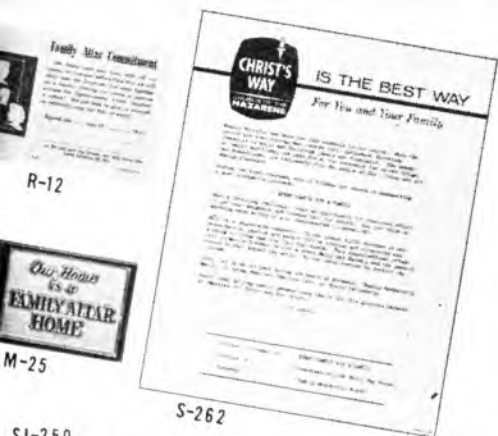
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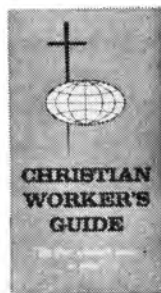
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(361) 25

On Disciplining the Emotions

By Audrey J. Williamson

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

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

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

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

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

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

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

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

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

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

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

St. Francis of Assisi prayed,

*O Divine Master, grant that I may
not so much seek*

To be consoled, as to console,

To be understood, as to understand,

To be loved, as to love, for

It is in giving that we receive,

It is in pardoning that we are pardoned,

*It is in dying that we are born to
eternal life.*

Precision and Freedom in Worship

(Continued from page 23)

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

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

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

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

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

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

The Light of the World

By J. Clifford Mitchell*

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

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

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

*Liverpool, England.

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

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

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

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

How moving and enriching is the prayer of Lawrence Tuttielt!

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

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

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

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

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

Humility, True and False

By Dr. A. W. Tozer

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

—The Alliance Witness

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

A Pastor Speaks . . .

By W. B. Walker*

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

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

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

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

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

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

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

*Pastor, Ravenna, Ohio.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

How to Convert Nobody

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

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

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

5. If asked, "Is it wrong to dance, play cards, or attend the theatre?" answer very pleasantly, "Oh, that is a matter for private judgment. It is not for me to say you shall or shall not."
6. Preach on the loveliness of virtue and the glory of heaven, but not on the sinfulness of sin and the terrors of hell.
7. Reprove the sins of the absent, but make those who are present pleased with themselves, so that they will enjoy the sermon and not go away with their feelings hurt.
8. Make the impression on worldly church members that God is too good to send anyone to hell, even if there is a hell.
9. Preach the universal Fatherhood of God and the brotherhood of man so as to show that no second birth is really needed.
10. Do not rebuke the worldliness of the church but fall in with the amusement policy. Instead of meeting for prayer, let the people "sit down to eat and drink and rise up to play."

—United Evangelical Action

People

They can't go to church in the summer;

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

They can't go to church in the winter;
"It's too bad to be out, is it not?"

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

"My asthma and sinus complain."

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

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

They can't go to church in the morning;

"My family must have their rest."

They can't go to church in the evening;

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

They can't go to church to prayer meeting;

"Just doesn't fit in any place."

They can't go to church to go visiting;

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

They can't go to church to revival;

"They make me so nervous, you know."

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

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

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

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

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

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

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

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

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

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

They can't go to church; they have children

Who can't sit that long and keep still.

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

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

—JACK C. PISCHELL

The "Nonprofessional" Contact

By Maynard James*

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

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

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

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

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

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

*Evangelist, Oldham, England.

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

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

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

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

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

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

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

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

Inner Life

By Joseph Parker*

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

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

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

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

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

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

LUCK

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

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

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

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

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

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

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

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

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

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

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

—CARL HOLMES

SERMON WORKSHOP

Supplied by Nelson G. Mink

THE STORY OF PRAISE

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

NEEDED

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

—*Speaker's Library*

THINGS I HAVE LEARNED

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

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

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

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

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

—ESTHER VIERLING

TURN THE LIGHT ON JESUS!

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

PRAYERS ARE LIKE:

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

HUMILITY IN HIGH PLACES

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

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

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

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

SERMON HELPS**Nine Mighty R's of Psalms 46**

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

—Anon

Theme: How to Topple Thrones and Crumble Empires

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

Real Christians Are Like This

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

—Anon

Theme: The Hand of Judgment Can Be Arrested by Prayer

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

Theme: Lamp-Trimming Time

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

It's Time to Wake Up!**TEXT:** Eph. 5:14-20

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

—Anon.

Theme: Would It Make Any Difference?

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

Would it make any difference if you were paid?

Would you search the Scriptures more diligently?

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

Would you prepare yourself more thoroughly before services?

Would you be really faithful in all the services?

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

Would you?

—Anon.

