

THE NAZARENE PREACHER

MAY 1967

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THE MINISTER AND TEMPTATION

General Superintendent Young

WHO SHOULD ENTER THE EVANGELISTIC FIELD?

The Editor

WHEN THE HOLY SPIRIT COMES

Richard Lee Spindle

THE CALVINISTIC CONTROVERSY IN EARLY METHODISM

Herbert McGonigle

WHEN GOD TURNED THE TIDE

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PAUL'S MESSAGE

A. Elwood Sanner

THE PRICELESS HERITAGE OF A CHRISTIAN HOME

Mrs. B. Edgar Johnson

—proclaiming Christian Holiness



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The Minister and Temptation

By General Superintendent Young

More than twenty years ago a leading district superintendent in our connection asked General Superintendent Chapman which was greater in its damage to the Church, the sins of the flesh or the sins of the spirit? Without hesitation Dr. Chapman replied, "The sins of the spirit." He went on to explain that the sins of the spirit were more subtle, more fundamental, more widespread, and therefore more damaging. He might have added, they were more respectable and therefore more common.

Even in coming to grips with sinful men to turn from their sins, the sins of the spirit are often the "key" sins. Also, it is in the area of the sins of the spirit that Satan takes his last stand. Likewise, in leading men to the experience of heart holiness, the supreme clash is with the sins of the spirit.

This is the place where the minister is most likely to break down, and the enemy of our souls is more liable to get a "toehold" here than anywhere else. A good start would be in the area of ministerial jealousy or to begin to impugn the motives and/or the methods of one of our colleagues who is having more "reported success" than we. Or pride over quick success might make us censorious with the "slow ones."

Even despondency can be a form of sulking or pouting with God, and faith then grows threadbare. Perhaps our best efforts have been misunderstood or have gone long without any reward. The very poverty of the ministry carries its own temptations with it. Why not turn aside to something lucrative for a while or part-time and carry on as though we were still giving God full time? But don't spend too long in prayer; the Spirit of God may speak clearly at the point of departure.

Sins of the spirit can also look like human weakness—especially to other people. But we know better. The change or turn is so gradual. The surest road to hell for the minister, too, is the gradual approach. C. S. Lewis expresses this well in his famous *Screwtape Letters*. Screwtape is the old devil and he is advising Wormwood, the young devil, how to bring about the downfall of a young Christian. He writes, "Like all young tempters you are anxious to be able to report spectacular wickedness, but do remember the only thing that matters is the extent to which you separate the man from his God.

(Continued on page 3)

.....From the.....EDITOR

Who Should Enter the Evangelistic Field?

HOW IS A MAN TO KNOW whether or not God has called him to be an evangelist? It surely goes without saying that no man should ask for—or be given—a commission unless there are evidences of a divine call.

For one thing, there should be evident the peculiar gifts and graces which are requisite to this highly specialized field of ministry. It is elementary to insist that no one should presume to expect to be kept busy if he is not a better-than-average preacher. And it takes awhile to become a better-than-average preacher, many years in most cases.

In addition to superior preaching ability, the better-than-average evangelists have possessed what might be called “color.” Not that they have been freaks (though some have, we admit), but they have been highly individualistic, dynamic, and often dramatic. They have had some sort of drawing power, in either personality or unusual talent, which pulled people in. Among those who have endured as successful evangelists for many years this uniqueness has been much more than mere eccentricity; its center of gravity has been in the substance of their ministry. They have had something to offer, something solid and respectable. C. W. Ruth, Joseph H. Smith, “Bud” Robinson, H. C. Morrison—all were highly colorful and individualistic, but not one was frothy. They were all showmen (in the best sense of the word), but they never put on just a show. They had a message. They had passion and motivation. They had high intelligence. Theirs was a superlative combination of deep religion and good sense.

Furthermore, successful career evangelists are—and should be—very intense men. They are campaigners and crusaders. They are aflame with an insatiable love for souls. They are restless anywhere else but in the smoke and noise of battle. This may explain why some of the best evangelists in the past would not have made good pastors. The very intensity of their nature was against them.

But the most important evidence of fitness for the work of revivalism and evangelism is the seal of the Lord. Whom God has called He uses. God’s blessing is obviously on the meetings of some men. Souls are converted, believers are sanctified wholly, churches are revived, and even when statistical results are minimal, the church is left stronger and richer for their having been around a few days. When God is on a man’s ministry, that ministry is bound to be a benediction. The absence of this divine seal may not prove anything defective in the man’s character or spiritual life, but it surely would suggest that he is a self-appointed evangelist rather than a God-called one.

By the same token, men with these evidences of God’s call—general fitness, gifts, and results—will normally have no problem keeping busy. They will have more calls than they can handle. Possibly this should be a hint that those who consistently have trouble keeping busy should conclude

they are round pegs in square holes, and become pastors, without either humiliation or recrimination.

Humble men may discount their abilities, and fear to enter the field. This is a wholesome reluctance. Too often those who have the least reluctance are also the least qualified. So due deliberation is always in order. But in some cases only time will tell whether the essential gifts, plus the divine seal, are present. Naturally, the district board involved cannot be absolutely sure when an applicant is up for the first time (see *Manual*, par. 285, sec. 1). Because of much prayer and hard work, some men "make it" who start with great handicaps; others with glittering personality soon fizzle out after a few brilliant explosions, like the big rockets on the Fourth of July. And of course one cannot tell, either, simply by a single, isolated revival meeting. A few pastors are such dullards and their churches so dormant that even Gabriel could not blast a promising tremor in a week's time. But generally something constructive can be done, so that on the whole it is safe to say that if results do not proclaim a man an evangelist he should not attempt to stay in the field. And he certainly should not presume that the denomination owes him a full slate of "good churches" just because some district assembly has voted him a commission.

