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CONTENTS

COVER—E. E. Martin (See page 4)

The Role of the Relay Runner, <i>Editorial</i>	1
The Preaching of E. E. Martin, <i>James McGraw</i>	4
Christ's Way for Our Day, <i>Lloyd B. Byron</i>	7
The Call to Holiness, <i>Robert L. Rodgers</i>	10
Gleanings from the Greek New Testament, <i>Ralph Earle</i>	14
The Pastor's Service to the Full-Time Evangelist, <i>Gene E. Phillips</i>	17
How to Keep the Prayer Meeting Vital, <i>Vera Clay</i>	21
Invertebrated, <i>Morris Chalfant</i>	26
"Queen of the Parsonage," <i>Ruth Vaughn</i>	28
Odd Moments and How to Use Them, <i>E. E. Wordsworth</i>	31
Not Come to Destroy Men's Lives, but to Save Them, <i>B. V. Seals</i>	32
The Bread-breaking Love Feast, <i>F. A. Brunson</i>	33
The Runaway Sunday School, <i>Everette L. Cattell</i>	35
Sermon Workshop, <i>Nelson G. Mink</i>	37
Book Briefs	47

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The Role of the Relay Runner

THE CRACK OF A GUN; runners hurtling themselves from the starting blocks; drawn faces, straining muscles—all these make races perennially favorite sports. But much as I enjoy all foot races from sack races to fat-man's races, I must admit that relay races hold a special appeal for me. Perhaps the appeal is provided by the extended suspense, and the complexity of several men teaming up to perform one task.

It is this peculiar mingling of art-istries in relay racing that prods me to this, my first editorial for the *Preacher's Magazine*: the title—"The Role of the Relay Runner."

There he stands, this relay runner, expectant, tense. His predecessor, with baton firmly in grasp, is rounding the last curve and gliding toward the tape. Here is where the art of relay running comes to its climax. This new member of the relay team must move swiftly in full stride beside his predecessor, must reach out and firmly grasp the baton without either runner losing stride or speed. Then, with the baton in firm possession, the new runner speeds on around his designated course. At this moment of juncture, of transfer, the artistry of the relay runner comes into full play.

As I write this editorial I feel, full weight, the responsibility of the relay runner. Indeed, aren't we all, as ministers, really relay runners? Where-

ever we labor, we have predecessors, and will, pray God, have successors; and there is, for each of us, a baton (a torch) to pass along. That makes us all relay runners.

It seems to me that "The Role of the Relay Runner" consists of three arts: the art of *Appreciation*, the art of *Transfer*, and the art of *Progress*.

THE ART OF APPRECIATION

I speak here of appreciation for one's predecessor. This art is not automatic; it is not easy of accomplishment; it is not universal even among Christian ministers. This art of appreciating one's predecessor cannot be achieved by clenched fists and grim determination. It comes only by God's grace plus a strong mixture of common sense.

In the actual relay race, the runner watches as his predecessor strains every muscle coming down the stretch. As his predecessor races toward him, the new runner deep in his heart is saying, "Were it not for his good running I would have a much more difficult lap ahead of me. He may not have run exactly as I would have done, but he's done his best.

As editor of the *Preacher's Magazine*, I see it so clearly. Four men and good have run ahead of me, and the baton has been passed along smoothly. There was first of all James Blaine Chapman, who

launched the magazine in 1926 and was editor for twenty-one years (he really saw it come of age!)—what a pace he set! What a predecessor!

Then there was D. Shelby Corlett. For the last eleven years of Dr. Chapman's editorship Brother Corlett was managing editor; then he assumed full editorship for a year—a worthy predecessor indeed!

Louis A. Reed took the baton in 1949 and for three years gave vigorous editorship. But death tripped him as he came down the stretch.

Here Dr. Corlett seized the baton and with his typical succinct, crystal-clear call to holiness he re-entered the relay run.

In 1954 Lauriston J. Du Bois stepped into the race, smoothly took over the baton, and for seven years (and seven fat years they were) he has ably edited the magazine—always sure-footed, always upward-looking, true to the Wesleyan concept.

These have been the predecessors in this relay. As I stand at the blocks ready to take the baton these men loom bigger, nobler, heartier men than ever. They bared their hearts in this business of editorial commentary, and without that daring honesty there can be no editorial success. Dr. Du Bois has come to the close of his tenure in full stride. I hope I am in full stride with him as I take over—I'm trying hard. I pray that I may ever recall that success in relay running is as much inheritance from predecessors as it is personal achievement.

THE ART OF TRANSFER

The runner is now side by side with his relay teammate. Now comes the moment of mighty meaning: can he take the baton without accident? Or, failing so to do, hazard the entire race?

Oh, the tragic cases where workers in the Kingdom have failed in the art of transfer! Some seem to think when coming into a new charge that, to prove their individuality, they much "get out of step" immediately. Everything their predecessor has done they must undo, and sometimes with a smirk! Unworthy ethics, practical folly! I pray God to keep me both from greedy haste and needless languor that would spoil the transfer.

Now the time comes to reach out and grasp the baton. No place here for timidity; no time for apologetic second tries. A relay runner must transfer the baton fairly and firmly. Here is artistry in Christian leadership—editorship, pastoring, superintending—what have you? The art of transfer—an art indeed!

As I try just now to grasp the *Preacher's Magazine* baton I note how carefully and firmly it was held by L. J. Du Bois. God help me to do as well!

THE ART OF PROGRESS

The starting blocks are now but a memory; the baton is now in firm grasp—the race now lies ahead. At this point a new set of values comes into focus. I must run well to keep my predecessors from embarrassment. I must run well, remembering the next man who, in some future day, will reach out for the baton. But best of all, I must run for the "prize of the high calling of God in Christ Jesus."

Through thirty-five years the *Preacher's Magazine* has served the Church of the Nazarene and the Wesleyan ministry. Through baleful years ahead, through years that will test our souls, we shall press on.

I urge you to seek with me progress and refinement in the arts of appreciation, transfer, and progress. So shall

each of us be worthy of a role as a relay runner.

So, with St. Paul I say, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air." I

will try to accept this mandate from the Tarsan.

And by the way, wouldn't St. Paul have made a superb editor for the *Preacher's Magazine*?

Shining Lights on Sunday Nights

SHINING LIGHTS ON SUNDAY NIGHTS" is a fluent phrase. We in the Church of the Nazarene have heard it repeated in letter, poster, and by word of mouth until it is as familiar as our own names. And it is good to have it familiar among us.

I am not speaking here regarding the use of a slogan or the promotion of any program. I am thrilled to add my small word to an idea that merits not only spot attention, but indeed deserves a perennial drive. I speak of the Sunday night service as an institution of evangelical churches.

The Sunday night service is under attack by enemies of evangelism. That particular service has become the watershed of successful week-by-week evangelism among evangelical churches. Small wonder that the devil would be happy to see our church lights go out on Sunday nights. Once let the Sunday night services fail among us and revival campaigns will go by the board, visitation evangelism will have lost its point. There is an awesome "must" about Sunday night evangelism.

Before I became a member of the Church of the Nazarene, I belonged to a large denomination which had

quite largely given up in despair relative to Sunday night services. One of my earliest vivid memories was the first Sunday night service I attended in a Nazarene church. The freshness, the swing of the music, the spontaneity of testimony, the significant contrast with the more sedate morning worship service were a tonic to my soul. I said to myself, This is something! I still feel the same about it. We must plan to keep Sunday night services distinctively in tempo, in atmosphere, in purpose.

Sunday night services are to evangelism the goose that lays the golden egg. We cannot afford to let them die from undernourishment. At this juncture in Wesleyan circles when we are having a general soul-searching relatives to our programs of evangelism, let it not be said that any sly enemy or any foolish friend persuaded us to lose this Gibraltar by default or by dilution.

"Shining Lights on Sunday Nights" is more than a nice, euphonic slogan. It may well be the last life buoy which could be thrown to save evangelism from the dangerous breakers in modern church life.

—N. R. O.

The Preaching of E. E. Martin

By James McGraw*

THERE IS AN IDEA in my mind and heart tonight that craves others."

This was a statement made many times during the ministry of E. E. Martin, and it describes his preaching emphasis more eloquently than anything else that could be said. He craved others for Christ. He prayed for them and preached to them; he worked with them and lived with them; he laughed with them and wept with them; and he wooed and won them to his Christ.

Born into a Roman Catholic home in Chippewa Falls, Wisconsin, on December 29, 1887, Edward Everett Martin grew up to be a rough and ready youth who was reckless in his living of life to the full. He was seventh in a family of nine children, and he learned early in life that things would not be handed to him on a silver platter. Anyone who knew him would say at once that he would not have wanted it otherwise. He enjoyed fighting for what he believed was worthwhile, and he was an excellent example of the type of rugged individualism that helped bring the Church of the Nazarene through the lean years of her early history.

Ed Martin joined the army in his teens, and that turned out to be one of the best things he ever did—for it was while he was stationed in Fort Wadsworth at Staten Island, New York, that he met some people who helped him find himself in the work of the Lord. It was Arthur Moseley,

who himself was strong and athletic enough along with his interest in the things of God to appeal to the "he-man" in Ed Martin, who won Ed to Christ through personal work. Moseley took him into the Y.M.C.A. gymnasium and taught him the finer points of boxing and wrestling; and Moseley, in spite of his tender Christian spirit, could take care of himself very well in any contest with the big 6-foot, 210-pound soldier. It was through Moseley's efforts that Ed Martin was converted at the age of twenty-one.

There was another important person in his life whom he might never have met had it not been for those days at Fort Wadsworth. This was an attractive young Methodist deaconess named Arletta Holston, whose friendship with Martin ripened into love, and who became his bride and the mother of his children, two of whom are well-known preachers today in the Church of the Nazarene.

E. E. Martin's career as a preacher is remarkable in many ways. He could be described as a self-made man—self-educated, in the sense that he fought against all the obstacles and got his education the hard way; and self-disciplined in the sense that he worked his way through the hardships and the opposition, and came to the top as a man of power and influence in his church. He was a man of strength. He played football with Jim Thorpe at Carlisle and he kept his rugged physique throughout his life and ministry. He often said that

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any day his three sons, singly or as a group, could wrestle him to the ground and sit on him, he would reward them with a prize. They never did claim their reward. As a district superintendent, he challenged his pastors at youth camps to beat him in a foot race. Few could keep up with him, to say nothing of outstripping him.

It took strength of character and spirit as well as strength of body to move his family to Nampa, Idaho, where he could continue his education and provide for theirs. He pastored churches in Mountain Home, Meridian, and Ontario, Idaho, while he finished his college work, and was graduated from Northwest Nazarene College after five years of pastoral ministry in nearby churches. At the age of sixty-two, when many men would have begun to coast and think of retiring, he was graduated from Boston University with the master of arts degree, as he continued his interest in his studies and took such courses as his busy schedule as a pastor, district superintendent, field representative, and college professor would permit.

E. E. Martin was an avid reader, constantly searching for truth and looking for ideas. He was a unique combination of scholar and extrovert; he was rough and rugged but at the same time tender and gracious; he was a fighter and yet a lover of people. His voice was deep and strong, yet at times he spoke in soft tones. He was a holy terror in battle against sin and deceit, but he was harder on himself than he was on anyone else. In his early ministry he once went to his own altar. Late in life, one day he paced the floor in soul searching, wondering if all was well with his own soul. Then suddenly he gave a victorious shout as

he realized the blessed assurance that the Spirit was abiding within and that the blood of Christ cleansed from all sin.

Pastor in Lowell, Massachusetts, for three years, then in Worcester for three years, he made a significant move when he went to Nampa, Idaho, as pastor of First Church in 1928. He served here for six years and then was elected superintendent of the North Pacific District before it was divided. After its division he was elected superintendent of the Oregon Pacific District. He went back East as field manager for Eastern Nazarene College for two and a half years, and served later as president of Canadian Nazarene College for two years.

As an example of his ruggedness, and his unique "nonconformity" to the usual customs and methods, he once sat on the platform during the assembly and camp meeting at Red Deer with old clothes, unshaven beard, and tousled hair, looking more like a tramp than a college president. At the proper moment, after the curiosity and perplexity of the audience had reached a peak, he strode to the pulpit and declared: "Some of you think I look bad today; have you looked at this campus lately? It looks worse than I do!" Needless to say, his appeal for funds for campus improvement received quite an enthusiastic boost that day.

E. E. Martin was original and unusually creative in his sermon methods. He put his own "twist" to the meaning of the Word, and his interpretations were sound and sane, but certainly fresh and unusual. His son Ted recalls a sermon he once preached on the subject, "These Are the Days of Ed Martin." With this rather odd title, this sermon was his way of answering the many remarks

he had been hearing about the "good old days" or this or that preacher. He thought it was about time someone called attention to the fact that these were good days too—these days of E. E. Martin and all the others who live here and now!

A study of contrasts, Martin would "storm the fort" with heavy voice, eyebrows lowered, face frowning, and vigorous gestures—then he would soften his tone with the most delicate tenderness and patience as he changed his mood, eyes filled with tears, in the spirit of wooing and patience and forgiveness. He went to the mines and preached to the miners early in his ministry, holding up a lantern while he preached to the men who listened to him, and admired him for his ruggedness. But he was a man who was not only admired by men; he was loved by little children. They saw tenderness in him, they trusted him as their friend, and they enjoyed hearing him preach.

With E. E. Martin, the text was a "springboard" from which to go in whatever direction the Spirit of God moved him rather than a basis on which to build the points of his sermon. He was a topical rather than a textual or expository preacher. His outlines were not obvious when he preached, and the points or divisions of his sermon did not stick in the mind of his hearers—it was the ideas they remembered.

Much of the emphasis in Martin's preaching was on faith and sacrifice. He often wondered if those in his time might have served Christ better by following Wesley's example in sacrifice and taking the vow of poverty. It was not that he preached easy, comfortable living was sinful; but rather that he felt compelled to challenge his listeners to greater devotion and sacrifice for the Saviour.

To E. E. Martin, faith and courage were very closely related. He believed it took courage to trust God, and courage was something he had in abundance. His preaching made one want to *dare* to trust God.

