

# **PREACHER'S** *magazine*

**JULY 1962**

**IS THIS THE TWILIGHT OF DOCTRINE?**

*Editorial*

**HOW WE SOLVED THE PROBLEM**

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**IMPUTED OR IMPARTED HOLINESS?**

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**WHO WOULD WANT TO DO ANYTHING WRONG?**

*Gordon D. Hall*

**I CAN WALK WHERE JESUS WALKS**

*Glen L. Van Dyne*

*—proclaiming the Wesleyan message*

# The Preacher's Magazine

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NORMAN R. OKE, *Editor*

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### *Contributing Editors*

Hardy C. Powers

Samuel Young

Hugh C. Benner

G. B. Williamson

D. I. Vanderpool

V. H. Lewis

General Superintendents, Church of the Nazarene

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### A Frank Look at the Ecumenical Movement

## Is This the Twilight of Doctrine?

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

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

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

### What Is Ecumenicity?

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

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

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

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

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

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

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

### What Is the Danger of Ecumenicity?

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

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

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

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

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

### Is This the Twilight of Doctrine?

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

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

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

was not only important—it was utterly essential.

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

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

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

## The Story of the Nazarenes: The Formative Years

### "Called unto Holiness"

#### Why I Like It

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

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

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

#### Why You Should Read It

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

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

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#### QUOTES and NOTES

##### Greatness

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

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

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

## **Influence**

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

## **Manners**

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

## **Missionaries**

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

## **Prayer**

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

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

## **Attitude**

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

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

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

## **Cheerfulness**

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

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

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

## **Honesty**

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

## **Food**

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

## Marathon Calling Night Prepares Church for Evangelism

**Fresno First Church of the Nazarene**

**Fresno, California     Pastor: Rev. Robert H. Scott**

**Number of Members: 195     Average Sunday School Attendance: 185**

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

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

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

Four special programs were used at Fresno First Church throughout the

"Fourteen Sunday Nights of Evangelism:"

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

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

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

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

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

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



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

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

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

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

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

#### ANOTHER LETTER FROM THE DEVIL

DEAR CHURCH MEMBER:

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

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

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

*Your Adversary,*  
**SATAN**

—ANON, from Canton, Ohio, *First Bulletin*

# Gleanings from the Greek New Testament

By Ralph Earle\*

## Ephesians 1:7-10

### REDEMPTION OR RELEASE?

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

### REMISSION OR FORGIVENESS?

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

Thayer defines the word thus: "1.

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

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

<sup>1</sup>Lexicon, p. 88.

<sup>2</sup>Lexicon, p. 70.

<sup>3</sup>Op. cit., p. 124.

<sup>4</sup>Lexicon, p. 297.

<sup>5</sup>Bible Studies, pp. 98-101.

<sup>6</sup>Arndt and Gingrich, Lexicon, p. 95.

\*Professor, Nazarene Theological Seminary.

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

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

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

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

### SINS OR TRESPASSES?

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

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

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

### PRUDENCE OR INSIGHT?

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

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

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

### GOOD PLEASURE OR GOOD WILL?

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

<sup>7</sup>Op. cit., p. 246.

<sup>8</sup>Commentary, pp. 41-42.

<sup>9</sup>Op. cit., p. 284.

<sup>10</sup>Op. cit., p. 874.

<sup>11</sup>Op. cit., p. 47.

<sup>12</sup>Ibid.

<sup>13</sup>VGT, p. 96.

<sup>14</sup>Expository Dictionary, II, 123.

<sup>15</sup>Trench, Synonyms, p. 114.

<sup>16</sup>Ibid., p. 119.

<sup>17</sup>Abbott-Smith, op. cit., p. 342.

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

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

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

#### DISPENSATION?

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

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

#### "FULNESS OF TIMES"

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

<sup>18</sup>Op. cit., p. 214.

<sup>19</sup>VGT, p. 260.

<sup>20</sup>Ibid.

<sup>21</sup>Op. cit., p. 185.

<sup>22</sup>Op. cit., p. 319.

<sup>23</sup>Op. cit., I, 298.

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

<sup>25</sup>Greek Testament, III, 76.

<sup>26</sup>EGT, III, 259.

<sup>27</sup>Op. cit., p. 13.

<sup>28</sup>Ibid.