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

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

Theme: He Did

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

Theme: God's Sufficiency for Times Like These

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

Ebenezer

(The Stone of Help)

SCRIPTURE: I Sam. 7:9-12

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

INTRODUCTION:

- A. While driving through Mississippi we came upon one of the battlegrounds of the Civil War. Monuments were scattered here and there: monuments to some officers, to groups of heroic men; monuments to both sides, the North and the South. But we did not know nor recall any of the names we read there, and even now I cannot recall a single one that I saw there.
- B. Not many Egyptians know who built the pyramids.
- C. Not many Americans can name very many of the United States presidents of the past.
- D. Solomon declared, "There is no remembrance of the wise more than of the fool for ever; seeing that which now is in the days to come shall all be forgotten."
- E. But there are memorials that shall never be forgotten, monuments that shall never be done away with, men whose memory shall never be erased. These are the monuments of Thanksgiving raised by the saints of old. They stand like mountains pushed up by the mighty feet of the men of God, marking the way they have traveled.
 1. Noah's altar at Ararat after the Deluge.
 2. Abraham on Mount Moriah built an altar and called it Jehovah-jireh: "The Lord will provide."
 3. Jacob set up the stone which had been his pillow and called it Bethel.
 4. When Jordan was crossed, twelve stones were set up as a

monument to the blessings of God.

5. Samuel erected Ebenezer that it might proclaim forever Israel's gratitude.
 - F. We need to erect our "Ebenezer" and declare, "Hitherto hath the Lord helped us."
- I. "HITHERTO" POINTS OUT ALL THAT WHICH IS BEHIND.
 - A. To the children of Israel "hitherto" was like an arrow pointing to the victories and defeats of the past.
 1. It brought memories of their defeat by the Philistines—when their priests Hophni and Phineas were killed and the ark of the covenant was captured.
 2. It brought memories of their sin, without which they would not have been defeated.
 3. They were reminded of their sorrow: 30,000 slain that day; priest Eli fell over backwards and broke his neck when he heard.
 - B. But their "hitherto" did not end there.
 1. The tragedy is that for many people whom I know their "hitherto" stops right there: backslidden, out in sin, unhappy, away from God.
 2. The "hitherto" of the children of Israel had led them back to a place of repentance, confession, forgiveness, and now victory over their enemy.
 - II. "HITHERTO NOT ONLY POINTS OUT THAT WHICH IS BEHIND, BUT INCLUDES THE PRESENT.
 - A. It means to this very hour God has led us. Let the past be what it may, the future depends on what we do today!
 - B. Victory is ours for the taking.
 1. Victory in spiritual affairs.
 - a. God wants us to be strong. His strength can be our strength (Josh. 1:5-6).
 - b. God wants us to be on fire for Him (Matt. 3:11).

- c. God wants us to have a song and wear a crown of joy (Isa. 35:10).

C. Victory is ours as long as we keep our eyes fixed upon the goal, Christ Jesus. (Ill.: Peter, while walking on the water, began to sink when he took his eyes off Christ.)

III. WITH A VICTORIOUS "HITHERTO" WE LOOK FORWARD TO A MORE GLORIOUS "HENCEFORTH."

- A. The entire text is dependent upon its central word, Lord! As the text is dependent upon this one word, so is our salvation.
1. Were it not for the graciousness of our God, the "hitherto" of our lives would have been completely different.
 2. It is a privilege to be able to call Him Lord. He is:
 - a. "Author and finisher of our faith" (Heb. 12:2).
 - b. "Bread of life" (John 6:48, 51).
 - c. "Bright and morning star" (Rev. 22:16).
 - d. "Chief corner stone" (Eph. 2:20).
 - e. "Counselloer" (Isa. 9:6).
 - f. Friend of sinners (Matt. 11:19).
 - g. Gift of God, Mediator, merciful, Messiah, mighty God, the Good Shepherd, the Door of Salvation.
 - B. Not only is He the God of the past and today, but He is Master of all the tomorrows.
 1. The future holds battles; yes, but for every battle there is victory. We need only to mind Him today.
 2. We look forward steadfastly to: The salvation of those for whom we are praying, times of fellowship with one another and God, His blessings in the brightest and darkest hours of our lives, His steadying hand when death comes, the reward of the righteous.

CONCLUSION:

Can you raise your Ebenezer today? Can you say, "Hitherto hath the Lord helped me"? Or is there some fixing up you have to do first?

—RALPH E. WEST
Arlington, Texas

"Whom Do Men Say That I Am?"

SCRIPTURE READING: Matt. 16:13-20; Mark 8:27-30; Luke 9:18-20.