His son Paul remembers how he prepared his sermons by practicing them over to himself, whispering his sermon as he walked about in his study. His habit of saying words aloud in a whisper helped him remember them better. He often read this way, when he wished to concentrate upon what he read, so that he could remember it better. His lips moving as his eyes scanned the pages always meant that this mind was deep in thought about what he was reading.

Lyman Beecher said many times during his ministry that a good sermon should have one, and only one, "burning point." In the preaching of E. E. Martin, that burning point was the good news that God is able, that He is greater than all our enemies, and that it is good to put your trust in Him, and that He can meet every need. This was the "good news" as Martin saw it and communicated it. He would have agreed with Phillips Brooks, that no sermon is good "which does not do its work." His sermons did their work, and their work was the fulfillment of the commission given by our Lord to Paul: "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith."

So he preached, so he prepared, so he lived. May his spirit, which was the spirit of Bresee and Reynolds, not die with him, but may it live and grow in all of us, as it lived and grew in the life and ministry of Edward Everett Martin.

-Christ's Way for Our Day

By Lloyd B. Byron*

CHRIST'S WAY was indeed the way of evangelism, evangelism first, because He himself was the great Evangelist. He sought out people, individuals, alone or in the crowds, not only to improve their lot economically and physically and socially but more to meet their soul needs. With Him it was "Evangelism First."

WHAT IS EVANGELISM?

Dr. V. H. Lewis says, "Evangelism is preaching the gospel of Jesus Christ to men everywhere. Evangelism is bringing souls into a conscious knowledge of guilt before God. Evangelism is guiding souls into the act of repentance and the experience of the new birth. Evangelism is leading them into a personal knowledge of the doctrine and experience of entire sanctification as a second work of grace. Evangelism includes receiving Christians into the fold of the church and building them up in the most holy faith. Evangelism is the spearhead of attack against the evil forces in the world."

And Dr. G. B. Williamson wrote: "Evangelism is a labor of love. A labor that only love will inspire. That is why Jesus put Peter through such a searching examination that morning by the seaside, as recorded in John 21:15-17. And love was the

criterion by which Peter's fitness was judged . . . his love for Christ."

Evangelism, then, is a spirit; and Christians seek out the lost because of a love for the lost—driven by love, compelled by love, constrained by love, overpowered by love. How crystal-clear is it seen in Christ! Love thrust Him into hardship and self-denial; love enabled Him to turn a deaf ear to those who savored of lesser things. It was reported that He received sinners; and never was there a truer report. Literally that meant that He lay in wait for sinners. He was out to win men in the crowds and win them one by one. He was bent on trapping sinners at any time, anywhere. His life's energies were absorbed in seeking lost men. Evangelism was His spirit; evangelism is a spirit.

HOW SHALL WE EVANGELIZE?

Evangelism is a method too, and we see method in Christ's way with souls. In His teaching He said, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). And in Luke 10:2 He said, using Phillips' translation, "There is a great harvest, . . . but only a few are working in it—which means you must pray to the Lord of the harvest that he will send out more reapers."**

*District Superintendent, North Carolina District.

**From *The New Testament in Modern English*, © J. B. Phillips, 1958. Used by permission of The Macmillan Company.

Christ's plans embraced all men; His method was to engage workers. In Luke 14, He gave the story of the great man who made a banquet to which he invited many. But not enough responded to fill his house; so he sent his servants out with more invitations. They brought in the poor and maimed and many more; and yet there was room. Then he sent his servants out to compel folk to come in—out into the highways and byways to bring them in.

Certainly Christ used method in carrying out His mission to seek and to save. He preached to the masses, more than once to thousands—and that was the method of mass evangelism. He witnessed to individuals—and that was the method of personal evangelism. He visited in the homes of the people: the home of Zacchaeus; the home of Martha, Mary, and Lazarus; the home of Simon—and that was the method of visitation evangelism. He trained lay visitors and sent them out, seventy of them two by two to go from house to house—and that too was visitation evangelism. Christ's way is evangelism.

And that has been the way of the Church of the Nazarene, evangelism; for our church was born in the fires of evangelism. For these fifty years we have been an evangelistic church; and our 1960 General Assembly went on record to keep evangelism at the center of our emphases, "Evangelism First."

LET'S LOOK AT THE EVANGELIST

In giving evangelism a priority for our day, proper recognition should be accorded the God-called evangelist. Since we were born in the fires of evangelism as a church, it is not strange that the evangelist has had a prominent part in our history. To be sure, there are some good men who have turned to evangelism for

but a few months, men who find that they are not cut out for evangelism for life, but that need not prejudice us against the men who are called for life. The work of the evangelist is a specialized ministry, and not every good man is qualified for the long run. But there are those who are specially gifted who feel compelled to give full time to this work, and we salute them. They are evangelists even though it means separation from family and the loss of normal home life; even though it means living out of a suitcase and keeping on the go; even though it means being dependent on the pastor for the conservation of his ministry; even though apparently he is easily forgotten by those to whom he has been a great blessing; and even though some may think that any preacher can do the work to which he feels divinely compelled, evangelism. "There is a place in God's order for the office of the evangelist," wrote Dr. G. B. Williamson. "The Bible is not uncertain at this point. God gave some evangelists and some pastors and teachers. To fill the office which He has established, God has called many men to be full-time evangelists. In keeping with His call He has particularly endowed them with gifts and graces for the fulfillment of their work."

It may seem to the evangelist that more and more preachers are intruding in the field to which he has been specially called; that pastors hold meetings that could be held by evangelists; that various church officers are so active in the field that he, the evangelist, is squeezed out of many meetings that otherwise he might be called to hold. It is possible that these churches lose something distinctive when they bypass the ministry of the men gifted by God and commissioned by the church for

full-time evangelism. And it may be possible that some evangelists would be in demand in some of these churches were they more sensitively conscious of the realities of the pastorate, were they to do something to balance the fact that the day is far gone when people come to church just because a new voice may be heard there. Does the evangelist need to study new ways to the hearts of men, ways in which to help the pastor and the church find new people, ways in which to reach the people where they live? Can he afford to leave it to the pastor and people to provide a hearing for his preaching?

I believe I sense a realization of the increasing complexities of our task on the part of many evangelists; for in addition to their sound sermons on salvation some are announcing special messages on communism or prophecy or the next war. Others specialize with chalk artistry or object lessons or musical programs of group appeal and blessing. Some work out plans for recognizing the different groups of the church and build their interest in the revival. Others emphasize the Sunday school or work with the children. Some strive for interest with pictures of their travels in the Holy Land. Others organize programs of lay visitation. Some put on an extensive visiting program to reach the church families and the constituency in the first days of the campaign. And others meet with the different departments in briefing sessions aimed to put upon those workers their responsibility in the revival and the possible avenues of service open to them through their departments. All of this speaks of labors for the evangelist beyond praying for the revival, seeking God's message for each service, keeping the unction of God upon his heart,

and ministering with passion for the lost.

THE PASTOR'S PLACE IN EVANGELISM

Then there is the place of the pastor in making "Evangelism First" throughout his church. His is the personal spiritual care of his entire constituency. His is the burden of responsibility for evangelism in the service of his church. And his is the task of preparing for special evangelistic services, working with the evangelist, carrying out the essential, intensive follow-up. And his is the task of stimulating lay evangelism in his church: lay visitation evangelism, lay personal evangelism.

THE LAYMAN IN EVANGELISM

The burden of our emphasis, however, should center more and more on the layman in this all-church program of "Evangelism First." The evangelist and the pastors may need to sharpen their tools, rethink their objectives, refurbish their hearts, revitalize their passion, reshape their plans, readjust their machinery for the accomplishment of their calling; but our greater need is to bring the laity into their place in evangelism, into visitation and personal evangelism. They have been less than the most powerful working force in these vital areas long enough.

(To be continued)

14 SUNDAY NIGHTS						
OCT		NOV			DEC	
1	2	3	4	5	6	7
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EVANGELISM

The Call to Holiness

By Robert L. Rodgers*

TEXTS *For God hath not called us unto uncleanness, but unto holiness (I Thessalonians 4:7).*

Unmistakably clear in the writings of the apostles is the sound of the clarion call of God's Holy Spirit to Christians, exhorting them to seek out the means of a holy life. Paul had only recently departed from the church at Thessalonica, and was conducting gospel meetings in Corinth. While in the midst of his activities there, he thought back upon the group of young converts he had made in Thessalonica. Many things crossed his mind. Had he taken sufficient time with them to found them in the faith? Had he gone from them before they had grasped the meaning of having a vital, holy relationship to God? Was this young church ready to meet the demands of a lost world, to save many from sin?

With his mind bubbling with anxiety for his new converts, with his eyes wet with tears of mingled joy and compassion for those he had recently left rejoicing in a new-found faith but with little gospel knowledge, Paul took scroll and quill and began to write his First Epistle to Thessalonica. From his words in that letter we have probably the most outstanding dissertation on the doctrine of

holiness of heart and life that is extant. In his words of encouragement and instruction to those new converts, we have a masterpiece of doctrinal instruction for all people of all ages who would desire to live the kind of life that is in accordance with God's holy instructions.

Expending several hundred words telling the Thessalonians how precious their faith was to him, and how thrilled and pleased he was to learn from Timothy (3:6) that they were abounding in faith and love, Paul then earnestly began to teach them (4:1) some of the finer principles of doctrine which he had not yet been able to present to them. In short, he presented to them the fact of God's call to holiness of heart and life.

Putting ourselves in the position of the Thessalonians, there is much we can gain from Paul's letter. From it we can gain a thorough knowledge of the scriptural doctrine of holiness, we can gain a knowledge of how to attain it, and we can gain a knowledge of what it will do for us.

In considering this letter we notice that *it specifically calls to holiness*. In turn, then, we want to consider this call, in its various aspects. Doing so, we notice that it is:

I. Firstly, a *call to the converted*. Paul leaves no place for speculation concerning the spiritual status of those to whom he is writing.

*El Monte, California.

A. As a matter of fact, Paul attaches a tremendous *importance* to the reality of the Christian faith of the Thessalonians. As we have previously suggested, he spends over half of the letter in expounding the fact that the people of the church had truly been converted from their sins, and were in actuality followers of Christ (1:6). Further to cement the truth which he was defending, Paul calls attention to the outstanding example which their faith had been to neighboring churches (1:7), which had gained both converts and strength from the witness of the Thessalonians. In addition, reiterating a truth brought out in the introduction, they were then standing firm in the faith of Christ, were abounding in faith and love, and were a source of great joy to the Apostle Paul, who was finding so much apostasy in other churches (2:13; 3:6-7).

B. Furthermore, Paul attaches tremendous *implications* to the fact that these people were converted. The opening words of chapter four find him beginning the main part of his doctrinal dissertation, wherein he ceases to write of their good faith, and begins to point out to them the fact that there are in the Christian way even better things which they must seek and find, most important of which is the experience of sanctification.

The apostle does not waste his time proffering post-conversion graces to non-Christians. But to these dear children of his he hastily gives the glad news that they are now candidates for a new experience, a new grace, a heart-thrilling experience which it is God's will that they have. "For this is the will of God," he writes, "even your sanctification" (4:3). Then he goes a step further, and—lest there should be some who might think that it is a casual attitude,

"take it or leave it," in which God wills them this grace—pronounces that God hath "called us . . . unto holiness" (4:7).

It is necessary to understand just what is meant by this call—that is, specifically what kind of holiness is meant in the aforementioned two verses. This is brought out very clearly in two ways. First of all, in the Greek New Testament the word used for *sanctification* in 4:3 and for *holiness* in 4:7 is *hagiasmos*, and according to Thayer's *Lexicon* has three chief meanings, to wit, "Consecration, purification, the effect of consecration; sanctification of heart and life." Secondly, the very language of the apostle proves that it is moral holiness to which he is referring, rather than a positional holiness, for he speaks of an experience which will enable one to possess *right attitudes* which will govern *right conduct*.

II. Secondly, a *call to consecration*. This is a major point of polemic in our modern theological circles, with many professors insisting that all of consecration is made prior to spiritual conversion. The Wesleyan-Arminian position (and, we believe, the Bible position) is that full consecration of oneself necessarily follows conversion, and precedes a second, definite work of grace which is called *entire sanctification*. The basis for this position is twofold.

A. The first basis is found in the *Holy Scripture*. We have shown that a part of the meaning of the Greek word for *holiness* is *consecration*, which leads to sanctification of heart and life. This proves that the Thessalonian people had not made their consecration complete at the time Paul wrote them. Other letters of Paul, including those to the church at Corinth, the church at Galatia, and the church at Colosse, find Paul writing

to his own spiritual children who have not as yet fully consecrated. Proof texts such as the following bring this out:

"For it hath been declared unto me of you, my brethren, . . . that there are contentions among you" (I Corinthians 1:11).

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel" (Galatians 1:6).

"Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances?" (Colossians 2:20)

Each of these three churches was composed of people who had been converted by Paul, as proved in the letters themselves. Yet Paul's words of counsel to them hardly appear to be those spoken to fully consecrated souls.

B. The second basis is found in *human striving*. Briefly, the experience of the world's greatest Christian men bears out the truth that prior to conversion man is inadequate to evaluate the real meaning of consecration. He is unable to consecrate himself fully to God, because he is woefully engrossed in his own exceeding sinfulness. He stands convicted before God, not of the fact that he is failing to serve God, but that he is guilty of transgression of the laws of God. While the lack of consecration is somewhat involved, the main issue is the fact of sin. He is far too busy with his carnal striving with his own desires, too desperately in need of full pardon when convicted of that striving, to concern himself with the issues of full consecration.

C. The simplest definition of consecration, and descriptive of all that is included in the theory of it is, *heart-felt surrender* to the known and un-

known will of God. It was to this kind of consecration that God, through Paul, was calling the people of Thessalonica (and all people), saying to them, "For this is the will of God . . ." (4:3).