<sup>29</sup>Alford, op. cit., p. 76.

<sup>30</sup>Ibid.

## SUMMING UP

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

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

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

<sup>31</sup>EGT, III, 261.

<sup>32</sup>*Ibid.*

<sup>33</sup>*Op. cit.*, p. 14.

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

## How We Solved the Problem

By Joseph F. Nielson\*

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

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

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

\*Saginaw, Michigan.

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

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

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

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

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

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

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

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## EVANGELISM

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

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

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

## Captain's Orders

By Albert Lown\*

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

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

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

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

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

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

\* Paisley, Scotland.

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

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

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

#### CONSECRATION

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

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

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

#### CO-OPERATION

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

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



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

#### STEWARDSHIP

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

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

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

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

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

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

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

# Imputed or Imparted Holiness?\*

By Candidus\*\*

**I**T WOULD HARDLY BE denied that, in a life where temptations and assaults by the powers of darkness are certain, the question should often be on the mind of the disciple of Jesus Christ, "What does the Lord require of me?" It is of fundamental importance that he should understand the Will of God for life on the earth, in the body, as one among his fellows, and should be increasingly acquainted with God's standards for His children here below. The most satisfactory conception of God, one which is impossible to the human mind without Divine assistance, is that He desires that His children be holy, too. The Scriptures reveal that this is exactly so, and therefore a Definition of Scriptural Holiness as related to the life of Christians is needed.

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

## The Author of the Bible

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

and body be preserved blameless," etc.

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

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

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

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

\*Taken from the *Flame*. Used by permission.

\*\*Candidus is a Nazarene minister in Northern Ireland.

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

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

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

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

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

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

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### Visitors

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

—Selected

### SPEECH

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

## A Preacher Left to Himself\*

By Ernest E. Armstrong\*\*

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

### The Pity of a Nonsocial Child

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

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

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

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

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

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

\*\*Tulsa, Oklahoma.

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

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

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

### **The Peril of a Nonsocial Preacher**

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

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

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

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

## The Plight of a Church Whose Pastor Is Nonsocial

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

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

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

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

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

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

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

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

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

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

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

## Prayer in Your Building Program

By Harold R. Crosser\*

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

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

\*Tucson, Arizona.

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

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

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

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

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

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

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

Dependence on God must come to

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

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

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

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

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

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

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

None of us want to pay more than



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

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

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

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

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

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

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

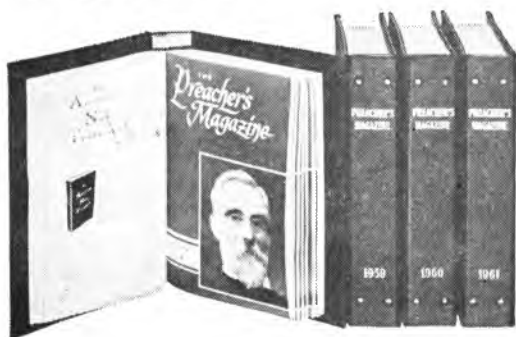
A certain Christian college was in a building program and needed several more days to enclose its new structure before the season for snow. The administration of that college prayed. One more day was needed. The contractor, who commuted by private plane, flew in for the climactic day of work and testified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

Do you lack finance? Pray it in from unexpected sources. The treasures of God are full to the people who pray. Our God is not poor. Build on, but be sure as well to pray. And when you pray, pray the simple, childlike petition of faith.

Remember when you build that you will need steel, cement, building blocks, lumber, and money; but for all these resources, you can never build well unless you use the great untapped resource—prayer.

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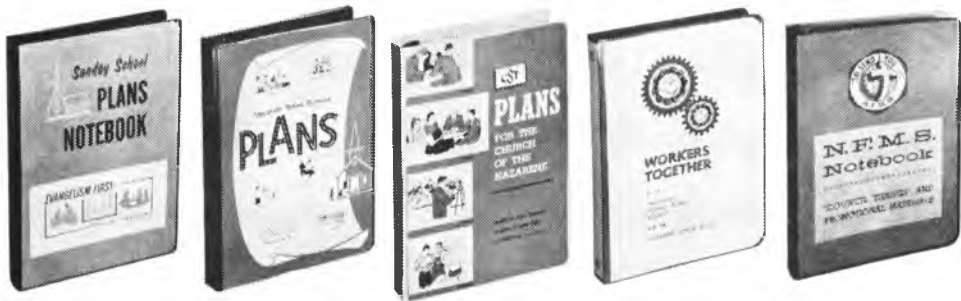
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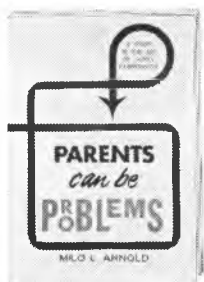
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## Strength of Mind