After twenty-five years in the pastorate God called W. E. Cox* to the evangelistic field. Skeptics said, "He doesn't have the personality for it." He said, "I'm not going to have revivals by my personality but by the Holy Ghost." And he had them, for the next twenty-five years. But while he did not rely on his personality—and no one should—time proved that he did have "what it takes." While his personality was not especially winsome, and certainly not dramatic, it was powerful. There was a grip on truth, a courageous integrity, a manly, communicating delivery, a sober sense of mission, a dignity of bearing blended moderately with Irish wit, plus an obvious anointing; and these are ingredients which when combined will augment the force of any man's personality. That which W. E. Cox chiefly illustrated, however, is that a divine call to the field of full-time evangelism and revivalism will be confirmed in due course by unmistakable evidences in gifts and results, in spite of apparent initial handicaps. And this, we believe, will always be the case.

*A Methodist holiness evangelist of the Northwest, now deceased.

The Minister and Temptation

(Continued from page 1)

It does not matter how small the sins are . . . Indeed the safest road to hell is the gradual one—the gentle slope, soft underfoot, without sudden turnings, without milestones, without signposts."

It is not morbid to pray the Psalmist's prayer in this twentieth century too:

"Search me, O God, and know my heart!
Test me and know my thoughts!
See whether there is any baneful motive
within me,
and lead me on the everlasting way!"
(Psalms 139:23-24, *The Berkeley Version*)

The need is not confined to
an annual Pentecost on the calendar

When the Holy Spirit Comes

By Richard Lee Spindle*

HISTORICALLY, the Holy Spirit has been the neglected Person of the divine Trinity. Today, however, there is a renewal of interest in and emphasis on the Holy Spirit. Much is currently being said and written concerning Him. Such renewed interest should induce us to recall just who the Holy Spirit is and what His coming actually means to us.

The Holy Spirit should not be considered to be just divine energy or divine influence proceeding from God. He is not simply a thought or heavenly concept; rather, the Holy Spirit exists as an intelligent, self-conscious, self-determining Person. As the Third Person of the Trinity, He possesses eternity, true knowledge, and sovereignty. He brooded over the waters in the beginning. He inspired men to prophesy. He came at Pentecost and continues to come to purge, recreate, and fill the hearts of hungering men.

The coming of the Holy Spirit to man is not an unexpected happening. Centuries before His coming, the prophets foretold it. In the prophecy of Isaiah, the Lord said, "For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring" (Isa. 44:3). Ezekiel records the Lord's words to read, "A new heart also will I give you, and a new spirit will I put within you: and I will take

away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you . . ." (Ezek. 36:26-27). Scripturally, when the Holy Spirit comes to the heart of man, He does at least three things:

First, He comes *revealing*. What does He reveal? He reveals the nature of sin, the nature of the Son, and the nature of salvation. To whom does He reveal? He reveals to two classes of people. To those who pray, He reveals. He will not force himself. He does not come where He is unwanted. He comes to those who continue "in prayer and supplication" (Acts 1:14). To those in accord, He reveals. God, the Holy Spirit, is a balance, a unity, an equality. To find the reality of the Spirit, one must be unified with God in conversion and in the demands of the Scripture. He comes to those who are with "one accord" (Acts 2:1).

Second, He comes *suddenly*. Those in the Upper Room had tarried for some time. They waited in an attitude of supplication as the third hour or hour of the Jewish morning prayer arrived. Suddenly, as if a shot was fired or a shell exploded, the divine presence of the Holy Spirit penetrated the "house where they were sitting" and also penetrated their hearts. The "rushing mighty wind" at Pentecost symbolized the power of the Spirit. He gives power for service, power to overcome, and power to live. Such power enabled the 120 at Pentecost to precipitate a great day of soul

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winning. We need such power to make us aggressive, courageous, and forceful in our witness. The "cloven tongues like as of fire" at Pentecost symbolized the purging of the Spirit. He purges, cleanses, burns out of the nature of man the carnal nature, the root of bitterness, the body of death. Although the symbols are not so important, the things symbolized—power and purging came as a sudden or crisis experience.

Third, He came *filling*. The void or emptiness left in the human soul by the sudden purging by the Holy Spirit is just as suddenly filled by the Spirit himself. At Pentecost, "they were all filled with the Holy Ghost" (Acts 2:42). Today, the heart of the sanctified man is likewise filled with the personal presence of the eternal God, in the person of the Holy Spirit. At Pentecost, they "began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4b). The language of the people

was confounded at the building of the Tower of Babel, and the people were scattered over the earth. The new language or utterance at Pentecost was a gift from the Spirit to enable them to gather the scattered nations together. The disciples spoke to the people the good news of salvation in the language of the people then present. A new tongue of witness was given them. It was not an evidence of the reception of the Spirit, but a result. The "second Pentecost" resulted in bold witnessing too, but in the common dialect (Acts 4:23-33).

When the Holy Spirit comes to our hearts, He reveals our needs, meets our needs, and fills our beings with His presence. This presence of the Holy Spirit within the human heart demands a personal witness. To serve God, we must serve man. We must act. We must witness. We must not be static or passive. The Holy Spirit works in and through man to accomplish His purposes.