III. Thirdly, a *call to cleansing*. As Paul writes, it is interesting to note some of the contrasts he makes. He speaks of the will of God being that the Thessalonians should be sanctified, and points out that this is for the following reasons: "that ye should abstain from fornication" (4:3); "that every one of you should know how to possess his vessel in sanctification and honour" (4:4); that they should not live "in the lust of concupiscence, even as the Gentiles which know not God" (4:5); "that no man go beyond and defraud his brother in any matter" (4:6). How vividly he contrasts the potential life of a sanctified man with the "Gentiles which know not God"!

Bearing out his thought here, Paul is pointing out the necessity for cleansing of:

A. The *heart*. We have already established that one of the meanings of the word *hagiasmos* is *purification*. It is a simple task to prove that in Paul's theology purification of the heart held a dominating role. When he spoke of sanctification, he was using it as an agent for cleansing of wrong inward motives—motives that led to adulterous thoughts, filthy thoughts, and deceitful thoughts. He certainly remembered the words of Jesus, "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matthew 5:28).

Again, the apostle was not one to belie the witness of the other apostles, and in fact he remembered well his agreement with the testimony of

the Apostle Peter, who gave words of great doctrinal import in telling of the sanctification of the household of Cornelius. Peter thus described the descent of the Holy Spirit upon them, "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8-9).

B. The *hands* (which are typical of all activity of the body). The spiritual father of the Thessalonians was pleading with them to pursue sanctification not only that they might have clean hearts, but that they might have clean personal lives. Perhaps, since he was writing from Corinth, which has been called the "Sin City of All Times," Paul was writing against things that he watched in the market places, temples, and so forth. But more than that, he was aware of the fact that the sanctified, carnal nature of man could be used of the evil one to bring an unsuspecting Christian to his immortal doom, by luring him into sin. He recognized that clean hearts would manifest themselves in victorious Christian lives.

Beyond that, Paul also knew that the impure lives of the Corinthians were reflecting upon the gospel of redemption through Jesus Christ. It was from such degradation that he wished to spare the Thessalonians. These two reasons form a supreme premise for a belief that Christian holiness is not a positional holiness alone, but a positive moral holiness. The same that was expected of the Thessalonians is expected of Christians today. As a little Scottish boy answered, when asked by his minister the meaning of holiness, "Plaise, your Riverence, it's to be *clane* inside." And, we might add, that we might be "*clane*" outside!

IV. Fourthly, a *call to cogency*. Perhaps this is a word that is unfamiliar to the mind. However, it is a word that very aptly describes one facet of the work of entire sanctification. Hear its definition: "Constraining, powerful, forcible; having power to compel assent; convincing." Amen! The call to holiness is a call to cogency!

A. The Christian's cogency is in the *Holy Spirit*. Yea, the Christian's Cogency is the Holy Spirit. He is our Power. He is our Strength. He is our Sustenance. He is our Victory. He is our Witness. He is our Purity. Remember the words of Peter, that God gave them (the household of Cornelius) the Holy Ghost when He purified their hearts. It is the reception of this same Spirit of Holiness which Paul is urging upon the Thessalonians. It is with a fond remembrance of the original apostolic power and purity of heart that Paul is urging them to be sanctified. Never—until he has received the Holy Ghost—is a Christian fully cogent, fully capacitated. But the reception of Him does in fact render the Christian able.

Conclusion. Paul was not writing alone to the Thessalonians. While that conceivably may have been the only group he had in mind, the Holy Ghost was using his pen to proffer full salvation to all generations to come of the human race. If you've been converted by God's grace, then you're a candidate for entire sanctification. You are a candidate for full consecration to the will of God. You are a candidate for a clean heart. You are a candidate for a life that is fully controlled and made cogent by the indwelling presence of the Holy Ghost. This experience of which Paul wrote to the church at Thessalonica is for you!

Gleanings from the Greek New Testament

By Ralph Earle

Romans 13:3-7

FEAR OR TERROR?

In verse three Paul says that rulers are not a "terror" to good works. The word is *phobos*. In forty-one of its forty-seven occurrences in the New Testament it is translated "fear" in the King James Version. Three times it is rendered "terror." That seems to be its proper meaning here.

The earliest connotation of the term (in Homer) is "panic flight," then that which caused the flight, "panic fear," and finally the "object or cause of terror."¹ The last is rather clearly the sense in this passage.

WORK OR WORKS?

The King James Version has "good works." Why is this changed to "the good work" (A.R.V.)? The answer is that the earliest Greek manuscripts have the singular. The Berkeley Version renders the passage: "For magistrates are no dread to the person who does right; but to the wrongdoer."² Most recent versions have a similar rendering. Because of the term "work" a rather more exact translation would be: "For rulers are not a terror to good conduct, but to bad" (R.S.V.). *The New English Bible* has: "For government, a terror to crime, has no terrors for good behaviour."³

WILL OR WISH?

"Wilt thou then not be afraid of the power?" This translation is not completely clear. Literally the Greek says: "Do you wish not to fear the authority?" The Berkeley Version reads: "You do not want to fear the authority, do you?" That is taking *me* as indicating that a negative answer is expected. But probably it should attach to the infinitive, as in the literal translation. The main thing to note is that it is not simple futurity that is expressed, but the question of a wish.

MINISTER OR SERVANT?

In verse four the ruler is called a "minister" of God. The word is *diakonos*. In the New Testament it is translated "minister" twenty times, "servant" seven times, and "deacon" three times. It seems to have the technical sense of "deacon" in the three passages where it is thus rendered (Philippians 1:1; I Timothy 3:8, 12).

But the commonest meaning is simply "servant." There are no less than six Greek words translated "servant" in the King James Version. This one suggests a servant in relation to his work. Goodspeed and *The New English Bible* have here "God's agents." The Berkeley Version has "God's agency."

The objection to using "minister" here is that the term has a connotation today in church circles which is foreign to its general use in the New Testament. Except for the three pas-

¹Liddell and Scott (Jones), *Lexicon*, p. 1947.

²*Berkeley Version in Modern English*. Copyright, Zondervan Publishing House. Quotations used by permission.

³*The New English Bible*. Copyright, Oxford University Press. Used by permission.

sages noted above it simply means "servant" and should be so translated. It might be noted that the original meaning of "minister" as being a servant is very significant for those of us who are ministers of the gospel. It is our responsibility to serve the people as well as "minister" in the pulpit.

REVENGER OR AVENGER?

The word is *ekdikos*. In its only other occurrence in the New Testament (I Thessalonians 4:6) it is translated "avenger." That would be better here. "Revenge" has a connotation that does not fit the character of God. *Webster's Unabridged Dictionary* (2nd ed.) says: "In present usage, to AVENGE is to inflict punishment, either in behalf of oneself or of others, for the sake of vindication or just retribution; as to *avenge* an insult, to *avenge* the injuries of the helpless and innocent. . . . To REVENGE is to inflict pain or injury in resentful or malicious retaliation." Obviously the former word applies to God, not the latter.

IMPERATIVE OR INDICATIVE?

In the King James Version the first clause of the sixth verse reads: "For for this cause pay ye tribute also." That sounds like a command. The American Standard Version has: "For for this cause ye pay tribute also." Most, if not all, of the recent translations treat this as a statement rather than a command. The problem arises from the simple fact that in the second person plural of the present tense the indicative and imperative forms are exactly the same. Only the context can suggest which it may be in any given passage. Here the indicative seems to be preferable.

TRIBUTE OR TAXES?

In place of "tribute" (v. 6) all the

recent translations have "taxes," which is the term we would use today. We employ "tribute" more frequently in the sense of a compliment.

The Greek word is *phoros*. It comes from *phero*, which means "bear" or "carry." So literally it would mean something carried. But in both classical Greek and the New Testament it regularly signifies taxes. The word occurs three times in verses six and seven and only twice elsewhere in the New Testament (Luke 20:22; 23:2). It is used primarily of taxes paid by the people of a subject nation.

SERVANTS OR MINISTERS?

The word for "ministers" in verse six is a different one from that in verse four. This one is *leitourgos*, from which comes "liturgy." Contrary to the case in the fourth verse, most of the recent translations use "minister" here.

The reason for this is that *leitourgos* in classical Greek first meant one who served a public office at his own expense. Then it was used more generally for a public servant, one who served the state. A specialized meaning was "one who performed religious service." From this comes our modern idea of a minister.

Of course it is not religious service that is performed by the government for its citizens. But it acts for God in serving the public in various ways, just as a minister of state serves his own government.

CONTINUALLY?

Is it "attending continually" (K.J.V.) or simply "attending" (R.S.V.)? The verb is *proskartareo*. It means "attend constantly, continue steadfastly" (from *karteros*, "strong, steadfast") So the King James Version is correct here.

RENDER OR PAY?

The verb is *apodidomi*. It means "give up or back, restore, return"; and so "to render what is due, to pay" (Abbott-Smith). Deissmann shows that this word was used regularly in the papyri for a promise to pay back borrowed money. The emphasis is on the payment of a debt.⁴ The New Testament consistently teaches that taxes are a debt which one owes the government, and that paying them is therefore a legal and moral obligation.

CUSTOM OR TOLL?

In verse seven the word for "tribute" is the same as in verse six. We noted there that a better translation would be "taxes." But how about "custom"?

The Greek word is *telos*. The common meaning for this is "end" (so thirty-six out of forty-two times in N.T.). But it was also used in classical Greek, as well as in the New Testament (only here and Matthew 17:25) for "custom." Thayer says it refers to "an indirect tax on goods"⁵ Arndt and Gingrich agree.⁶ For this special meaning Abbott-Smith offers "toll, custom, revenue."⁷

The connection of all this with the root meaning, "end," seems obscure. Vine makes this suggestion: "what is paid for public ends, a toll, tax, custom."⁸

For these two words for taxes in verse seven there is a variety of

translations: "tax" and "toll" (Weymouth, Berkeley, *New English Bible*); "tribute" and "taxes" (Williams, Moffatt, Goodspeed); "taxes" and "revenue" (R.S.V.). Deissmann gives a photo of an ostracoon of A.D. 32-33 which is a tax receipt.⁹ It contains the word *telos* for taxes. Sanday and Headlam distinguish the two words for taxes thus: "*phoros* is the tribute paid by a subject nation, while *telos* represents the customs and dues which would in any case be paid for the support of the civil government."¹⁰

FEAR OR RESPECT?

The word is *phobos*, the most common meaning of which is "fear." But what kind of fear is meant here? Arndt and Gingrich suggest that the word may mean "reverence" toward God, or "respect" toward officials, as here.¹¹ "Respect" is the translation found here in Moffatt, Williams, Weymouth, Goodspeed, the Berkeley Version, and the Revised Standard Version. There can be little doubt that it is best.

An excellent discussion of *phobos* is given by William Barclay in *A New Testament Wordbook* (pp. 92-97). He shows that every time it is used in the Synoptic Gospels and Acts it indicates awe or reverence in the face of divine power. Toward one's fellow man the attitude is respect. Sanday and Headlam say that it is "the respectful awe" felt for one in power.¹²

⁴LAE, p. 331.

⁵Lexicon, p. 620.

⁶Lexicon, p. 819.

⁷Lexicon, p. 443.

⁸Expository Dictionary, I, 263.

⁹Op. cit., p. 111.

¹⁰Romans, p. 368.

¹¹Op. cit., p. 871.

¹²Op. cit., p. 368.

Those who desire God's favor as better than life cannot but dread His wrath as worse than death.

—E. WAYNE STAHL

We owe a debt to our evangelists. Here are some forthright, practical suggestions for improving—

The Pastor's Service to the Full-time Evangelist

Gene E. Phillips*

THE CHURCH OF THE NAZARENE cannot continue as the church it was ordained and destined to be without the full-time evangelist, for the Church of the Nazarene is a distinct church with many characteristics that have made it different from other churches. Our church came into existence to be unlike others and with a course marked out for it by the Holy Ghost for these perilous times, that makes the message of the evangelist very essential to our growth.

Our church has had a distinct evangelistic message and a distinct evangelistic atmosphere. Our church has had a distinct entity that has marked it as a different movement. It is an *evangelistic movement*, and the evangelist is just as important as any other minister to the life of our church. To those who are a part of the church, there is a distinct fellowship which becomes their priceless heritage. This does not mean that we have agreed on every point, nor does the fellowship demand such an agreement. There is in this fellowship a fellowship of freedom which has made possible an understanding that is peculiar to our people.

At the center of the hearthrob and drive of our church has been a spirit of evangelism. We owe a debt to our

evangelists for our existence and the growth we have had in these fifty years. This spirit of evangelism has characterized the Church of the Nazarene from its beginning under the anointed ministry of our founder, Dr. P. F. Bresee. The ministry of evangelism marked his ministry in his early work in the Methodist church when mighty revivals broke out in his pastorates, such as is told of his work in Red Oak, Iowa, and which fanned into an even greater flame in Los Angeles in the beginning of the church there.

Since those early days God has laid His hand on many men and set them apart for the work of full-time evangelism: men like Uncle Bud Robinson, C. B. Jernigan, C. W. Ruth, Howard Sweeten, Lum Jones, John and Bona Fleming, H. N. Dickerson, John Moore, Ben Sutton, and others; men with a distinct calling, whom God has honored. These have been the men who have kept the revival fires burning for over half a century in the Church of the Nazarene.

I am sure we all recognize we have reached a period in our church's history that, if this type of work is to continue, someone must step forward as a real friend to the evangelists. The pastor stands in a position in the church where he can be either a friend or an enemy of the evangelist. There are at least four particular

*District Superintendent, Iowa District. Paper presented at District Superintendents' Conference, January, 1961.

areas where the pastor may be of service to the evangelist:

I. THE PASTOR MAY GIVE THE EVANGELIST AN OPEN DOOR TO HIS CHURCH

The evangelist must be given a freedom necessary for his type of work. His work is different. We need to share with him his passion for souls and give him freedom in carrying on his work. The evangelist is of necessity different from the pastor. He must come to grips *now* with the consciences of men. He must hit hard in his preaching and take aim. He must plead for a verdict and his immediate duty is to win men, then and there, for Christ.