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

### Grow Mentally

**T**OO MANY WOMEN of the parsonage, though they be college-trained, stop growing mentally by the time they are thirty. They allow the demands of the parish and of little children in the home to steal their time for reading. They find they are uninformed regarding world affairs and matters of general interest, hence unable to converse intelligently either in the home circle or in other groups. No pastor's wife should fail to scan the daily papers, and if you form the habit of reading the editorial page rather than, or at least in addition to, the sale ads, the funnies, and the crime news, you will be stimulating your own mind as well as acquiring valuable information. News magazines will afford an invaluable supplement to your missionary books and periodicals, increasing your knowledge and scope of foreign problems.

### Keep Alert

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

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

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

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

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

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

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

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

### A Saving Sense of Humor

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

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

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

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

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### ATTITUDE TOWARD CRITICISMS

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

## Preaching in a New Situation

By R. A. Kerby\*

**W**ITHOUT DOUBT one of the most critical times in the life and ministry of a preacher is when he enters a new field of labor. He must now break his preaching stride, adjust himself to a new tempo, and find himself all over again in a new and untried situation. If he makes this transition successfully he may reasonably look forward to a number of fruitful years in his new field. If he fails at this critical point only trouble, discontent, and a sterile ministry can result.

### The first requisite for success in a new field

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

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

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

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

\*Greeley, Colorado.

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

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

**turn his undivided attention  
to the preaching needs**

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

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

The preacher in a new situation will need to

**exercise great caution as to whom  
he takes into his confidence**

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

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

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

The preacher in the new situation should narrowly

**watch the effect of his ministry  
upon his loyal people—**

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

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

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

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## I. A Study in Wesley's Doctrine of Man

By Carl Bangs\*

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

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

\*Associate professor of Historical Theology, St. Paul School of Theology—Methodist, Kansas City, Missouri.



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

### Estranged from God

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

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

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

### Insensitive to Their Condition

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

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

### Awakened but Not Renewed

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

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

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

(Concluded next month)

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### POWER OF THE BIBLE

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

## Why I Believe in Rewards

Lowell Thomas Brand\*

**G**IMMICKS, CONTESTS, PRIZES, REWARDS . . . Bah! This might be the attitude of Scrooge.

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

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

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

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

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

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

Here are three profound mysteries concerning God.

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

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

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

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

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

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

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

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

\*Napoleon, Ohio.

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

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

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

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

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

---

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

## The Only Way to Make Real Nazarenes

By Kenneth Vogt\*

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

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

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

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

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

\*North Sacramento, California.

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

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

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

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

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

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

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#### "BE YE ANGRY, AND SIN NOT"

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

## "Who Would Want to Do Anything Wrong?"

By Gordon D. Hall\*

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

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

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

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

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

under pressure to do that which is convenient and popular.

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

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

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

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

\*Butler, Pennsylvania.

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

## I Can Walk Where Jesus Walks

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

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

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

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

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

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

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

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

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

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

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

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

## Submitted by Nelson G. Mink

### PRAYER FOR OUR COUNTRY

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

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

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

### THOUGHTS ON THE COMFORTER

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

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

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

These meanings are given in the lexicon:

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

### HASTY DECISION

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

through the doorway.—*Spokane First Bulletin.*

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

### SENTENCE SERMONS

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

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

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

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

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

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

### BITS OF KNOWLEDGE

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

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



## THE GOLDEN RULE AS UNDERSTOOD BY SEVEN WORLD FAITHS

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

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

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

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

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

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

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

## THE AMERICAN PEOPLE:

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

—ANON

## WHEN WE NEED A REVIVAL

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

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

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

. . . When it is easier to be critical  
than kind,

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

Then we need a revival.

—Anon.