"Controversy, though not desirable in itself, yet, properly managed, has a hundred times rescued truth, groaning under the lash of triumphant error."

—John Fletcher

Studies in the Methodist Revival

By Herbert McGonigle*

Part III. The Calvinistic Controversy

ON TUESDAY, August 7, 1770, the twenty-seventh Methodist Conference met in London. John Wesley's entry in his *Journal* is a good specimen of his brevity: "Our Conference began and ended on Friday 10th." That's all, but those eight words sum

up a conference that was to give rise to the most bitter theological opposition Wesley had yet met. Part of the famous Minutes ran: "Take heed to your doctrine. We said in 1744 [the first conference], 'We have leaned too much toward Calvinism.' Wherein? . . . We have received it as a maxim that 'a man is to do nothing in order

*Pastor, Uddingston, Glasgow.

to justification.' Nothing can be more false. Whosoever desires to find favour with God should 'cease from evil and learn to do well.'"

The preamble: "We have leaned too much toward Calvinism," was obnoxious to many, but the conflagration was really sparked off by item six of the Review. It read: "As to merit itself, of which we have been so dreadfully afraid; we are rewarded 'according to our works,' yea, 'because of our works.' How does this differ from 'for the sake of our works'? And how differs this from 'secundum merita operum'—as our works deserve? Can you split this hair? I doubt I cannot."

A WAR ON ANTINOMIANISM

The Minutes were expressed with Wesley's succinctness, but had he foreseen the storm that would break, he would have explained them more fully. The Minutes were not meant for popular use but for the preachers, who were accustomed to theological study, and they had not objected to the propositions. The actual point of controversy, and the one upon which the Calvinists seized, was the unguarded use of the term "merit." In the sense Wesley intended, it was quite scriptural, nor did it differ, as some argued, from what he had taught for thirty years. By "merit" Wesley did not mean that any or all good works we do put God under obligation to reward us, but that Christ's work, done through us by the Spirit, as we obeyed, would merit, or be worthy of, reward. Such work was, in essence, the work of Christ himself. When Wesley explained the phrase "*secundum merita operum*" to mean "as our works deserve," he was speaking, not of a believer's present justification, but of his final reward. John Fletcher came to the defense of his friend: "If Mr. Wesley meant that

we are saved by the merit of works and not by the merit of Christ alone, we might exclaim against his propositions as erroneous. But as he flatly denies it in these words, 'Not by the merit of works,' and has constantly asserted the contrary for above thirty years, we cannot, without monstrous injustice, fix that sense upon the word 'merit' in this paragraph" (Fletcher's *Works*, Vol. II, p. 260).

If we ask why this minute appeared in the 1770 conference, the answer is not far to seek. The Methodist societies were being poisoned by antinomianism and the Minutes were intended as a counterattack. With its teaching that "a man must do nothing but believe" in order to be saved, antinomianism destroyed the whole scriptural foundation of good works and personal holiness. Wesley had seen only too clearly the sad consequences of antinomian teaching, and his references to it were forthright and severe:

April 4, 1755: "We rode to Birmingham, a barren, dry, uncomfortable place. Most of the seed which has been sown here for so long, the 'wild boars' have 'rooted up,' the fierce, unclean, brutish, blasphemous Antinomians have utterly destroyed it."

January 4, 1760: "I preached in the evening at Kenninghall, where the Antinomians had laboured hard in the devil's service."

Fletcher's protest was no less strong: "If the Lord does not put a stop to this growing evil, we shall soon see everywhere what we now see in too many places; self-conceited, unhumbled men rising against the truths and ministers of God. We stand now as much in need of a reformation from Antinomanism as our ancestors did of a reformation from Popery" (*Works*, Vol. III, p. 392).

News of the Minutes spread rapidly

and reactions were soon apparent. Lady Huntingdon, uncrowned queen of the Calvinists, "apprehended that the fundamental truths of the gospel were struck at" in the Minutes. Rev. Walter Shirley, prominent among the Calvinistic Methodists, declared with typical Irish warmth that "peace in such circumstances would be shameful indolence and silence no less than treachery" (*Life and Times of the Countess of Huntingdon*, Vol. II, p. 236).

Shirley need not have worried, however; peace there was not to be, and the silence was soon broken by cries of "Shocking," "Horrid," "Blasphemous." Wesley's supporters were unmoved. All his preachers were solidly behind him, though only a few actually took part in the ensuing controversy. Joseph Benson, an outstanding scholar and preacher, was classical tutor at Trevecca, Lady Huntingdon's theological college. As soon as the countess voiced her opposition to the Minutes, Benson came to Wesley's defense and wrote a stirring work on the baptism of the Holy Ghost. The countess and Mr. Shirley pronounced it unscriptural and the former "avowed her determination that every Arminian should quit the College." Wesley, who had earlier written to Benson urging him to be firm and courteous, wrote now again urging him to stand by the Minutes. Benson needed no prompting and was immediately dismissed.

John Fletcher, president of Trevecca, found himself in the same position as Benson. The countess' anonymous biographer states that Fletcher, on first seeing the Minutes, exclaimed that Mr. Wesley could not possibly maintain such a doctrine, but this biographer is quite misleading on the whole account of the controversy. He is all too plainly Calvinistically biased, ever eager to caricature Mr.