It is said of Savonarola in the beginning of his ministry in Florence that his sermons were the formal type which were then popular—polished, learned, and literary—and he attracted no attention. His career as a preacher did not begin until he freed himself from the trammel of his tradition. He discarded all artificiality, became natural, allowed all gifts free play—the effect was immediate and immense. His passion for Christ and for the immediate establishment of Christ's kingdom broke through all the trammel of the pulpit. Some were scandalized, all were startled; but the fact remains that those sermons moved Florence to her depth and even a man like Michelangelo—artist, poet, and scholar as he was—in his extreme old age could not recall and speak of those sermons without tears.

It was Jesus in the Early Church who commissioned twelve full-time evangelists and gave them power and sent them forth and said to them, "Go to the lost sheep . . . Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." Then He added, "The workman is worthy of

his meat." There were no strings nor restraints put on them—it was theirs to use this new power given them to do the work of "Evangelism First" in that new Church. This certainly gives us a responsibility to our brother evangelist, and of course, him to us. The pastor should be careful lest he put too much restraint on the evangelist and shackle him and impede the free play of his message. None of us should attempt to put our old, heavy armor on David. He is after the giant of sin. Let him be free to use his own slingshot and his own effective methods he has gathered along the way. Give him freedom to go after the giant.

II. THE PASTOR MAY HELP TO MAGNIFY THE CALLING OF THE EVANGELIST

The evangelist is called to serve our church just as the pastor—but he cannot possibly make it unless the pastor is his friend. There is a scripture that has been coming to me since I started to think along this line. It is the conversation that took place between God and Cain regarding the whereabouts of Abel. "And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?" Let me paraphrase this to apply to us now. "Where is the evangelist, thy brother? I know not: Am I my brother's keeper?" The evangelist is our brother. Jesus said, "Thou shalt love thy neighbour [brother] as thyself."

III. THE PASTOR MAY GIVE ENCOURAGEMENT FOR PROPER FINANCIAL SUPPORT FOR THE FULL-TIME EVANGELIST

I come now to one of the most important parts the pastor can play in helping our full-time evangelist; that is the financial support. There is no man in our church who is called to serve with as little said about finances as the evangelist. Many pas-

tors and I fear some laymen are quick to criticize an evangelist if he dare say one word about his offering, yet that same pastor would not think of moving his family into a parsonage without first finding out in some way about the salary. He need not ask. The minutes of the district will tell him; also, he need not hesitate to ask the district superintendent. But the evangelist, poor man, dare not ask one little question or he is black-listed all across the nation. He must take anything or nothing at all and never complain or make mention of it. It seems there should be a better way. I believe the pastor can help him.

A concrete example of help needed along this line came to my attention recently. A church called one of our top, full-time evangelists and he had traveled possibly six hundred miles one way to get to the meeting. It was for only one week. The church had also called one of our best full-time song evangelists. The meeting began on Monday, closing Sunday night. The pastor was talking to me following the meeting and told me that the church had paid each man \$150 for the meeting; then he said, "Do you think that was enough?" Since he had asked me, I felt it my responsibility to be fair to the evangelists and said, "No, I'm afraid it wasn't." You see, they had the same traveling expenses for one week they would have had for a two weeks' meeting. By the time they paid their expenses both ways and their tithe, they would have had little left.

Finally the pastor told me that the church had a sinking fund they had accumulated before the revival of \$130.00. Then they raised \$280.00 during the meeting and they had used only \$20.00 from the fund. He added that he felt sure more money may

have come in later that had also been pledged for the revival. Another board meeting was called and the board unanimously voted to send the two men each \$70.00 more, for it was found they actually had this amount left in their revival fund. The board had previously planned to pay the advertising out of the regular funds, which they did.

I am wondering if we should have some plan through our district superintendents to educate our pastors and church boards in this important matter. Some of our good men have had to leave the field because of a lack of sufficient support. Surely there must be some way to get to this problem. I believe the district superintendent would be willing to help, if this could be the answer.

Unless more encouragement is given soon to the full-time evangelist, in the not too distant future we will have no problem here at all, for there will be few full-time evangelists left in the field.

IV. THE PASTOR MAY HELP SECURE WORK FOR THE EVANGELIST DURING THE SUMMER MONTHS

One of the big problems facing the evangelist now is work for the summer months and around the Christmas holidays. If his support were adequate throughout the year, the Christmas holidays could take care of a needed vacation for him. But what can be done for him for the three full months—June, July, and August—when there are few revivals because of district activities. To get through the summer has become his major problem. I believe the pastor could help by using full-time evangelists for: youth work in his church, vacation Bible school evangelism, and short week-end meetings, Friday over Sunday, as "follow-ups" to our youth and boys' and girls' camps, in helping

establish those who have given their hearts to Christ in the camps.

Some of our larger churches could give smaller churches some financial support and help the small home mission church have a good summer campaign.

It is certain that we cannot sincerely support the quadrennial slogan, "Evangelism First," in our program and leave the evangelist until last in our consideration. We cannot give attention to recognizing all of our workers and leave the evangelist to fight alone for a mere existence in the work of the church. He cannot make it much longer unless we come to his help soon.

We have not neglected the evangelist intentionally, but we have been

busy with so many parts of our rapidly growing church that we have forgotten how important he is to our work.

Our quadrennial slogan has brought our *guiding light* into proper focus and we are seeing—as we haven't seen in recent years—that the evangelist is indeed the *man of the hour*. He is now and always has been in our church the one properly fitted to lead out in our "Evangelism First" program. The pastor must encourage and stand by our evangelist, to enable him to do his most effective work for Christ and the church. We may not wish to assume this responsibility; but whether we want to or not, it still remains, we are our "brother's keeper."

Faith Still Moves Mountains

IT TAKES something more than courage.

Imagine a big housing estate, only half completed. The ground is churned into a mire of mud and the few roads there peter out into a rough track.

It was to such a place, at Milton, Glasgow, that the Rev. John Stewart and his wife went 11 years ago.

There was no kirk, no manse, not even a congregation. Indeed, there were only two names on the roll—his wife's and his own. But, undaunted, Mr. Stewart buckled to.

He found a cottage and turned it into a manse. As there wasn't a church he emptied the furniture out of his front room and put in 40 chairs and a piano. And as there was no congregation he simply went out and knocked on every door he came to!

Soon his room was full to overflowing. So what do you think? He got the use of other front rooms in the homes of his new members until he was taking as many as nine services on a Sunday.

Now, of course, Mr. Stewart has a fine hall-church, and there's a whisper he might be getting a bigger kirk for his parish soon. He has a membership of over a thousand, a thriving Sunday school and Bible class, and as fine a group of elders as you could meet.

Yet, it all began with two people, a little cottage, and a great faith.

—Contributed by HUGH H. GORMAN

*An honored veteran suggests some new ideas
for the midweek prayer service*

How to Keep the Prayer Meeting Vital

By Vera Clay*

THERE SEEMS to be a growing fear among the church constituency that we are losing or are about to lose the midweek prayer meeting. Many so-called reasons have been given for this tragic situation.

Some tell us that life has become so complex that it is no longer possible for the Christians to meet as a group for a weekday prayer service. Others say the prayer service always was mostly a women's group and that now women work as much as men and have as many outside activities as men. Then there are those who assume that the TV and other attractions have proved too strong a rival for the prayer meeting. Excuses are many as to its demise, whether these are reasons or not.

Solutions for the problem which have been advanced are as numerous as the so-called reasons for its decay. One which we have heard advanced in several sections is that the midweek service be turned into a semi-social evening, and that where this is done, it is possible to have a fair attendance. This seems to be the weakest of all solutions. Where the midweek service becomes a social gathering only, it has ceased its mission as a prayer service and we may as well consider the prayer service dead. Then too, if the church folk can attend a social gathering it looks reasonable that with the same urge for the prayer meeting they could at-

tend that. So we shall have to cross off the economic situation as one of the chief factors in causing the death of the prayer meeting.

As pastors, it is for us to see what we can do to keep alive this time-honored institution, which has long been the spiritual thermometer of the church. We may well face certain facts which are pertinent to the present-day setup of the church. It is true there are those who work on night shifts and are not able to attend week-night services. Our constituency is now more scattered than it was twenty-five years ago, as people now often live in areas far removed from their work, church, and even shopping centers. Many of these people can and do make the journey into town for the prayer meeting and many other things. There may be some who cannot. But eliminating these and other legitimate excuses, there is still much remaining to be done to put new life into the prayer meeting.

At the outset let us agree that if this service ceases to function as a prayer group it has failed. May we further agree that if the prayer meeting is conducted in the same manner in which it was twenty-five years ago we may not see it thrive? Let us remember that this service is for men, women, young people, and juniors. It is a prayer service to pray for all departments of our church and all age-levels in our community. It is also a service where the Christian re-

*St. Albans, Vermont.

ceives, or should receive, a special nurture in the things of God. What are some of the ways in which we may conduct this service that it may have a definite interest and appeal to all groups?

We shall seldom conduct it along the pattern that was so familiar in our childhood and was blessed of God, not because of the routine, but because of what the routine produced. Some of us recall the procedure: sing two or three songs, a protracted season of prayer, a brief message by the pastor, testimonies, another song, and the benediction. What are some of the ways in which we may conduct our service and keep it out of a rut, have it spiritual, and make it adapted to the pattern of present-day thinking and interest?

It is in this weekday service that the young Christian should learn to pray in public. One of the good ways to teach this is to break up into prayer cells. We should not do this often, but probably it can be profitably done six times in the year. The units may be formed in different ways at different times. At our last one we had the men in one group, women in another, teen-agers by themselves, and all the younger children by themselves. It was my privilege to head up the group of children. One little boy of four made a prayer. This was his first prayer in public and was good training for him for the later time when he would be called on to pray before a larger group. Before we broke up into prayer cells we had sung a couple songs, had a brief prayer, and read the scripture.

Another way in which we can get participation of everyone in the prayer service is gathering around the altar in the front of the church and all praying vocally at once. I

would not wish to do this very often, but it does have an advantage in that timid folk will often pray this way, being lost in the group. We do it about twice a year. After we pray in this way, and it does not consume as much time as some other methods of prayer, we usually have a testimony service.

Once a year, in January, we have a "question box" midweek service. The box is put out two weeks ahead of the service. This is one of the most useful and most enjoyed services in the year, and I do not think there has ever been a time when we have been able to answer all the questions in the one service. We use two consecutive evenings for this. We allow free discussion on the questions. Not only do the people ask questions which are problems to them and get help, but it gives the pastor opportunity to put in questions by means of which he can convey truth and provoke thought on lines which might be considered personal if presented in any other way. We get unusual attendance at these "question box" sessions. We feel they pay off spiritually.

Once in a while we announce an old-fashioned class meeting and it is just that, conducted along the lines of the leader calling on different ones to testify, or exhort, pray, or do what is on his heart. The pastor responds with a word of Christian counsel where needed. Many of our present generation have not attended a class meeting.

Witnessing night pays off in spiritual growth of the participants and in outside contacts made. This can be carried out in any church, rural or urban, once a year. We gather, sing one song, have a good prayer service, quote a promise from the Word of God, and then go out in

groups and each group makes one or more calls. We have sometimes had it understood that we were to be back to the church in a half hour or less and then give reports of the response we had received. We usually start this reporting as soon as a very few get in, and as others come in they participate.

There are so many forms of conducting the midweek service that we can use few of them over once a year. We must keep our goal in view—nurture of the Christians and prayer—which will move things. One especially helpful service to this end is an old-fashioned experience meeting. Folk are asked to share some experience God has given them which might encourage another. The pastor has frequently been encouraged by these shared experiences. I have heard it lamented that the old-fashioned exhorter is disappearing from our midst. This is one way to regain this lost gift. I have found churches where it was difficult to hold this type of service, for there were some who would take too much time.

Training in specific prayer is something our people need. Some praying is very indefinite and more wordy than thoughtful. It is good frequently to bring specific needs to the group and get united faith and prayer for these things. There may be a pressing financial need. We may have the treasurer and one or two others pray for this need. We sometimes have a Sunday school problem, etc.

This is a suggestive, not an exhaustive, discussion. Of course we have our missionary meeting once a month. Once a year we shall run in a unit of Christian Service Training. We find the latter to be one of the most spiritual and also well-attended meetings of the year. Of course we must make the study interesting. Young folk will not be interested in a lecture by the leader. Have problems, quizzes, buzz sessions, motivated presentation of all kinds.

We may regret it, but we may as well face it. We are living in a time when the span of attention of people is greatly lessened. Radio and other programs have geared people to the fifteen-minute period of concentration. We are not advocating a fifteen-minute prayer meeting, but we shall have to keep our service alive and different. It is doubtful if we ever have the service in the same order on two consecutive weeks. Keep people wondering as to what we shall do. Have choruses some of the time, not always. Have a scripture volley frequently. (Take the watch with a second hand and see how many minutes and seconds as a group we can recite scripture without stopping. The pastor mentally counts five, and if no more is recited, calls time. We record our time and try to gain on ourselves the next time we do it.)

We must keep our midweek service. We must keep it spiritual and not turn it into a social gathering. We must make it of interest to the children, the teen-agers, the "fortish," and "fiftish," and the senior citizens.

SELF

About the smallest package I ever saw is a man all wrapped up in himself.

—HOWARD HILL

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By ORVILLE W. JENKINS

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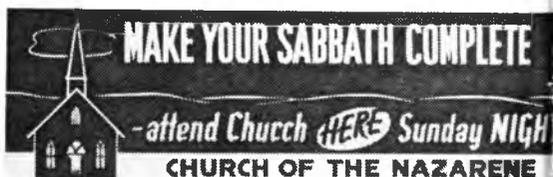
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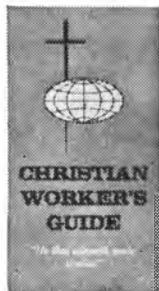
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September, 1961

Invertebrated

By Morris Chalfant*

IT IS A RECORDED and substantiated fact that there are nearly 1,000,000 kinds of invertebrates, from amoebas to honeybees. It is rather staggering—1,000,000 invertebrates—animals with no backbone!

One truth stands out from the Book of Acts, that the Christian Church was not set in motion by invertebrates. Paul said to the high priest that he was “a whited wall.” That wasn’t exactly tactful. Peter said, “We ought to obey God rather than men.” They did not have much tact, perhaps, but they did have backbone.