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

"There's a message in this empty space:

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

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

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

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

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

## OPTIMISM

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

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

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

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

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

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

## Some "I Have's" in Psalms 119

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

## Theme: "Zacchaeus"

SCRIPTURE: Luke 19:1-10

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

—ANON.

## Theme: "The Harmony of Holiness"

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

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

## Life's Supreme Purposes

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

## Theme: "Baptism with the Holy Ghost and Fire"

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

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

## Theme: "How to Recover Lost Glory"

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

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

TEXT: II Sam. 5:24

INTRODUCTION:

**The Glory of Christ**

SCRIPTURE: Heb. 1:2-4

INTRODUCTION:

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

I. CHRIST IN RELATION TO THE FATHER

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

1. "Son" is not merely an official title—designate the eternal relation to the Father.

2. As God's Son, He is absolutely unique.

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

1. Rays which stream from the sun reveal the sun itself.

2. Christ is the Light that reveals the Father.

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

1. All the attributes God has, Christ has.

2. "He that hath seen me hath seen the Father"

II. CHRIST IN RELATION TO THE UNIVERSE

A. *He is its Creator* (v. 2). "By whom also he made the worlds."

B. *He is its Sustainer* (v. 3). "Up-holding all things by the word of his power."

—NEIL HIGHTOWER

College Park, Maryland

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

A. This promise based on:

1. David's personal seeking of God's will and direction

2. His previous obedience to divine direction

3. A personal commitment to the destruction of Philistine gods—sources of temptation and enslavement

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

1. The promise is conditioned on obedience and commitment.

2. Conditioned on spiritual perceptivity—to the sound of divine movement.

I. WE MUST REJECT DEPENDENCE ON HUMAN WEAPONS.

A. David didn't rely on his own experience as a seasoned military commander. "David enquired of the Lord" (v. 19).

B. He recognized the battle as a spiritual one. "Wilt thou deliver them into mine hand?" (v. 19)

C. He honored the Lord's direction. "The Lord hath broken forth" (v. 20).

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

A. The influence will be heard.

B. It will be of the highest spiritual order.

C. It will clearly indicate the presence and movement of the Spirit.

III. THE TIME IS RIPE FOR STIRRING.

A. Against the house of Satan in human hearts.

B. God will then be out ahead.

C. That time is now—for "now is the day of salvation."

CONCLUSION:

A. God's promise for revival is sure.

B. Let us keep keen spiritual ears, and move as we hear His sound.

—NEIL HIGHTOWER

## Revival Demands a Clear Relationship with God

TEXT: II Chron. 7:14

### INTRODUCTION:

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

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

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

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

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

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

### CONCLUSION:

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

—NEIL HIGHTOWER

## Revival Demands a Spirit of Humility

TEXT: II Chron. 7:14

### INTRODUCTION:

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

I. SUCH A SPIRIT RECOGNIZES THE RIGHT-  
EOUSNESS OF GOD.

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

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

"Let a man examine himself."

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

III. SUCH A SPIRIT BRINGS CONFESSION OF  
NEED.

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

CONCLUSION:

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

soul need that we didn't know existed.

- 2. Acknowledge our need and humble ourselves.

B. God's promise:

Text—"I will hear from heaven."

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

- 3. THIS is revival!

—NEIL HIGHTOWER

Revival Demands the Presence  
of the Holy Spirit

TEXT: Acts 4:31-33

INTRODUCTION:

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

I. THIS WAS A FRESH ANOINTING OF THE  
SPIRIT.

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

## II. THIS ANOINTING CAME AS RESULT OF PRAYER.

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

## III. THE IMMEDIATE CAUSE OF THE PRAYER:

### Threatened Persecution

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

## IV. THE RESULTS OF THE FRESH ANOINTING:

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

## CONCLUSION: REVIVAL DEMANDS THE SPIRIT'S PRESENCE.

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

—NEIL HIGHTOWER

## For Such a Time as This

TEXT: Esther 4:14

### INTRODUCTION:

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

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

### I. TIME OF BLESSING

#### A. Hers

1. Rich Jewish heritage
2. Beautiful
3. Favor with the King

#### B. Ours

1. Physical
  - a. Longer life span.
  - b. In America we live in a land of plenty.
2. Spiritual
  - a. Day of grace
  - b. Opportunity for spiritual growth

### II. TIME OF TROUBLE

#### A. Hers

1. Haman's hatred
2. King's decree

#### B. Ours

1. Abundance of sin
2. Threat of communism

—NEIL HIGHTOWER

## Satan's Trojan Horse

TEXT: Jas. 1:8

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

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

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

#### A. Persecution

B. Misunderstanding

C. "Aloneness"

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

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

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

B. Carnality is such an inner tendency to relish temptation, to encourage compromise.

III. HOW CARNALITY MANIFESTS ITSELF IN THE HEART.

A. Jas. 3:14: "Strife" within . . . hatred . . . anger . . . resentment . . . selfishness . . . jealousy . . . willingness for others to suffer in order for self's advancement.