TEXT: *Whom do men say that I the Son of man am?* (Matt. 16:13)

- A. We have before us a question today that is as fresh now as it was the day that Jesus uttered it to His twelve.
 - B. This question was given these men, not that the Lord did not know the answer, but that they might publicly take their stand or make their confession of Him.
 - C. In the beginning of the questioning the chosen ones did not recognize the seriousness of the questioning or attempted to evade the issue. This has been done many times since.
- I. "WHOM DO MEN SAY THAT I AM?"—FIRST CENTURY
- A. John the Baptist.
 - B. Elias.
 - C. Jeremiah.
 - D. One of the prophets.
- II. "WHOM DO MEN SAY THAT I AM?"—TWENTIETH CENTURY
- A. *Bultmann*—Demythologize the entire Bible. No more than an Aegean God—a character of Aesop's fables—no more than a Greek God. Nothing to heaven or hell—just a myth. A story that sounds good and calms the storms of life for old folk, children, and idiots.
 - B. *Paul Tillich*—Naturalism; the denial of the supernatural in religion; the rejection of revelation as a means of attaining truth.
 - C. *Nels Ferré*—Hides God and the truth in a subterfuge of definitions and much talking, the talk-

ing being principally double talk.

- D. *European Theology*—Would drift along with the thinking of the times and candy-coat the pure truths of the Bible and salvation and more or less wink at sin.

III. "WHOM SAY YE THAT I AM?"

- A. "Thou art the Christ, the Son of the living God" (Matt. 16:16). His identity and office.
- B. "Lord, to whom shall we go? thou hast the words of eternal life" (John 6:68).
- C. The question is *yours* also. Who do ye say that He is?
1. Will you say that He is a great Teacher?
 2. Will you say that He was a great Prophet?
 3. Will you confess Him as your personal Saviour and acknowledge His divinity and His power and ability to save even you?

CONCLUSION:

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

—DON NEWELL

Winter Haven, Florida

Getting in Focus

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

- A. What is it all about? Why pay budgets? Why pastor's salary? Why revivals? Why building programs? Why emphasize calling and working Sunday school teachers? What is it all about anyway?
1. There is only one answer: SOULS!
 2. Why did Jesus leave heaven and come to earth? SOULS!
 3. Why did He pray and suffer so in the garden? SOULS!
 4. Why did Jesus die on the old

rugged Cross? "To save sinners," is the answer.

5. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."
- B. What were the mission, the message, and the method of One who gave so much to do that which He felt was the will of God?
- C. That is what we want to study this morning and then let the mission, the message, and the method of Jesus become our mission, message, and method.
- I. WHAT WAS HIS MISSION?
- A. In the words of Jesus we find the answer to this question. It is, "I came not to call the righteous, but *sinners to repentance*" (Luke 5:32). "They that are whole need not a physician; but they that are sick" (Luke 5:31).
- B. The real question for us then is, Are we ministering to sinners? Are we carrying out the mission of Jesus as He saw it and worked at it? How many "sinners" attend our regular services? How many "sinners" attend our revival meetings? What are we doing to get them in?
- C. Ours is a task of ministering to the sinners, essentially, and not to the saints. We must devote our time to doing all that we can to minister to those whom we know to be in real spiritual need—the sinners!

II. WHAT WAS HIS MESSAGE?

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

shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30).

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

III. WHAT WAS THE METHOD OF JESUS?

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

CONCLUSION:

What is it all about? Why budgets, salaries, revivals, building programs, calling programs, working teachers?

Just one answer: **SOULS!!!!!!**

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

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

—DON NEWELL

A Father Pleading for His Son

TEXT: *The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth* (John 4:49).

INTRODUCTION:

- A. In this scripture we find a noble-

man in great trouble. A poor sick boy was dying.

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

I. JESUS IS INTERESTED IN OUR CHILDREN.

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

II. HE WANTS TO SAVE THEM.

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

III. HE WILL DO ALL HE CAN TO SAVE THEM.

- A. He will leave no stone unturned.
- B. He will plead, knock, invite, and do all within His power.

IV. HE EXPECTS US TO HELP AND CO-OPERATE.

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

V. THE BEST AND MOST GODLY PARENTS
SOMETIMES LOSE THEIR CHILDREN.

- A. This is an exception to the general rule.
- B. Where both parents are Christians, around 80 per cent of the children become Christians.
- C. Where neither are Christians, the percentage drops to around 17 per cent.
- D. A good Christian home is the best influence we can surround our children with.
- E. However sometimes even those brought up around the family altar drift away.
 - 1. The prodigal son. Use other illustrations.
- F. The son or daughter of the most sainted mother and father can go astray.

VI. WHEN WE HAVE DONE ALL WE CAN
DO, WE CAN TURN OUR CHILDREN
OVER TO HIM, AND LEAVE THEM IN
HIS CARE.

- A. There is a means end as to the amount of help we can give to our children. We can go only so far.
- B. The final decision is up to them. He or she has a will of his or her own.

VII. JESUS WILL HEAR OUR CRY FOR OUR
CHILDREN.

- A. This is the most encouraging part of this message.
- B. When we have done all we can, He takes over.
- C. He heard this nobleman's plea. Before he got home the work was done.
- D. He will do the same for us if we do our best and trust Him.