Christianity’s most cancerous, chilling curse is convenient compromise. The most certain road to decay and death for the Church is compromise. And our beloved Zion would fall into the same grave as other denominations if the leprous hand of compromise slashed the lifeline connecting it to heaven. Ancient history is strewn with the debris of churches about whom the Lord himself would surely say, “Thou hast a name that thou livest, and art dead.” Dead Christianity often wears the garb of the living, and all its activities are so much froth and foam. No church of any period can live where the slow moving forces of compromise shut off its flow from heaven’s spiritual dynamos.

The Church of the Nazarene is at the crossroads. She has been there before. Opportunity is ours to move

out and on to greater things or to slip back as many churches do when they are on the brink of unusual spiritual success. We can slip back and become so small in number and witness that we shall not be recognized with microscopic vision. Or we can fill the place God has designed for us. The choice is still ours.

In the fields of world diplomacy, compromise is often very necessary. Give-and-take is the road to harmony in all social relationships. But in the field of religion where fundamental imperatives are at stake there can be no compromise. For the righteous soul to compromise is to surrender the whole field. Satan and his hosts can afford to go halfway but the Christian cannot.

The Church of the Nazarene is a holiness church. Our church is distinctive, definite, and dynamic about holiness. It is our solemn responsibility to see that we do not tame our message down and make ourselves so commonplace and so cool that we tolerate and take in about everything. Beginning in our great headquarters, and our seminary, colleges, districts, local churches, and to our mission fields around the world, we cannot be invertebrates in regard to holiness as a doctrine, experience, and a life to be lived.

We cannot tame down the message of holiness to suit the pride and the weaknesses and the godlessness of this age. We must not tame down the message of holiness in order to have

*Pastor, Seattle, Washington.

wider fellowship among those who differ with us doctrinally. In the words of Dr. C. J. Fowler, speaking at First Church of the Nazarene in Chicago in 1913: "A preacher who preaches once in grace always in grace, or eternal security, and who believes that sin can never be eradicated, would not feel at home in a red-hot holiness meeting or holiness college, where they preached and taught eradication. Neither would a man who was a pronounced second-blessing holiness man, and believed that salvation is for everybody and if a man backslides he would go to hell, feel at home among our Calvinistic friends!"

The early founders and the great army of promoters of our beloved Zion were predominantly obsessed and motivated by the spirit of evangelism. The spirit of evangelism still is the best way to promote the Church

of the Nazarene. I would say holiness evangelism—if you please, first-and-second-blessing holiness evangelism, that eradicates the old man. John Wesley said, "When Christian perfection is preached, all the work of God prospers." That is what Dr. P. F. Bresee preached when he organized our first Nazarene church in California in a board tabernacle. It worked 50 years ago; it worked 2,000 years ago on the Day of Pentecost; and it will work in 1961 if we as Nazarenes—teachers, laymen, preachers—will pay the price to make it work.

We have everything to promote the gospel except we do not have enough of the burning, consuming passion of the first Pentecost. Pentecost was the answer to the Early Church's *invertebratilis*, Pentecost is our only hope. Pentecost produced holy living. Holiness forevermore—let us possess it, live it, and proclaim it!

Spiritual Cardiogram

And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? (Matthew 26:22)

- I. MASTER, is it I who has failed to live up to my light, and have been governed by the world of men?
- II. MASTER, is it I whose place and position in the church have hindered the progress of Zion?
- III. MASTER, is it I whose spirit and influence have proven a discouragement to others going this way?
- IV. MASTER, is it I who has allowed an unchristian attitude to come between me and someone else in the church?
- V. MASTER, is it I, who refuses to be at the front of the battle, and whose love has worn down until I am no longer moved with a passion and a love for souls?"
- VI. MASTER, is it I in whose life Thou canst no longer see Thine own image?

—NELSON G. MINK

"QUEEN of the PARSONAGE"

*May she who in the parsonage dwells be radiant, poised, serene;
And every moment of every day be every inch a queen!*

By Ruth Vaughn*

Portrait of a Queen

THE MORNING sunlight pours in the window like Jersey cream from spilling yellow skies. It flows over a half-made garment lying on a chair, revealing seams of exquisite workmanship. Its radiance sends sparkles scampering through a collection of beautiful colored glassware where it stands in artistic arrangement. Its warmth touches the face of the woman who stands in the early morning light reveling in the beauty of God's world.

The house where the sunlight floods the rooms is the parsonage of the Brookhaven Church of the Nazarene in Atlanta, Georgia. The lovely woman with the silver hair, brown eyes, and sweet smile is the parsonage queen. She is Mrs. Bruce Hall, who has graced Nazarene parsonages for thirty years.

She has spent these years loving church members, neighbors, and a little girl named Caroline; supervising Sunday school scholars, Bible school, and the ironing; healing with a glass of iced tea, a huge dose of soda water, and prayer; creating clothing, curtains, and peace; displaying vitality, understanding, and the Spirit of God.

She has always been available for pushing red wagons, quadrennial mission emphasis, and everyone's

spirit; moderating in times of anger, strife, and scratching; illustrating Bible stories, chapters, and divine love; running to clean the church, rescue the baby, and play "Red Rover" with the juniors; presiding over the district N.F.M.S., zone meetings, and youth banquets; making chocolate pies, tucks, ruffles, and serenity; mending socks, songbooks, and shattered dreams; molding clay, gelatin, and young lives; feeding church boards, missionary ladies, and tramps; listening to tragedies, heartaches, and the joyous details of a teen-ager's last date.

Mrs. Bruce Hall has turned each Nazarene parsonage in which she has lived into a haven from the world. Under her loving touch a bleak, bare house would become a home—a place where those four letters became more than a mere word. Home was a special feeling, for there was the breath of love on the walls and an aura of loyalty, joy, and peace pervaded each room.

Hilda Hall wrote of her days in the parsonage: "Like David of old, 'One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.' He has let me dwell in His houses (Nazarene parsonages) for thirty years and I have loved it!"

The tapestry of her life glows with her gracious, unselfish, consecrated

*Lubbock, Texas.

spirit; and her close friendship with the Almighty enhances the whole with a radiant splendor. Mrs. Bruce Hall is a member of royalty. Truly this is a portrait of a queen!

ROYAL COOKBOOK

This recipe came from the "royal cookbook" of Her Majesty, Mrs. Calvin Sutterfield. It gives directions for that basic dish of parsonages: the delicious stew.

Place 2 lbs. stew meat, 1 large diced onion, 4-6 medium diced carrots, $\frac{1}{4}$ tsp. chili powder, garlic salt, celery salt, pepper in salt water and cook 30 to 45 minutes. Then add 4-5 medium diced potatoes and cook for 10-15 minutes. Add one can of mixed vegetables and one can of tomatoes. Let simmer slowly for at least thirty minutes—longer, if possible.

OVER TEACUPS

Mrs. Milo Arnold continues with her very timely and informative paper on the importance and problems of "The Pastor's Wife as a Homemaker."

"As a homemaker, the parsonage queen must create and maintain a home which meets the needs of her husband. While a minister is very human and wears ordinary flesh of clay, yet he is exposed to many discouragements, frustrations, and pressures. His constant exposure to the gritty edge of a community's moral and spiritual decadence makes it very important that he find encouragement at home. If she can provide a refreshing climate of radiance and confidence to which he comes at the close of day and a rich, bracing diet of good will to which he is exposed at mealtimes, he will be made strong for every encounter.

"If, on the other hand, the wife meets him at home with the same climate of irritation and care as he

meets at his work, his nerves, his health, and his spiritual faith will suffer incessant weariness.

"Ministers' wives are married to men who are morally and socially the most lofty group in the world. They are clean in life and lofty in ideal. However, they are human and they are in a unique position in the community social pattern. Every woman in the community recognizes the dignity of the minister's office and meets him with her best manners, dressed in her best clothes, and gives to him her most pleasant smile. How fortunate is that minister who, when he comes to the door of his home, finds the happiest smile of them all, the most eager radiance, and the most charming grace! A minister will be true to his wife, true to his God, true to his vows because he is a Christian man, but his life is more adequately fulfilled if his human romantic yearnings can be joyously fulfilled at home."

BOOKSHELF WITH LACE

Are you familiar with the "Steps Toward Vital Christian Living" series? These are twelve booklets dealing with some of the most important areas of a person's life. There is a booklet with help on these subjects: "Steps Toward—Reality in Prayer, Daily Strength, Getting Along with People, Knowing God's Will for Your Life, Overcoming Temptation, Balanced Living, Personal Faith, Christian Growth, Emotional Maturity, Relaxed Efficiency, Self-confidence, Understanding the Bible." Each of these small booklets contains excellent advice and help for your own life—and they make wonderful gifts for young Christians and new converts. Keep a supply on hand. (15c each, \$1.65 dozen, Nazarene Publishing House)

HER MAJESTY: A MOTHER

In the early morning hours, he came—my little son! And in that moment, the months of waiting, weariness, and pain were, as the Bible says, forgotten. In the circle of my arms, he slept as sweetly as a full-blown flower—his tiny fists curled into a ball. As I studied his small features, I pondered upon his meaning.

My baby is not merely a combination of bone, flesh, and nerve mechanism. My baby is not merely a chemical compound controlled by mechanical force. My baby is not an animal merely conscious of life and environment. My baby is not a plaything nor a small toy. My baby is not simply the fulfillment of the desire for parental attainment. My baby is the masterpiece of God's creation. He is a spirit which must be molded for either right or wrong. My baby is an immortal being whose destiny largely depends upon me to whom he is given. Mine!—this responsibility!

O Lord, the only crown I ask to wear is this: that I may lead my little child aright. I do not ask that I shall ever stand among the worthy, the

wise, or the great—but only this I ask—that safely hand in hand, this little boy and I may enter heaven's portals.

HEART TALK

The world was dark and drab that day as I went about my work in the parsonage. By heart was heavier than the leaden skies. Crisis had come. These were bitter hours. And then in the midst of my darkness and fright—the horizon changed to glowing beauty. The world changed; my heart grew light. For as I dusted the desk, I heard a calm, sweet Voice whisper to me these words: "Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee" (Deuteronomy 31:6). And with those words the knowledge sang its way into my heart that through His grace I could be greater than the problems. Through His power I could be stronger than the pain. Through His promise I could serve Him ably even under tremendous pressure. God was with me—and that was enough!

The most glorious fact of my life is this: God is my Friend!

WE ARE IN ONE OF THREE CLASSES:

1. *Thumbers.* You see them on the highways. We see them on the highways of life. They want to ride and do not want to pay for it.
2. *Tippers.* Occasionally they tip the Lord. We tip people who serve us, because they are underpaid and depend on tips as part of their income.
3. *Tithers.* These are fair with God and their churches. God help us to be honest in this matter.

—The Plainview Nazarene

Odd Moments and How to Use Them

By E. E. Wordsworth*

THE ABOVE CAPTION was suggested to me while evangelizing in British Columbia recently. Sister Spittal, wife of a Vancouver pastor and former officer in the Salvation Army in London, England, heard an address by an officer on "Odd Moments and How to Use Them." He had three simple points: (1) Find them. (2) Seize them. (3) Use them.

Many valuable moments are frittered away on trifling things, matters of petty importance only. Time is wasted, profitable reading neglected, and prayer excluded. Dr. E. Stanley Jones improves occasional moments of waiting in a car for other occupants to give himself to prayer. Dr. J. B. Chapman read a biography of Daniel Webster through at odd moments at a preachers' meeting, though speaking thrice daily and leisurely taking time to be sociable. Henry Ward Beecher read Froude's *History of England* after courteously answering the calls to meals but waiting the proper moment to say grace. I read Wesley's large eight volumes, *Wesley's Journals*, at spare moments while waiting in my car and in other life situations. I have read hundreds of tracts and pamphlets at odd moments in many places. I usually have a supply in my coat pocket. It is perfectly amazing how much reading one can do in spare moments. Try it and see. Find them, seize them, use them. Remember the Biblical injunction: "Redeeming the time, because the days are evil" (Ephesians 5:16). You

will find these precious minutes very rewarding. Use them for prayer, reading, jotting down sermon notes or illustrations, and in other profitable ways.

Consider why time should be redeemed. (1) It is the most choice and precious thing in the world. (2) When once past, it never returns. (3) It must be accounted for. (4) Life is very short and uncertain. (5) We have a solemn work to do for Christ.

Therefore let us be moderate in our recreations. I have just read that Dr. Paul S. Rees thoroughly enjoys golfing, but his passion for world evangelism is his first and controlling love. Eliminate as far as possible unnecessary visits and shorten them in harmony with proper decorum. Learn how to shorten the length of board meetings. A Nazarene pastor of a large city church restricts board meetings to one hour. Find ways to save moments.

There was once a young shoemaker who became so much interested in politics that his shop was filled with loungers, talking and discussing, and disputing about one thing or another, from morning till night; he often found it necessary to work till midnight to make up for lost time in talking during the day. One night, after his shutters were closed, and he was busy at his bench, a boy passing by put his mouth to the keyhole and in mischief called out, "Shoemaker, shoemaker, work by night, and run

*Redmond, Washington.

about by day." The man said it was like a pistol being fired at him and he vowed then and there it would never happen again. Said he, "From that time on, I turned a new leaf." This shoemaker was Samuel Drew,

who subsequently wrote *Immortality and Immateriality of the Soul*. Time is conquered and the crowd is won. Time is precious, important, fleeting. Let us redeem the time by buying up every opportunity.

From the writings of Joesph Parker

"Not Come to Destroy Men's Lives, but to Save Them"

Contributed by B. V. Seals

For the Son of man is not come to destroy men's lives, but to save them. We must get back to eternal principles. We must live in the sanctuary and not in the vestibule. We must have hold of God and our patience will be like His, inexhaustible, tender, piteous, hopeful. We misrepresent Christ when we persecute men and injure them because of their opinions, when we are violent with men, when we disbelieve in them in consequence of their conscientious convictions. The man who has thrown the devil and all his angels can afford to be at peace with meaner antagonists. When we have fought the fight in secret, when we have settled the controversy on our knees, then what little incidental opposition we meet with cannot disturb the peace which reigns in the triumphant soul.