B. The presence of these symptoms indicate a deadly danger—the presence of Satan's Trojan horse.

IV. HOW TO DEAL WITH THE CARNAL MIND.

A. One plan: "Deny it exists"—so say some churchmen.

B. Another plan: "Suppress it"—so say many others (but in so doing you'll never bear much fruit, and you'll lose your own experience in the end).

C. (Scripturally) Ask God to crucify it!

1. Die to self-will in complete consecration.

2. Trust God for perfect victory now!

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

—R. F. METCALFE  
Atwater, Ohio

## The Importance of Real Prayer

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

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

I. THE TIME OF PRAYER

A. There is no definite time set.

1. Peter went up to pray during the ninth hour.

B. It is essential that we shut the door.

1. Knowing that sin is not in the heart, or else prayer is unanswered.

2. For sin changes our attitudes, and cuts the line of communication.

3. Sin of cheating (unpaid tithes).

4. Sin of neglect (unfaithful attendance, etc.).

II. THE TEST IN PRAYER

A. When the answer is delayed.

1. Don't lose faith or complain.

ILLUSTRATION: Unjust judge (Luke 18:17).

ILLUSTRATION: Elijah praying for rain (I Kings 18:42).

2. We should not beg in order to change God's mind, but join forces with Him to accomplish His good will and purpose.

III. THE TESTIMONY OF PRAYER

A. We are on believing grounds when we talk to God and not man.

1. Praying loud and long does not mean that prayers are answered.

a. Elijah's prayer contained sixty-three words.

b. Prayer of the ten lepers of the New Testament was a short seven words. They got the answer.

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

1. But the simple testimony is to believe.

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

—HENRY T. BEYER, JR.  
Baton Rouge, La.

## The World's Most Dangerous Weapon

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

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

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

- A. Horses are great beasts, yet controlled by bridles.
- B. Ships are very large yet guided by small helms or rudders.
- C. Beasts of every description:
  1. Lion is vicious and of great strength but tamed by man.
  2. Bird is wild and timorous but tamed by man.
  3. Fish and living creatures of water: seals, etc.; proven fact, many tamed.

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

- A. Observe the effects of the tongue.
  1. Politically.
    - a. Rash words spoken by leaders of any nation can engulf the world in war.
    - b. In the universe, no chemi-

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

### 2. Socially.

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

### 3. Religiously.

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

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

—HENRY T. BEYER, JR.  
Baton Rouge, La.

## Theme: "Steps to Holiness"

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

- I. Steps Christ took to make holiness possible.
  - A. He lived the life.
  - B. He talked about the wonders of it.
  - C. He gave clear promises of it.
  - D. He suffered for it.
  - E. He prayed that we might have it.
- II. Steps we are to take to enter the experience.
  - A. The Spirit himself must show us our need.
  - B. We must be clear in our justification.
  - C. There must be a deep hunger and thirst.
  - D. There must be a complete abandonment of all that looks like sin.
  - E. There must be paramount need felt in pleasing God.
  - F. There must be the time when we venture out in faith.
- III. The results will be satisfying and rewarding.
  - A. A feeling of being made whole.
  - B. Joy of being clean within.
  - C. Unspeakable God-consciousness.

—NELSON G. MINK  
Connell, Washington



### THEY CALLED HIM MISTER MOODY

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

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

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

### CERTAINTIES FOR UNCERTAIN TIMES

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

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

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

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

### ADVOCACY OF THE GOSPEL

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

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

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

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

## THE ALPHA AND THE OMEGA

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

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

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

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

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

## SERMONS ON MARRIAGE AND FAMILY LIFE

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

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

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

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

## THE PASTORAL CARE OF FAMILIES

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

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

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

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

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

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