Wesley. His history of the theological dispute was admirably summed up by Abel Stevens: "A mongrel publication that cannot be relied upon" (*History of Methodism*, p. 206).

Fletcher, in fact, immediately recognized the orthodoxy of the Minutes and "thanked Mr. Wesley for daring to break the ice of prejudice and bigotry among us, by restoring works of righteousness to their deserved glory, without detracting from the glory of 'the Lord our Righteousness!'" (*Works*, Vol. II, p. 265). He wrote to the countess, defending Wesley: "Mr. Benson made a very just defense when he said he held with me the possibility of salvation for all men; that mercy is offered to all, and yet may be received or rejected. If this be what your Ladyship calls Mr. Wesley's opinion, free-will and Arminianism, and if 'every Arminian must quit the College,' I am discharged also" (*Works*, Vol. I, p. 151). Fletcher then resigned from Trevecca.

PREVIOUS SKIRMISHES

While the Minutes of the 1770 conference were the immediate cause of the controversy, there was a more remote cause that must be noted, yet which seems to have been largely ignored by most writers who have dealt with the controversy, Tyerman excepted. This remote cause was John Wesley's correspondence with James Hervey, at once the most competent and saintly Calvinist of his day. Hervey had died in 1758; had he lived, he was the only Calvinist fit to do battle with Fletcher of Madeley. Hervey, author of the *Meditations Among the Tombs*, some of the most doleful verses in English literature, had been a member of the Oxford Holy Club. He is best remembered for his *Theron and Aspasio*, a *Series of Dialogue and Letters upon the Most Important and Interesting*

Subjects. He sent this work to Wesley for correction, who, in his usual laconic way, expressed his thoughts on Hervey's Calvinism.

In 1758, Hervey began a revision of his work but died before he had completed it. Unfortunately the final revision was left to William Cudworth, and if there was one man who hated John Wesley, it was Cudworth. Hervey had been a frank, fair writer, often hitting hard but always straight. Cudworth, with far less ability but making up that deficiency with wormwood, freely interpolated Hervey's letters and bitterly castigated Wesley. Wesley was bound to reply and, accordingly, in 1765 he published *A Treatise on Justification, Extracted from John Goodwin, with a Preface, Wherein All That Is Material, in Letters Just Published Under the Name of the Rev. James Hervey, Is Answered.*

If until then any had been in doubt as to where John Wesley stood with regard to Calvinism, they were in doubt no longer. It is tempting to quote at length from Wesley's succinct answers to Hervey's Calvinism, but one quotation will suffice. Hervey had written, "If we were perfect in piety, Christ's priestly office would be superceded." Wesley replied, "No, we would still need His Spirit and consequently His intercession for the continuance of that love from moment to moment. Beside, we should still be encompassed with infirmities and mistakes from which words or actions might follow which were not exactly right, though the heart were all love. Therefore in all these respects, we should still have need of Christ's priestly office; and, therefore, as long as he remains in the body, the greatest saint may say

*Every moment Lord I need
The merit of thy death."
(Works, Vol. X, p. 327)*

This was November, 1765, and all might have ended there had not Dr. Erskine rushed to the support of the falling altars of Geneva and, in order to illumine the darkness of the Scottish Methodists, republished Hervey's letters, adding his own venomous preface. This was quickly answered by one of Wesley's itinerants, old James Kershaw, in a pamphlet entitled *An Earnest Appeal to the Public, in an Honest, Amicable and Affectionate Reply to Erskine's Preface.* Erskine returned to the fray, this time with a "Defense" of his "Preface," in which Wesley was more bitterly attacked than before. Then, to add the last touch, Walter Sellon, whom we shall meet later, in a shilling pamphlet, gave vent to his Arminianism and his anger. Tyerman justly referred to Sellon's work as a "perfect tempest of wrathful indignation."

The result of this whole fracas was melancholy. All over Scotland, Wesley's doctrines were stigmatized, and throughout that kingdom the progress of Wesley's Methodism was retarded for twenty years. The fires smoldered until the 1770 conference, when the Minutes fanned them into an angry blaze, but the original kindling was Wesley's rejection of Hervey's Calvinism.

A NOISY CHARGE AND QUIET RETREAT

We return to Fletcher's resignation from Trevecca. With the decks now cleared, the Calvinists decided on battle in earnest. There was one happy sidelight, however—Whitefield knew nothing of the dispute; the sun of his day had gone down in splendor without his having heard the rumblings of the approaching storm. Mr. Shirley and the Countess distributed a circular letter to ministers of all denominations. Bearing the offensive

title *Popery Unmasked*, and including a copy of the Minutes, it invited all clergy to meet the Wesleyans at their next conference and demand from them "a formal recantation of the said Minutes." To propose to invade a conference to which they had not been invited was certainly a belligerent attitude, nor was it any less egregious to demand the Wesleyans to recant. The circular received little support. Charles Wesley expressed his opinion by endorsing his copy: "Lady Huntingdon's Last. Unanswered by John Wesley's brother." Fletcher was greatly disturbed on seeing the circular and wrote immediately to the countess, saying that if the meditated attack on Mr. Wesley were not given up, he would come to the defense of the Minutes.