Christ is still urging His Church to great destinies. Every holy man has his Jerusalem to go to. Every man must steel his face, harden it with

adamant, if he would succeed in the great journey of life. That journey is not to be undertaken by feeble men wanting intensity of will, destitute of holy courage. The kingdom of God can only be taken by warriors whose faces are iron, whose fists are steel. There will still be opposition. The city will not have you, the village will cast you out, the little hamlet will refuse you a bed, the lonely stranger by the roadside will be dumb when you ask him questions. We must be prepared for all this. We must through much tribulation, enter the Kingdom.

We say of the white-clothed ones before the throne, the sun does not smite them with its heat but warms them with all this kindness. These are they that came out of great tribulation. They washed their robes and made them white in the blood of the Lamb. Straight is the gate that opens upon heaven. Narrow is the road—narrow as discipline can make it, that ends in perfectness of character. The

gospel message is that men are to be converted, not destroyed. Enemies are to be subdued, not be smitten with violence.

What do we require then? Patience, forbearance, the very pity of Christ, the very spirit of the Cross. No man can be patient with another without adding another grace to his own character. We are educated by opposition. We are sanctified by antagonism properly treated. We are called to a holy destiny. The way to accomplish-

ment of our destiny is hard, terrible. Lions are upon it and ravenous beasts prowl in the very midst of it. Every man must fight his way to the Jerusalem that is above. We shall do Christ's work best in Christ's spirit. Never let us forget that it is possible to do good in the wrong way. Possible to preach the gospel in a wrong tone, possible to speak the very words of Christ without the music of His love. But our hope in Thee, Thou crucified, triumphant Christ.

How a love feast became a gracious prelude to revival

The Bread-breaking Love Feast

By F. A. Brunson*

They continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. . . . breaking bread from house to house (Acts 2:42-46).

We are now in revival. God met with us in the very first opening service. How thrilled this pastor's heart, to see sinners stepping out of their own will to seek God at the altar! The evangelist is thrilled. He kept repeating, "God is here." The members of the church were broken up and rejoicing to see the movings of the Spirit and to see sinners praying through to victory.

What had we done? All the "groundwork" possible to clear the way for the Lord to come. Requests were written down and exchanged,

so that all prayer requests would have at least two praying together. Hours had been set by the people as to when they would be able to pray. Singers and songs had been arranged. But on Wednesday night before the revival a bread-breaking love feast was held for the people already in the church—a time of communion and witnessing that is produced only by such a service.

Too often the revival is delayed until the members have restored fellowship. The barriers to clear channels have been removed. This is why I have used our bread-breaking service.

As a young pastor I had read *A Prince in Israel*, the life story of Dr. Bresee, and of his "love feasts"—times when the Holy Spirit came in waves of glory. That was what I wanted. But I didn't know how to

*Lynwood, California.

conduct such a service. So I wrote to an older pastor, asking for help, and then bravely announced that within two months we would have such a service. The time slipped by and the date came closer for my announced service, and no letter as to how it was to be done! At last we arranged for the service the way we felt it should be, and God came upon us with great rejoicing and times of weeping among the people.

Taking sliced bread, pieces were cut in strips and the people called to the front to receive their pieces of bread and for prayer. Then they went from one to another breaking off a piece of their neighbor's bread, but only if there was good fellowship. Usually they would say something like, "Is everything all right between us?" If there were differences and broken fellowship, they were to pray together and fix things up before breaking bread. How many revivals have been hindered by broken fellowships, and usually there isn't any opportunity presented for restoring that relationship except by repentance at the altar! Satan is an accuser of the brethren and often it is imagined wrongs that exist.

I must not fail to tell you that the greatest blessing comes when saints break bread with tears and rejoicing and love is mutual. Shouts of joy! Hand lifted in testimony! God comes to bless hearts.

Often there are unsaved people present who do not take any part, so are sitting back in the pews watching, but in their hearts hungering for His love. I remember in one service a man who had been backslidden for years, a former board member. When I went to him saying, "I would like to share my Christ with you and break bread," he broke down in tears and rushed to the altar and was reclaimed.

Dr. H. Orton Wiley writes me: "The love feast in earlier times was served with bread and water, indicating fellowship rather than bread and wine which carried with it the idea of blood. Later it was more common to serve just the bread as indicative of love and fellowship in those already redeemed. It was a common practice in those earlier days of Beulah Park to open the people's meetings as a 'love feast.' It seems that God always blesses at these times. The nature of the celebrating is such that it cannot be served too often. It needs to be given fresh emphasis."

I have had these services in all my pastorates and I have witnessed that it always seems to be the opening of refreshing showers, an opportunity to restore fellowship, and times when God comes to prepare the way for revival. Every pastor desires to do all that he can. I recommend the love feast to you.

Good people are in the minority in this world, and unless one lives separately enough to make of him something of a "speckled bird" he does not live right.

—J. B. CHAPMAN

This article is not meant to represent the official thinking of either the editor of the *Preacher's Magazine* or the Department of Church Schools of the Church of the Nazarene—but it is mentally provocative.—Norman R. Oke.

The Runaway Sunday School**

By Everett L. Cattell*

MANY A PASTOR complains about the great exodus after Sunday school which leaves his Sunday morning worship service small. At the same time, human nature being what it is, if you ask about the size of the church the answer will be, "We have a wonderful Sunday school—our average is above ——."

That raises a question. What should be the proper balance between the size of a church and its Sunday school? If you can build a Sunday school twice as big as your church, is it something to boast about or to deplore? Is such a Sunday school a horse in harness pulling the church or is it a runaway? The answer to this question has important consequences, even financially; for however large a Sunday school may be, it never pays its own way. Many a small church is now faced with the need of building a big educational unit which may be needed to house the Sunday school but which places an unjustifiable financial burden upon the few church members.

To answer this question we need to get back to very fundamental concepts. Just why do we have Sunday schools anyway? Is the Sunday school an end in itself—a thing apart from the church? Or is it an integral part of the church; and, if so, just what is its function *within* the church?

Perhaps more than one answer can be given to this. Some would say that the purpose of the Sunday school is evangelistic—we are trying to get the children of our neighborhood converted. Others would say that the Sunday school is the teaching ministry of the church. Still others emphasize the function of the Sunday school in adding members to the church. A few would point out the promotional value of the Sunday school. Whereas worship services may be drab, the Sunday school can go in for any kind of showmanship, advertising, or enthusiasm which gets the attention of the community, and the church indirectly prospers by it.

If there is truth in all these, it still remains necessary to sort out the priorities and decide what should be central in our thinking.

Probably the best concept of the Sunday school is to view it as the church teaching. Jesus said: ". . . teaching them to observe all things whatsoever I have commanded you" (Matthew 28:20). The church is ostensibly obeying the Great Commission in all its aspects. To discharge part of its teaching responsibility it sets up Sunday schools. Other values achieved through the Sunday school are incidental. The test question about any Sunday school is: How effectively is this Sunday school discharging the teaching responsibility of the church? All other ques-

*General Superintendent, Ohio Yearly Meeting of Friends.

**The *Evangelical Friend* (used by permission).

tions should be answered in the light of this one.

For instance, we should not put up a costly educational unit just because we are crowded—we should put it up only if it helps the church teach the Word of God. Ideally a Sunday school should be a little larger than the church. As the Sunday school grows, the church should grow with it. If this is not happening, something is wrong. It may be the Sunday school is becoming an end in itself as a thing apart. There are limits to how far we should go in bringing numbers of people into Sunday school who do not get converted and join the church. Why do such come to Sunday school anyway? Is it in response to promotional appeals—or are they Sunday by Sunday truly being confronted by the challenge of the Word of God?

This raises the question of the effectiveness of the teaching in our Sunday schools. I visit many classes in a year. In some there is a good teacher, well prepared, and the class gets a solid bit of Bible knowledge plus the challenge of the Word of God for our lives. But it is appalling in how many classes this is not true. Sometimes the teacher drones on while the class looks around. In others there is discussion which goes far off the lesson. In some there are class members who monopolize the time. In most there are interruptions: giving out the classbook, taking the offering, collecting the book, passing out papers. And why should the “lesson” be confined to such a tiny passage of scripture? How much better it would be if full fifty minutes were available and whole chapters or longer passages were thoroughly “studied”!

In a Christian periodical a writer recently raised the revolutionary

question as to why we have such long opening and closing exercises. If the answer is “for worship,” then the reply is, “This can better be done in the morning worship service.” If the answer is “for pep and promotion,” it raises a serious question as to whether the Sunday school is really trying to do a teaching job. Why not come to church school as to day school, going to classes and having a real period of real study, culminating in the worship of the next service with little or no break between?

Someone might get some new ideas about this from an experiment being made in Norfolk. The Norfolk church is starting a branch at Woodstock. They are meeting on Sunday afternoon in a school building with a combined service on the following plan:

2:00 p.m.—Opening Assembly
Song; choruses
Birthdays
Welcome to visitors
Offering
Lord’s Prayer

2:20 p.m.—Worship Period
(Babies and toddlers go to their assembly.)
Hymn
Pastoral prayer
Announcements
Special music
Sermon: by pastor
Hymn

3:00 p.m.—Lesson Discussion Period
Classes retire to their rooms.

3:30 p.m.—Dismissal from Classes.

This is interesting as an example of the church worshipping and teaching rather than church and Sunday school being two separate institutions.

Let us not have runaway Sunday schools but keep the church *effectively* teaching the Word of God.

Submitted by Nelson G. Mink

AN OLD, OLD STORY—UP TO DATE

One of Aesop's famous fables is about two men in the woods. The one in front saw a bear coming, quickly seized a bough of a tree, and pulling himself up, hid in the foliage, with little concern for his companion. The other man could not make it, and lay down on the ground, remaining very still. The bear came to his ear and sniffed and sniffed several times, and then walked away. As soon as he was gone, the man coming down from the tree asked, "What did he say to you?" And the reply was, "He said, 'Never trust a friend who deserts you in time of need!'"

HOW FAITH WORKS

Theodore L. Cuyler said: "When a miner looks at the rope that is to lower him into the deep mine, he may coolly say, 'I have faith in that rope so well made and strong.' But when he lays holds of it, and swings down by it into the tremendous chasm, then he is believing on the rope." It is no mere opinion then; it is a fact.

THE SNAIL'S TONGUE

Naturalists tell us that the snail has its teeth on its tongue, and that upon the tongues of some snails as many as thirty thousand teeth have been found. It is able to saw through the toughest leaves with ease. What applications the preacher might take from this fact when we think of the damage to hearts and homes that can be done with unbridled tongues today!

SAVED OR LOST

"Today, men and women try to take a middle-of-the-road position. But when the 'Titanic' went down on its maiden voyage in 1912, there were millionaires on board as well as middle-class and poor people. But in the Cunard Line's office in New York after the disaster, only two lists were posted: the lost and the saved. Nothing else mattered."

—VANCE HAVNER

SAMUEL CHADWICK SAYS, in commenting on the lessons of life:

1. There is no wealth like character.
2. No fun like hard work.
3. No book like the Bible.
4. No people like God's people.
5. No power like prayer.
6. And no blessing like Pentecost.

—Houston Central Park Bulletin

THE COST OF DOING RIGHT

A young man was overheard to make this statement: "I am very particular about paying my fare. I took a ticket home once when I was a very small boy, and showed it to my father, saying the conductor had not taken it, and that I was that much ahead. My father looked at me and said that I had sold my honor for a nickel. That put a new face on it. I always think of what he said when I am tempted to repeat such an offense."

—Selected

SOUL WINNING

Dr. V. H. Lewis says: "It seems to be a rule now, if we do not make an effort to get folk to the altar the second time they are there, we lose them."

WHAT ARE YOU LIVING FOR?

A lady once said: "I have no interest in anything but my house and my garden. My house and garden are my life." But when our interests and affections are not elevated to a higher plane than the house and garden, we are facing the tragic certainty that ultimately we will be banished to a place where we will have neither house nor garden.

—RICHARD S. TAYLOR

What a Layman Expects of His Pastor

At the 1959 preachers' convention of the San Antonio District, a panel discussion by a group of laymen was conducted. Those on the panel were prominent laymen on the district and included business and professional men in widely varied walks of life.

The summary of the panel was as follows:

1. We expect our pastor to be a spiritual leader.
2. Our pastor should set a godly example at all times.
3. He should be a Christian gentleman.
4. His life and ministry should be an inspiration to all.
5. He should be current in his study and reading.

JAMES C. HESTER, *District Supt.*
Submitted by L. E. Humrich

THOUGHT PROVOKERS

"Prayer is sometimes a device by which we shirk our own duty in telling God His.

"The real measure of our wealth is how much we would be worth if we lost all our money.

"Prayer not only changes. It causes."
—*Morgandale, Warren, Ohio, Church*

"It's what you learn after you know it all that counts."

LIGHT ON THE TRINITY

The elders of the church were interviewing a young boy who sought admission to the church. The fellow was mentally retarded, and it was thought maybe he should not join; but the answer to the elders, when asked what the Trinity meant, put him inside:

*"It is a Three in One,
And a One in Three.
The middle One,
He died for me."*

A GLASS TALKS

The glass of beer said: "I am not a mathematician, but I can add to a man's nervous troubles, subtract from his physical energy, multiply his aches and pains, divide his mental powers, and then besides all this, I'll discount his chances of success."

MARITAL BLISS

Thomas Edison said: "When Mrs. Edison insists, I always give in; and when I insist, she always gives in." Someone asked, "But what happens when you both insist?" Edison replied, "We have had the good sense never to insist at the same time."

—*Oakland, Maryland, Nazarene Bulletin*

Checking out in a supermarket can be a distressing experience as the cash register records all your purchases. How much more distressing will be the Judgment Day, when your life becomes an open book!

—*Selected*

CROSSING BRIDGES

We are told never to cross a bridge until we come to it, but this world is owned by men who have "crossed bridges" in their imagination far ahead of the crowd.