CONCLUSION:

Let's do our best and trust God to help us save all our children.

—HADLEY HALL
Louisville, Kentucky

Paul's Battle Cry

SCRIPTURE: Acts 27:13-25

INTRODUCTION: The storm was raging, the men were disconcerted, and life it-

self was in doubt. As they looked from one to another, none could give hope to their woes . . . until . . . out on the deck came one who had the answer—and Paul said:

I. "BE OF GOOD CHEER"

- A. This is the gospel message from the beginning.
 - 1. The shepherds' message
 - 2. Christ's message to the blind, lame, and maimed
 - 3. His message to the apostles
- B. The world is sick of a cheerless life.
 - 1. Tossed about by circumstances

II. HE TOLD THEM WHAT THEY COULD
BE CHEERFUL ABOUT.

- A. "For I've just heard from heaven and its all right now."
- B. When was the last time you heard from heaven?
- C. Paul was holding communion with his Chief.
 - 1. It was a twofold type of relation.

III. THE CROWNING GLORY OF HIS VICTORY.

- A. His faith was in a God who had helped in the past.
 - 1. Jonah
 - 2. Noah
- B. His faith was founded upon the promise of that same God.
- C. His faith had already experienced victory before.
 - 1. Other trials
 - 2. Other shipwrecks

IV. LESSON: The height of victory is not reached on beds of ease, but in the midst of battle.

- A. The Wesleyan movement did not grow until it was expelled from the established church.
- B. The Church of the Nazarene was not born until Dr. Bresee moved "out under the stars."

CONCLUSION:

Trust God no matter what the battle looks like. Ultimate victory belongs to Him.

—POWELL WYATT
Merigold, Mississippi

Nazarene Ministers' Book Club Selection

CHALLENGE TO THE CROSS

Wayne Dehoney (Broadman, 1962, 116 pages, cloth, \$2.50)

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

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

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

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

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

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

GOD'S GOLD MINES

C. Roy Angell (Broadman, 1962, cloth, \$2.50)

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

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

The reader will fill up a big section of his illustration file from the delightful book. It is thoroughly evangelical. There are no doctrinal objections. It would not be true to say that all of the sermons have unusual

sermonic insight, but some of them are certainly beyond the average. The message "Let Down Your Nets" is one of these splendid messages that you will enjoy adapting for a good Sunday evening message. While it is hard to pick out the most readable of these delightful messages, I was intrigued by the message entitled "Lost—Something Precious." In the message "Our Urgent Needs" the author just slips in almost in a parenthesis an outline by Dr. McCracken in the early paragraphs of that message that is most certainly a challenging sermon outline. When you have noted the four points of it, you feel like donning your sermonic suit and racing for the nearest pulpit.

SIMPLE THINGS OF THE CHRISTIAN LIFE

G. Campbell Morgan (Revell, revised 1961, 96 pages, paper, 95c)

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

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

THE WISDOM THAT DOES NOT CHANGE

Charles P. Robshaw (Abingdon, 1962, 128 pages, cloth, \$2.50)

Here are twelve sermons that are intended to stimulate a new dedication of Christianity among Americans. One of the clearest values to be seen in the book would be a reading of the sermon titles, as for instance: "The Difficult Art of Listening," "Some Logic for the Hardhearted." "A Brief Anatomy of Stupidity."

A generous evaluation of the book would have to state that it is not strong in scriptural exposition; neither is it to be condemned for heresy. It is a mediocre book of sermons without deep insight and very little illustrative sparkle.

THE SHEPHERD OF THE STARS

Charles A. Trentham (Broadman, 1962, 172 pages, cloth, \$2.95)

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

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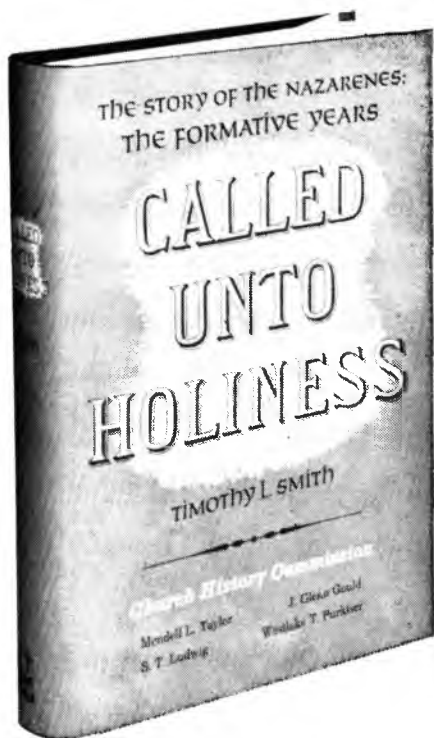
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