If the circular did not bring the Calvinists to the next conference, it certainly brought the Arminians. All of Wesley's preachers were present when the conference convened at Bristol on August 6, 1771. Arriving in Bristol on the morning of the conference to lead the opposition, Shirley was embarrassed to discover the opposition numbered only ten! He hastily wrote to Mr. Wesley "regretting that offence should have been given by the mode of the circular," and requesting how they might address the conference. Thursday, the eighth, was fixed and a two-hour debate resulted. Harmony and goodwill prevailed and the Wesleyans agreed to Shirley's request that the conference should fully explain the Minutes in a signed declaration. As Wesley recorded with not a little humor: "We conversed freely for about two hours and I believe they were satisfied that we were not so dreadful heretics as they imagined, but were tolerably sound in the faith" (*Journal* for Aug. 8, 1771).

The Declaration read: "Whereas the

doctrinal points in the Minutes of a conference, held in London, August 7, 1770, have been understood to favour 'justification by works,' now the Rev. John Wesley and others assembled in conference, do declare that we had no such meaning, and that we abhor the doctrine of 'justification by works,' as a most perilous and abominable doctrine. And as the said Minutes are not sufficiently guarded in the way they are expressed, we hereby solemnly declare, in the sight of God, that we have no trust or confidence but in the alone merits of our Lord and Saviour Jesus Christ for justification, or salvation, either in life, death, or the day of judgment. And though no one is a real Christian believer (and consequently cannot be saved) who doeth not good works, where there is time and opportunity; yet our works have no part in meriting or purchasing our justification, from first to last, either in whole or in part." It was signed by John Wesley and fifty-three of his preachers (*Watson's Life of Wesley*, p. 236).

Lady Huntingdon's biographer makes Wesley the author of this declaration, but this is certainly false. The style is not Wesley's and, anyhow, Shirley, in his subsequent *Narrative*, acknowledged that he drew it up. Thomas Olivers was the only Wesleyan who wouldn't sign; he would have no part in "a patched-up peace." The conference demanded that Shirley should make public acknowledgment of having misunderstood the original Minutes. Shirley hesitated until a preacher rose and asked him, "Mr. Shirley, do you doubt the honesty of Mr. Wesley?" He then agreed and wrote that he "was convinced he had mistaken the doctrinal points of the Minutes." This acknowledgment was circulated with the Declaration and not, as Telford thought, written

some time later (Telford's *Life of John Wesley*, p. 290).

WHY FLETCHER'S "CHECKS"?

At this point we come to an important and much-debated question—who was responsible for the publishing of Fletcher's first *Check* to *Antinomianism*? Before the 1771 conference convened, Fletcher, in five letters to Mr. Shirley, had defended the Minutes at great length. Fletcher sent these letters, i.e., the first *Check*, to Mr. Wesley asking him to correct them and "take away whatever might be unkind or too sharp." Fletcher further requested Wesley to publish or suppress them as he thought best. Wesley decided to publish them. Calvinistic writers have insisted that Wesley acted unfairly; since Mr. Shirley acknowledged he had mistaken the Minutes, there was no need to publish the *Check*.

Why did Mr. Wesley send the letters to press? For a very practical reason: Antinomianism was as rampant as ever and Mr. Wesley knew there could be no more effective antidote than the *Check*. He made his position clear in a letter to Lady Huntingdon: "Till Mr. Fletcher's printed letters are answered, I must think everything spoken against these Minutes is totally destructive of his honour . . . These letters, which therefore could not be suppressed without betraying the honour of our Lord, largely prove that the Minutes lay no other foundation than that which is laid in Scripture" (Wesley's *Works*, Vol. 12, p. 463, 1958 edition).

Hearing that Mr. Shirley had recanted his opposition to the Minutes, Fletcher, who was not at the conference, wrote immediately to his friend, Mr. Ireland, in Bristol, asking him to stop the publication of the *Check*. This was not, as Calvinists have main-

tained, because he regretted his defense of the Minutes, but *solely* because he had no wish to dispute further with Shirley, whom he greatly admired. Olivers, who had refused to sign the Declaration, was in charge of the printing and he went ahead with the *Check*. Fletcher was grieved, but as he wrote to Mr. Ireland, "Whether my letters are suppressed or not, the Minutes *must* be vindicated . . . Mr. Wesley owes it to the Church, to real protestants, to all his society and to his own aspersed character." Such were the circumstances that led to the publication of the *Checks*. No blame can be attached to either Mr. Wesley or Mr. Fletcher; both acted for the defense of the faith and the purity of the gospel.

The controversy lasted five years; we shall glance at a few of the more important points. Shirley, in his *Narrative*, replied to Fletcher, and the Wesleys were shocked to see the Minutes described as "an attack upon the foundation of our hope." So much for Shirley's professed recantation. Fletcher hesitated whether to reply, but a letter from Charles Wesley decided him. Part of it read: "Several Calvinists, in eagerness of malice, have dispersed their calumnies through three kingdoms. A truly excellent person, in mistaken zeal, has represented him [John Wesley] as 'a Papist unmasked,' an 'heretic,' an 'apostate.' His dearest friends are staggered and scarce know what to think." Fletcher's second *Check* comprised three letters: the first showing the proper relation between faith and works, the second an examination of Shirley's "Arminian" sermons. Shirley, on seeing it, immediately recanted his sermons! The third letter was a brilliant reply to antinomian deception and Calvinism's imputed righteousness. Shirley

(Continued on page 46)

The basic secrets of
success are simple

When God Turned the Tide

By John L. Moran*

THE LORD HAS BLESSED our ministry now for nearly thirty-five years with some success. For eleven years in our present pastorate we had been growing slowly; then in 1962 while we were looking over the records of the Sunday school, we found we had stopped growing and were going backward. I had been working harder than ever before, but seemed to be accomplishing less. Why?