—*Speaker's Library*

THOUGHTS ON HOLINESS. Discovering carnality: "Let him enter into a close, faithful, prayerful analysis of his passions, his affections, his will, his motives, and see if he will not discern remains of the sinful nature within him not entirely dead but still alive, and seeking the ascendancy . . . inward response taking side with the outward sollicitation, at least in a measure to show that you are not entirely sanctified.

"More than this, do you not find that the carnal nature not only indicates its presence, by resistance and urgent impulses, but does it not also prevail against you at times and lead to the commission of actual sins, which cover your heart with condemnation, and give your conscience a sting, and send you to your knees with strong crying and tears?"

(*Christian Purity*, pp. 107-8.)

Evidence of holiness: "I know not how better to describe it than as a sense of the Divine glory filling the entire soul; so that it finds its complete happiness in God, and neither desires nor consents to anything, but only that which is agreeable, or supposed to be agreeable, to the Divine will.

"Then follows, in some instances, great joy and ecstasy; but this, I think, is not the general experience. Ordinarily the soul at this crisis is filled with peace rather than joy; simple rest, tranquility, a sense of complete satisfaction, attended, in most instances with almost no emotion, in exceptional cases only with great rapture" (*Christian Purity*, pp. 236-37).

—BY BISHOP R. S. FOSTER

FOOD FOR THOUGHT

"Many churches are like an ailing lung with only a few cells doing all the breathing. The real life of the church is in a few faithful people who keep it from becoming an animated corpse.

"They are like the man who told the preacher that he did not want to go to heaven or hell, he simply wanted to live right on in Kansas."

—VANCE HAVNER

Pills or Pardon?

SCRIPTURE: I John 1:9

Everyone has problems. The question is what does he do about them? Some folks hurry about seeking temporary relief for their spiritual and mental pains. Others seek to erase the cause of their problems. In other words, some take pills and others seek pardon.

Some take pills. Numbers of people are forever in search of an aspirin. In fact, if all the aspirin consumed by Americans in one year were placed in one pile, Pike's Peak might have some healthy competition. One reliable writer has reported that North Americans swallow aspirin at the rate of thirty-three pounds a minute. Nonetheless, an aspirin relieves the pain only for the moment. Spiritual aspirins, whether emotional stimulation or intellectual titillation, rate no higher.

Some seek pardon. When it comes to the matter of a conscience that is pricking or gilt's persistent pains, pills are of no value. The crying need of the soul is for pardon! It is then time to turn to the Great Physician. Follow His hands as they open the Medical Book of *The Soul and Sin-sick People* and His finger as it points to the passage: "If we confess our sins, he is faithful and just to forgive us our sins."

SIGN DISPLAYED by a church in Clayton, Indiana: "Visitors Welcome. Members Expected."

EMBARRASSING MOMENT

An enthusiastic Communist, telling about their program, declared that they had "something to offer every man." A listener interrupted impatiently, "Something to offer every man? What about the fellow who has just been run over by a tram car? What do you have for the dying man?"

—Quoted from
Houston Central Park bulletin

The Struggle of Faith

TEXT: *Who hath believed our report? and to whom is the arm of the Lord revealed? (Isaiah 53:1)*

- I. The Whole Bible Is a Report.
- II. The Kind of Report It Is.
- III. Faith's Attitude Towards This Report.

Knowing Jesus

TEXT: *And when they were come out of the ship, straightway they knew him (Mark 6:54).*

- I. The Demons Know Him—Knowledge of intuition.
- II. The Multitudes Knew Him—Knowledge of identification.
- III. The Saints Know Him—Knowledge by divine revelation.
- IV. A Deeper Knowledge of Him—Practical understanding of Christ by His own in all the walks of life.

—NELSON G. MINK

The High Price of a Careless Tongue

TEXT: *Death and life are in the power of the tongue; and they that love it shall eat the fruit thereof (Proverbs 18:21).*

Some time ago it was reported in Albany, New York, that two policemen talked themselves out of their jobs. Failing to turn off their radio transmitter during a private conversation as they sat in the patrol car, they made some critical comments about the police department, not realizing every word was being heard by the dispatcher and all units. They quit before they were discharged. The tongue can either be a blessing or a curse. Justin once observed: "By examining the tongue of a patient, physicians find out the disease of the body, and philosophers the disease of the mind." "Every idle word that men shall speak, they shall give account thereof in the day of judgment (Matthew 12:36).

A careless tongue causes untold damage not only to one's own life but to others.

- 1. Damages the influence of Christ's Church.
- 2. Robs people of confidence in one another.
- 3. Destroys the character and reputation of a sincere person.
- 4. Discourages Christians and causes some to backslide.
- 5. Brings judgment on all involved.

Living in the Spirit

TEXT: *... the letter killeth, but the spirit giveth life (II Corinthians 3:6).*

Down in Georgia one winter a radio station had urged people to turn down their thermostats five degrees in order to conserve the natural gas supply. After repeated requests by the radio station, an overcautious man phoned in an unexpected complaint: "I've been turning down the thermostat five degrees every time you asked, and it's now forty degrees in the living room, and I'm tired of it." We agree that if the man had followed the spirit as well as the letter of the request he would have had a warmer time of it. Several suggestions for living in the spirit:

- 1. Show humility in our relationships (II Corinthians 3:5).
- 2. Show kindness and love (Proverbs 18:19; I Corinthians 13).
- 3. Exercise a constant trust in God (II Corinthians 3:5).
- 4. Live a Spirit-filled life (II Corinthians 3:17; Ephesians 5:18).

The Things of the Spirit

TEXT: *... but they that are after the Spirit the things of the Spirit (Romans 8:5).*

- I. The Law of the Spirit
- II. The Life of the Spirit
- III. The Leadings of the Spirit
- IV. Last Things and the Spirit

—NELSON G. MINK

How Much Is Required?

SCRIPTURE: Luke 12:48

God expects what we can give! He isn't on the lookout for the good, or for the better, but for our best. A careful reading of the Gospels discloses the disdain of Jesus for anything resembling slipshod work. Just for example, His references to the patch on the old garment, the misuse of the old wineskins, the erections of a house on improper foundations, and the crazy hopefulness of the young women and their half-filled lamps need little or no explanation.

Strolling through a hardware store the other day a young man was heard to comment: "This do-it-yourself stuff sure saves me money even though the workmanship is something less than the best." A make-it-do attitude doesn't go with God. Serving God has never been a do-it-yourself proposition anyway. With the help of the Holy Spirit we can give Him nothing less than our best.

Bargain Basement or Upper Room

SCRIPTURE: Acts 1:13-14

A church contacted a businessman in regard to purchasing some office equipment. While showing his merchandise the businessman stated bluntly: "Just don't ask for any discounts. If I were to come to your church and accept your Christ, I would come expecting no discounts. You would rightly expect me to live up to all the standards of your church. I wouldn't get 10 per cent off in my Christian living."

The later portion of his remarks suggests a thought ripe for sermon development. God's Word is not to be taken as a wholesale catalogue. The church *Manual* is not the advertisement of a discount house. There is not one page in either book listing under-the-counter prices for a favored few. Those who sit in "the upper room" are "all in one accord," not only in fellowship, but in willingness to walk in all the light shed in their pathway.

The sign on the door to "the upper room" reads, "No room," for those who seek an easy way. Cheap religion is like cheap insurance—it doesn't cost much and it doesn't have much to offer. When a person seeks bargain-basement prices in religion, he has turned his back on the stairway leading to "the upper room."

John Looks at Christ Christ, the Way, the Truth, and the Life

SCRIPTURE: John 14:1-6

TEXT: John 14:6

I. THE WAY

A. The Christian way of life is more than just a crisis experience of being saved. This is just the beginning of a new life with new hopes, new goals, a new trust (not in worldly things but in God), new assurance.

B. Characteristics.

1. Entered through Christ only (v. 6).

2. A way of holiness (Isaiah 35:8-10).

a. A command to be holy (I Peter 1:15-16).

b. No uncleanness of the flesh (I Corinthians 3:16-17; II Corinthians 7:1).

c. No uncleanness of the Spirit.

1. II Corinthians 7:1.

2. I Corinthians 6:20.

3. Ephesians 4:20-32.

3. Ephesians 4:8.

II. THE TRUTH (John 8:32)

A. Freedom from the guilt and pollution of sin.

B. Freedom from unnatural desires.

C. Freedom to walk with God.

D. Romans 6:16-23.

III. THE LIFE

A. Life here.

B. Life eternally.

—ALLAN W. MILLER
Kansas City, Kansas

**A Sincere Request, a Direct Answer,
A Wholehearted Obedience**

TEXT: *Moses cried unto the Lord, saying, What shall I do? . . . The Lord said unto Moses, Go on . . . And Moses did so (Exodus 17:4-6).*

INTRODUCTION: Let us notice here a man of God.

- A. A man of like passion as we are.
 - B. Here was a man that came to his wits, etc.
 - C. This is no good place to get, but sometimes God allows us to get to the end of ourselves.
 - D. It was as Solomon made an end of praying that the glory of God filled the Temple.
 - E. It was at the end of Elijah's prayer that God sent the fire from heaven.
- I. A Sincere Request ("What shall I do?")
- A. Not a long prayer.
 - B. Illustration: Man fasting and praying fifteen days.
 - C. If it takes that long, keep at the job. But you will have to get to end of self for God to take over.
- II. A Direct Answer ("Go on.")
- A. Not a great thrill or chill—but simply what he asked for.
 - B. I believe when a prayer is definitely answered we should stand on it as such.
 - C. Illustration: Someone said God answered prayer in a round-about way.
 - D. Bible says that God sends rain on just and unjust.
 - E. This is not in answer to prayer but by natural mercy of God.
 - F. Illustration: A backslider told me, "God answers my prayer every day." He certainly has not promised to, and you have no right to pray if you are a backslider, except prayer of repentance.

III. Wholehearted Obedience ("And Moses did so.")

- A. Almost every answered prayer stems from man's obedience to command of God.
- B. Men and cattle were thirsting, etc.
- C. Man sought God's way and He gave directions. Man was obedient—thirsting was quenched.

CONCLUSION: What is our need?

- A. We ought to state it clearly.
- B. We ought to listen to Him speak to us.
- C. It is obedience that will bring God's best.

—THEO CARTER
Valdosta, Georgia

Retaken Ground

TEXT: *And the Lord said unto Joshua, Stretch out the spear that is in thy hand toward Ai for I will give it into thine hand. And Joshua stretched out the spear that he had in his hand toward the city (Joshua 8:18).*

- I. The Cause of Losing Ground
- A. Loss of feelings often cause a loss of faith.
 - B. Lack of an open door of usefulness discourages some.
 - C. Material reverses or successes.
- II. Encouragement to Retake Your Ground
- A. He helped both Abraham and David to recover possessions the enemy had taken.
 - B. He has planned for your success in spiritual warfare.
 - C. Joshua and Israel went on to greater conquests than ever. They had thirty-one kings and their cities in a short time.
 - D. God said to Joshua, "There shall not any man be able to stand before thee . . . as I was with Moses, so I will be with thee."
 - E. The Lord has promised sure victory for you today.

—NELSON G. MINK

The Wall of Fire and the Glory Within

SCRIPTURE: Zechariah 2:1-13

TEXT: Zechariah 2:5

INTRODUCTION: Zechariah given a vision that vouchsafed divine plan for the Jews. Within this vision are three great truths.

- I. Divine Protection Couched in Symbol of Wall (v. 5)
 - A. Earliest times man felt need of protection from wild animals, hence campfires burned all night.
 - B. Need protection from enemies, hence built walls around cities; note walls of Babylon, etc.
 - C. In times of faithfulness Jerusalem rejoiced in walled protection of God (Psalms 125:2).
 - D. In vision Zechariah saw man with measuring line. Jerusalem to be rebuilt without walls. God will be "wall of fire."
 - E. This is for Christians also. Quote stanza three of "The Lily of the Valley."
- II. Divine Presence Couched in Symbol of the Shekinah
 - A. Note difference between Jewish religion and others.
 1. Jews served Almighty God—others heathen gods.
 2. Heathen offered on barren altars.
 3. Jews offered to One who displayed himself in cloud.
 - B. After apostasy, dedication of second Temple was with weeping. One reason no doubt was that there was no Shekinah, no visible presence of Jehovah.
 1. Heavens were brass; no glory, no presence, no power yet.
 - C. To Zechariah given promise that glory will again be there. What a note of encouragement for Jews!
 - D. What glory was to the Jews, the indwelling presence of Christ is to the Christian.

III. Divine Purpose Couched in Symbol of an Eye (v. 8)

- A. Eye is gateway through which light enters body. Jew was God's gateway to heathen.
- B. Jews failed, but in a coming day they will be God's missionaries to world, when they turn to the Lord (Revelation 7).
- C. Today the Church is the dispenser of the gospel. We have the "keys of the kingdom."
- D. Note the protection afforded the eye: eyelashes, brow, etc.; hand is quick to defend the eye. So God defends His eye—the Christian.

CONCLUSION: God's protection and His presence are contingent and conditioned upon the third point. No protection for backslider, etc. "To them who are the called according to his purpose" (Romans 8:28).

—BERT COLLINS
Copetown, Ontario

Answer to a Troubled Heart

TEXT: John 14:1-3

INTRODUCTION: The disciples were shaken! No longer was there any hope of an earthly kingdom. Impending doom seemed at hand. Denial was to be made by Peter. The earth was crumbling beneath them and shipwreck seemed inevitable. Yet Christ said, "Let not your heart be troubled." How could they? Could you? If they obeyed the Master, answer was sure to come.

- I. In Belief Unshaken by the World—"Ye Believe in God."

This was the same God which hurled this world into space. This was the same God who watched over the Jewish nation in ages past.

 - A. Abraham, marched out, not knowing where.
 - B. Jacob.
 - C. Joseph.
 - D. Moses.
 - E. David.

II. Answer Found in Belief in the Christ—"Believe Also in Me."

A. They had to see in the Crucifixion:

1. The precious Blood as a remedy for sin.
2. That upon that Cross the ransom was paid for all.

B. They had to see in the Resurrection:

1. The intercessory power fulfilled.
2. Our constant Companion here on earth.
3. Complete victory over death, hell, and the grave.

III. Belief in the Future—"In My Father's House Are Many Mansions."

A. A great hope in which to find peace.

B. A great reward when fulfilled in heaven.

IV. Belief That Frees from Doubt—"If It Were Not So, I Would Have Told You."

A. Every promise of the Bible is ours, underlined with His blood.

B. No wiles of the devil can take that away from us.

CONCLUSION: The answer of course lies in Christ. There is no troubled heart in Him.

—POWELL WYATT

An Unusual Congregation

TEXT: Acts 10:33

INTRODUCTION: This was a remarkable congregation, unlike many of today. Too many give a sigh of relief when the benediction is given. Let us observe this moving scene for our edification.

I. A Remarkable Congregation. We are "all here present."

- A. All were God-fearing.
- B. All were church-conscious.
- C. All were intensely concerned.

II. A Reverent Congregation. "Before God."

- A. A solemn appointment.
- B. A serious occasion.
- C. A solicitous group.

III. A Receptive Congregation. "To hear all things."

- A. Stirring pure minds.
- B. Stimulating holy resolves.
- C. Settling all confusion.

IV. A Resigned Congregation. "Com-manded thee of God."

- A. The source (from God).
- B. The substance (truth).
- C. The subject (righteousness).

CONCLUSION: We can also experience such glorious revelations when our lives are in subjection to God's will.

—HENRY T. BEYER, JR.

Baton Rouge, Louisiana

Abraham's Great Trial

SCRIPTURE: Genesis 22:1-14

TEXT: *God did tempt Abraham* (Genesis 22:1).

INTRODUCTION: Here is the trial of Abraham's faith, whether it continued so strong, so vigorous, so victorious, after a long and steadfast walk with God. He had left his country, parents, proving he loved God better than his father. Now it is his son.

- A. He had passed through many trials and hardships.
- B. Perhaps he was beginning to think the storms had all blown over.
- C. We shall never escape trials as long as we keep the harness on. Let us observe this time of testing.

I. The Trial

God appeared and as formerly called him by name (Abraham), and like a good servant the reply, "Here am I."

A. Perhaps Abraham thought God had come to give me more promises.

1. Instead and in short, command, "Abraham, go kill thy son."
2. Even the tone of the language tends to be aggravating.

- B. The person to be offered. "Take now thy son."
1. Not thy bullock or thy lambs. How gladly Abraham would have parted with them by the thousands to redeem Isaac!
 2. "Thine only son Isaac."
 - a. Not an adopted son.
 - b. Not Ishmael, who had been recently cast out.
 - c. No substitute. Isaac, the son of thy old age.
- C. The place was Moriah—three days' journey, that he might have time to think. The act must be deliberately done.
- D. The manner, a "burnt offering." He must not only kill his son but offer him a sacrifice, kill him devoutly, kill him by the rule, with all the pomp and ceremony, with all the composure and sedateness of mind.
- II. The Difficulties He Broke Through in the Act of Obedience
- A. It seemed against an antecedent law of God which says, "Thou shalt not kill."
 - B. How could it be consistent with the natural affection and love for his son? Not only murder, but of the worst kind—his own flesh and blood.
 - C. God gave him no reason for it. When Ishmael was cast out, a just cause was given which satisfied Abraham. Not so here.
 - D. How could this be consistent with the promise, "In Isaac shall thy seed be called"?
 - E. How could he ever look Sarah in the face again, returning with blood-sprinkled clothing?
 - F. What would the Egyptians, Canaanites, and Perizzites, his neighbors, think? These and many other objections undoubtedly came to mind.
- III. Another Sacrifice to Be Provided in Place of Isaac
- A. The question of Isaac. "Behold the fire and the wood: but where is the lamb for a burnt offering?" (v. 7)
- B. The answer was forthcoming. "My son, God will provide himself a lamb for a burnt offering" (v. 8).
1. Came to pass (v. 13). Faith and obedience result in assurance.
- IV. The Over-all Purpose (vv. 11-13)
- A. It wasn't Isaac that God really wanted.
 1. Primarily.
 2. Secondarily God was to use Isaac.
 - B. It was Abraham that God wanted.

—RUSSELL J. LONG
Cambridge, Ohio

Why Are You Here?

INTRODUCTION: An imaginative interview with five residents of hell (not a personal interview)

- I. Rich Man, Why Are You Here?
 - A. Because I received good things in my lifetime and shared them not with the poor (Luke 16:25).
 - B. Because I waited to do my praying in hell instead of on earth (v. 27).
 - C. Because I failed to witness to my brothers and left it for others to do (v. 28).

- II. Pilate, Why Are You Here?
 - A. Because I desired Caesar's friendship above Christ's (John 19:12).
 - B. Because I attempted to appease the Jewish law rather than my own conscience (19:7; 18:38).
 - C. Because I delivered a robber instead of the Saviour to my people (18:40).

- III. Judas, Why Are You Here?
 - A. Because I craved gold more than the approval of God (Matthew 26:15).
 - B. Because I kissed for the blood of betrayal and not for the love of affection (26:49).
 - C. Because I hanged myself instead of lifting up Christ (27:5).

IV. Ananias and Sapphira, Why Are You Here?

- A. Because we kept the money for ourselves which belonged to God and the Church (Acts 5:2).
- B. Because we lied to the Holy Ghost, in order to hide our guilt (5:3).
- C. Because we joined together to tempt the Spirit of the Lord, and failed our brothers and sisters in the Church (5:9).

CONCLUSION:

For the rich man it was too late to witness.

For Pilate it was too late to change friends.

For Judas it was too late to determine values.

For Ananias and Sapphira it was too late to pay their tithe.

*Only one life—'twill soon be past.
Only what's done for Christ will last.*

—LEONARD NEWBERT
Millinocket, Maine

“His”

TEXT: . . . *Ye are not your own . . .
For ye are bought with a price*
(I Corinthians 6:19-20).

INTRODUCTION: One of life's greatest thrills came last August when I attended the district N.Y.P.S. convention. What meant most was the huge banner with blazing letters, “HIS,” under which our text was inscribed.

The Christian way is certainly not a life of happy-go-lucky selfishness. The world is in essence completely selfish. Every crime and sin of humanity springs from this one root.

The Christian life is diametrically opposed to this concept of living.

It is totally selfless. There is no better way of illustrating this than to use the Master's illustration regarding marriage. The ideal marriage stems from this selfless devotion to each other.

I. “Ye Are Not Your Own.”

- A. If not your own—whose? God's!
 - 1. Paul is speaking of something more than lip service.
- B. If we are owned by Him, then . . .
 - 1. He operates our ideals.
 - 2. He controls the motivating forces in us.
 - 3. He controls the use of our time.
 - a. Our work especially for His kingdom.
 - b. And He controls our leisure time too.

II. Why This Unique Relationship? “Ye Are Bought with a Price.”

A. To understand this we must understand man's position regarding God's holiness.

- 1. God created.
 - 2. God filled with Spirit and soul.
 - 3. Endowed with the ability to love God in return.
 - 4. But man sinned, lost his estate.

B. Word “redeemed” means to buy back. That's what God does for us.

- 1. Illustration. Story of little Canadian lad who made a little boat. It was a very long and tiresome work of art. He placed it in creek, and rapids carried it away. He located it in a pawnshop. Worked hard to make money to buy the boat he built. “Little boat, you are twice mine: once because I made you, and now because I paid a price for you.”
- 2. God has paid a much greater price for you and me.

III. Being Redeemed by This Price Brings Responsibility as Well as Privileges.

- A. Found the best to be had.
- B. Cannot keep it to ourselves.

—POWELL WYATT
Merigold, Mississippi

Nazarene Ministers' Book Club Selection

GOD—HERE AND NOW!

George K. Bowers (Warner Press, 1961, 144 pages, cloth, \$2.95)

Your book editor must confess that books strike him in a wide variety of ways. Some have incisive thought content. Others are profound in their basic research. And then there are others that sparkle like sunshine on dew-laden grass.

God—Here and Now! is in the latter class. I read the book and felt like a berry picker in well-laden bushes. Every bough I lifted was fairly heavy with fruit. In this book, scarcely a page but is blessed with some striking, sparkling quotation or illustration. In this one book I was able to discover for myself well over one hundred choice quotes and bits of illustrative material that are fresh and brief.

As I read this book I said to myself, This author must have a card file as long as his arm, of gleanings from a wide background of reading before he ever started to write. My prayer was this: I pray that he will not write another book until he can do it as well as this.

This is basically a series of thirteen brief messages on the reality of God's presence in various aspects of life. The outlines of the messages are good, but hardly superior. The illustrative material makes the book a *must* for the preacher who is searching for fresh, attractive illustrative material.

MEAT FOR MEN

Leonard Ravenhill (Bethany, 1961, 144 pages, cloth, \$2.00)

This is Leonard Ravenhill's second book. His earlier book, *Why Revival Tarries*, had a tremendous impact upon a wide reading public. Of his earlier book Paul Rees said: "There are many books that shine, there are few that shatter. It is this manner of book we have in *Why Revival Tarries*."

In this second book, *Meat for Men*, the author continues a similar style of probing, searching, scorching. One reviewer of the book said, "*Meat for Men* is exactly what the title implies; only those Christians who are 'men,' or want to be 'men,' will approve of this diet." It is a series of twenty-four very brief discussions of the various aspects of deep spiritual life.

Leonard Ravenhill looks at modern-day revivalism with a certain sense of pessimism, which perhaps could be delineated as a dark-hued realism. The reading public which read his earlier book with distinct pleasure will find pleasure in this one. It is perhaps not quite as good throughout, but it is certainly a book worthy of prayerful, careful reading.

DISORDERS OF THE EMOTIONAL AND SPIRITUAL LIFE

W. L. Northridge (Channel, 1961, 128 pages, cloth, \$3.00)

The author is a British pastor who has had wide experience in the area of counseling and is highly respected as a Christian psychiatrist. In this book, which is rather expensive, there is a careful discussion of the disorders that he has discovered in his ministerial life. The thing that is rather astounding is the impression that one gathers that nearly every person he dealt with turned out to be neurotic in one way or another. One inclines to get the gloomy impression that there are very few normal, sane people to be met any more.

I am sure, however, that the author, by picking out the cases of disorder in his ministry, overlooked the vaster number of fine, normal Christian persons who didn't get any mention in his discussion.

This is a careful discussion of the disorders, but it is a strong plea for counseling. To your book editor he seems to lean a bit away from a blunt spiritual approach. It is our personal feeling that Christ can do a lot of things in direct contact with the human heart that can't be done in any counseling chamber. There are some unfortunate references to revivalism and denominationalism. On the whole, we feel that it is a better delineation of the disorders of the emotional and spiritual life than it is a handbook of remedies.

THE SEARCH FOR MEANING

A. J. Ungersma (Westminster, 1961, cloth, 188 pages, \$4.75)

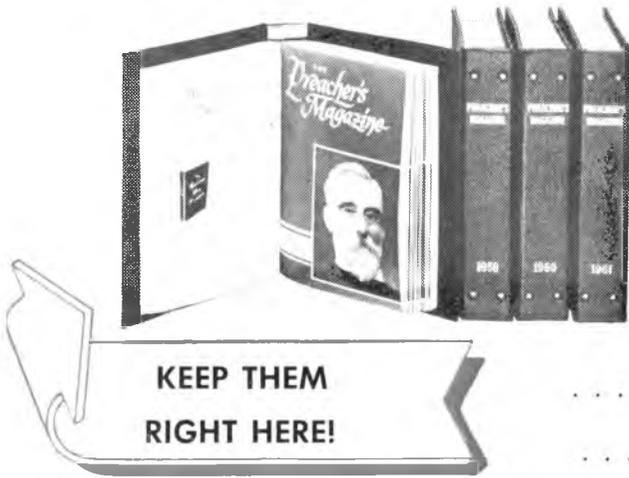
This would be classified as distinctly an advanced book for those interested in such counseling areas as psychotherapy. The book, in fact, says it is dealing with that frontier land of psychotherapy, religion, and the human self wherein extensive explorations are being conducted today. It is addressed to doctors of medicine, psychiatrists, ministers, and students who are concerned with new approaches in psychotherapy.

In Vienna, Viktor Frankl has become an outstanding name in the area of religious psychiatry. This book is a decidedly technical study of this man's theories, and those who would be interested in this volume must certainly first have had a wide training in counseling, or else the book will lead him into a maze. It is decidedly heavy going for the average minister and more money than he would want to expend unless he is prepared for the type of heavy, ponderous thinking which it brings to him.

THE CONTEXT OF DECISION

Gordon Kauffman (Abingdon, 1961, 124 pages, cloth, \$2.50)

This is intended to be a theological study of the basis of Christian ethics. It is a series of lectures known as the Menno Simons Lectures given at Bethel College (Kansas). They are quite specifically related to the Anabaptist-Mennonite history and development. The author is associate professor of theology at Vanderbilt Divinity School in Nashville. His approach to Biblical material is quite liberal. His presentation is heavy and smacks strongly of the academic. The reader who has had a wide background in philosophy would gather some distinct value from it, but for the average reader it would be of dubious value.



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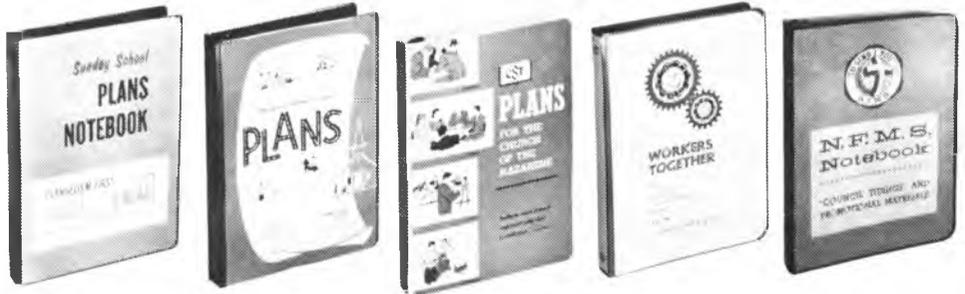
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