As has been my custom for several years, I went to my secret place of prayer—at the altar of the church. There I poured out my heart. "Why the loss, when I have been working so hard!" God seemed to say to me, "John, you have asked Me to bless your work; now start asking Me to bless My work." Unconsciously I had been putting self before God. I wept and confessed my unintentional error and renewed my consecration. As the result of that conference with God I did several things which I believe have accounted for at least part of our recent growth.

1. *I promised God to take my hands off the order of the service.*

If He wanted to use a layman, either in the song service or special song, or by a testimony, to bless the service, I would gladly refrain from bringing my little message. And at least a dozen times in the past three years He has done just that, and the altar has been filled with seekers, sometimes two and three times in the same service. And He has blessed

the ministry of the Word, so that we have very few Sundays without someone finding victory.

2. *Then I urged my people to make calls and to be witnesses.*

We have used many methods. The one that has worked the best and brought the greatest success is that of bringing their friends to church. Several of our young ladies brought in their boyfriends, and our boys their girlfriends, and they have been saved and have become Nazarenes.

We have urged our folks to make calls, not to make a record in Sunday school, but to win souls to Christ. The souls of boys and girls are more important than that we should break some little attendance record. But God has helped us to increase the average attendance in one year by thirty-one, and last year by twenty-four. When the Holy Spirit is working in our midst, we must advance.

As the result of their witnessing, we have seen schoolteachers, undertakers, factory workers, and others converted, sanctified, and added to the church.

3. *The Lord showed us that we must get our people praying IN the Holy Spirit.*

For over two years now we have had Saturday night prayer meetings. Sometimes it has been only three or four prayer warriors; more often it has been ten to fifteen who have "stormed the throne" and brought the glory of God down. May I mention just a few answers to their prayers:

*Pastor, First Church, Owego, New York.

The church felt that we should purchase land so that in the future we might relocate. No land was available at the price we could afford. As they prayed, the pastor searched. One night he found a piece of land, but the owner had not even thought of putting it up for sale. But she did, and we purchased six acres. The Holy Spirit put the pressure on; the people thought we ought to go in and possess the land and build immediately. What would we use for money? What would we do about the church building and property we already owned, with a small mortgage? The Lord had already been working, for at the same time the Presbyterians wanted to expand, but there was no land available. They offered us \$65,000 for our property—the amount we had put into it over the thirty years of its existence. And then our folks responded with their own means by pledging over \$38,000 to be paid in three years. In 1965 we moved into our Sunday school rooms and beautiful new sanctuary, monuments to what God can do when the people obey and pray.

Moreover, through prayer in the Holy Spirit, we have seen many hard cases brought to their knees. One man who had been backslidden for over twenty years was reclaimed, later sanctified, and began to tithe. (It seems strange, but most of our folks when they get saved start tithing.) Another man was recently converted who had never really been saved before to my knowledge, although he had attended our church for years. There are so many more illustrations of answers to prayer. A young man who was over in the Philippines with the Peace Corps was prayed for. He had never been in a Protestant church. A new convert felt a burden for him, and had our group pray for his conversion. When

the young man came home, Roy went all the way to Boston to meet him and bring him to his own home. The first Sunday the young man came to church but thought it all a joke. But the next Saturday he came with his friend to our prayer meeting. He had never prayed in public before but in a stammering, almost unintelligible way he poured out his heart for the Lord to save him, and God did. Soon he was at the altar to be sanctified. For a year he studied God's Word, was faithful in his attendance, gave his tithe, and contributed most generously to our missionary offerings. Although his friends and relatives did their best to make him return to his former religion, he remained true. He told me that he felt perhaps the Lord would have him return to the Philippines to tell them what the Lord had done for him. Then at our camp meeting he heard and talked to Brother Orjala. At the altar he made a complete consecration to accept the call for missionary work. And last week he went to our Seminary to prepare for this high calling.

Those Saturday night prayer meetings really pay. We also have cottage prayer meetings on Friday nights, prayer groups before the Sunday night meetings, as well as the Wednesday night prayer service. I believe that most of our growth can be traced to the people praying in the Holy Spirit, and God answering their sincere desires.

Another factor which I believe has been instrumental in our marvelous growth is the generous response of our people to missionary giving. In spite of a building campaign, they gave over \$5,000 last year to worldwide missions.

We believe that any church will succeed when they let the Holy Spirit have full control of their time, their talents, their tithe, and their services.

Helping with the District Program

By William J. Nichols*

"Oh, no!" Not another goal to make, another report to send in, another service to attend, another budget to raise, another cause to champion, another campaign in which to participate, another task at which to work, another offering to take—for the district or general interests! Have you ever felt this way? It comes to most of us at times. We like to have the blessings of an organizational setup and the responsibilities of an independent work. But let us never forget that privilege means responsibility. We are reaping the benefits of the labors of those who have gone before and carried the burdens of our denominational program. And we must be faithful so that those who follow us, our children in fact, will have the blessings that come with a strong denominational program.

One of the best ways to avoid this "Oh, no!" attitude is to realize what our denominational program means and has meant to us. Many of us were saved in churches that were begun with home mission efforts of others. Most of us listen each Sunday to sermons of pastors who attended our denominational colleges. Many of us attended one of our schools. Even this publication you hold now in your hand is a blessing of a denominational program. And needless to say, there are many other blessings which we enjoy that came as a result of a denominational effort.

It's sad but even we who are in the ministry of the church sometimes are afflicted with this "Oh, no!" attitude. We get to feeling independent and resent some of the things we are called upon to do. But it is interesting to note—when we are in trouble or it is time to change churches, we expect the organization of the district to come to our aid with no delay.

The writer recently had occasion to conduct a zone Scripturama in one of our metropolitan areas which includes several churches and a number of young people. But at that service only one young person, from one of the smaller churches outside of the city, attended. Somewhere we, the writer included, missed it. We missed a chance to back the district program, to encourage our youth to study God's Word, to help our zone youth to learn to enjoy the friendly competition of other district teams, and we missed getting our young people together with other Christian young people.

It may be possible to be overorganized, but few of us are in danger of that. Someone has noted that there are souls in the goals that are set. We need to realize that those whom we have designated to be our leaders, by virtue of the position we have given them, see with more clarity than we the needs of the whole district and of the whole church. The next time you are called upon to go a second mile, don't "Oh, no!" it but pitch in and do your best for your Christ, your church, and a lost world.

*Elder, Church of the Nazarene.

'No more evidence against tobacco
than tomato soup'

Where the Tobacco Case Stands

By Dallas D. Mucci*

THE TOBACCO COMPANIES, in recent testimony against placing health warnings on cigarette packages and in cigarette advertising, intended to leave the impression that "there is no more evidence against tobacco than there is against tomato soup," charges *Science* magazine.

Through their powerful lobby the cigarette manufacturers proved their calloused disregard for health and human welfare. In spite of the evidence, they have prevented the public from getting that evidence. Unfortunately, this is not the first time that the Congress has yielded to "money" pressure on this issue.

The United States surgeon general's condemnation of cigarette smoking as a health hazard, four years ago, sent the cigarette industry scurrying to discredit the scientific reliability of his decision. This they have been unable to do, even though the Congress and Mr. Johnson don't insist upon the public knowing this fact.

Dr. Luther L. Terry, surgeon general, answers the charges that grew out of the investigation. "Most are broken-record rebuttals. Many are repetitious and cleverly manipulated in a continuing program to shake the public confidence in the Report.

". . . I may add that none of the members of the committee changed

his mind on the findings. Come to think of it, there has been one change. One member who had been a cigarette smoker until the Report was issued has given up cigarettes."

Dr. Terry then went on to answer the most persistent argument and seeming destroyer of the Report's evidence. The cigarette industry has challenged that all of the evidence in the Report is statistical. Dr. Terry's answer: ". . . the statistical relationships involved in the Report merely indicated that smoking is a likely suspect and led to further investigations—animal experimentation and clinical, autopsy, and population studies. These converging lines of evidence resulted in the indictment of cigarettes as a serious health hazard."

Other reports have followed the surgeon general's report, declaring that 125,000 premature deaths are caused each year in the United States from smoking. Stronger indictments of tobacco have been heard elsewhere. Dr. Terry leaves a final warning, "Let us make clear to our young people that among men who began smoking when they were teen-agers, the death rate is 100 percent higher than for nonsmokers."

Thus a position on smoking held by some evangelical churches is no longer one of prudish prohibition; scientific research condemns smoking as a genuine health hazard. Another

*Pastor, Bethel Park, Pennsylvania.

hazard that compounds the danger is tobacco addiction.

The late Sigmund Freud, renowned psychologist, is an example of tobacco "addiction." He was a cigar smoker. In 1895 Freud was ordered to stop smoking by his doctor, Wilhelm Fleiss. The physician explained to him that his heart disturbance was due to his heavy cigar smoking. But Freud was unable to stop. He stopped for a short time. Within weeks he was back to his twenty cigars a day.*

Freud's description of his depression when attempting to stop suggests addiction. "Soon after giving up smoking, there were tolerable days . . . Then there came suddenly a severe affection of the heart, worse than I ever had when smoking. The maddest racing and irregularity, constant cardiac tension, oppression, burning, hot pain down the left arm . . . And with it an oppression of mood in which images of dying and farewell scenes replaced the more usual fantasies . . . The organic disturbances have lessened in the last couple of days; the hypomanic mood continues . . . It is annoying for a doctor who has to be concerned all day long with neurosis not to know whether he is suffering from a justifiable or a hypochondriacal depression." Freud was smoking heavily again soon after that. He suffered all through his life trying to stop.

Dr. Ernest Jones, a fellow psychoanalyst, stated (concerning Freud's smoking), "That it might be called rather an addiction than a habit was shown by the extent to which he suffered when he was deprived of the opportunity to smoke." It is no doubt that tobacco addiction prevents thousands of smokers from quitting today, when they would like to.

*Complete story on Sigmund Freud is in *Consumers Union Report on Smoking*, 1963, Mount Vernon, N.Y.

No doubt the problem of addiction makes the issue a moral one as much as, if not more than, the health hazard.

It also places on the Church the moral imperative of warning the youth in a Christlike and sensible manner of the twin evils of smoking; more important, taking the forgiving and healing gospel of Christ to the tobacco addicts who would desperately like to quit.

There is a major obstacle to getting the message clearly before the people. It centers in the advertising of tobacco. The Congress has made this even more difficult for the Church by not insisting that the "truth" be told in all cigarette ads. The Federal Trade Commission has been virtually powerless to supervise the clever and tricky cigarette industry.

As early as 1955 the tobacco industry, namely, the American Tobacco Company, objected to the F.T.C.'s investigation of fraudulent cigarette ads by saying that it was dangerous to allow this commission to judge what was "significant" in an advertiser's claims.

The advertising has continually been based on half-truth and association with pleasurable circumstances that have nothing to do with cigarette smoking. Now, "with the pressure on," the ads have turned to the strong, self-assured young man lighting up; the healthy, robust couple strolling hand in hand down the beach, extolling the virtues of "—— cigarettes." This new, subtler form is just as dangerous.

In *Commonweal*, answering the industry's objection to the F.T.C. in 1955, is a position that the contemporary Church should consider taking in the light of recent developments: ". . . it rubs us the wrong way to see the American Tobacco Company—an outfit that has done its best for years to beat the human brain into a

sensitive and helpless state of nervous exhaustion—setting up its defense now on the high mental ground of ‘truth,’ just as though it knew the lay of the land.”

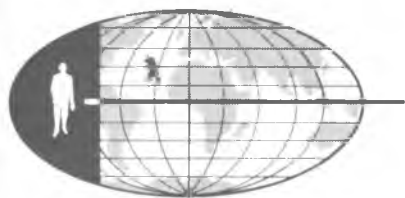
The Church can serve the people

of this nation well, if it will insist that the Congress and the President insure that the public shall know the “truth,” the tobacco lobby notwithstanding. This requires action, maybe unpopular, but necessary.

The Preacher’s Home Quiz

The relationships between husband and wife generate the atmosphere of the home. There should be an increasing strength in the home as the husband and wife improve their attitudes to each other. Grade yourself in the following areas to see what your contribution is to a strong family life.

	Always	Improving	Trying to improve	Difficult	One of my weaknesses
1. Increasing courtesy to wife					
2. Expression of appreciation in ordinary affairs of life					
3. Thoughtfulness in helping her to accomplish some of her personal interests					
4. Willingness to accept her criticisms regarding:					
a. Personal habits					
b. Attitude to work					
c. Sermon content					
d. Preaching habits					
e. Attitude to children					
f. Concern for improving the home					
5. Congenial sharing of financial problems					
6. Growing in friendship and spiritual understanding					
7. Manifesting patience, in both speech and actions, to her in times of differences					



The PASTOR'S SUPPLEMENT

.....
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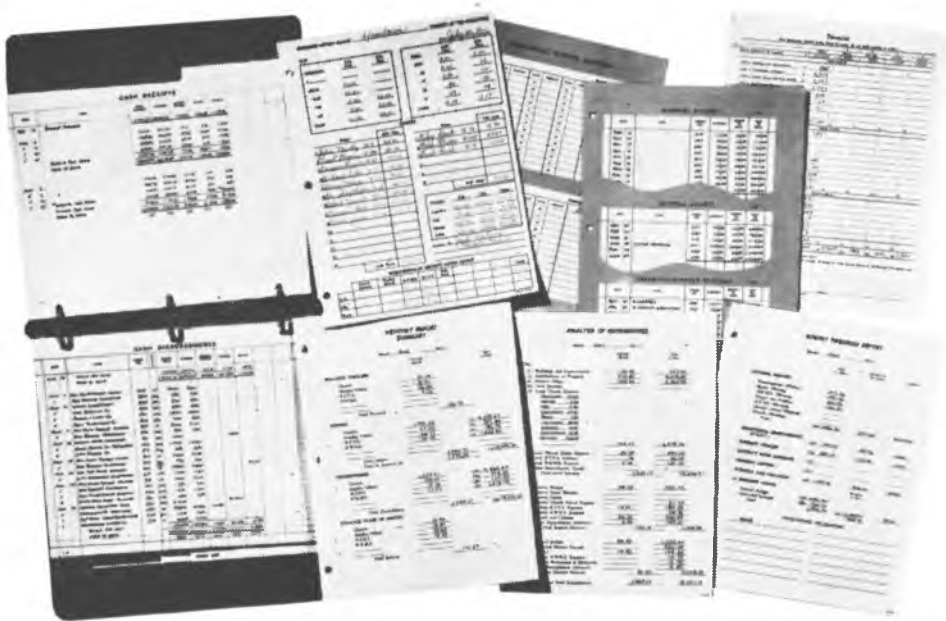
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Have You Ever Wondered

What Kind of Missionaries Are Needed Today?

FIRST of all—**TRAINED** missionaries. Nations today respect and often require training in the foreigners they allow to live in their country. Usually the same qualifications that are required in the United States for the particular area of service are required in other nations. Sometimes their requirements are higher.

Specifically, the major need is for trained, experienced, successful preachers—men who have proven themselves in building healthy, growing churches at home. A misfit at home will be a failure on the field.

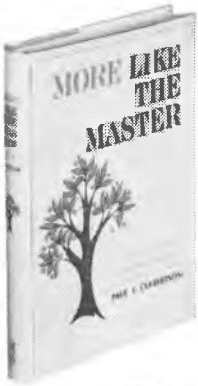
There is also need for some nurses, doctors, and teachers—especially teachers on the secondary level and with supervisory training and experience. Almost no elementary teachers are needed. Nationals teach the elementary schools in most countries. There is gradually developing an occasional need for missionaries with training and experience in linguistics, printing, office work, and the specialized branches of medicine: anesthesia, radiology, X ray, etc. But these areas are so limited in demand that a prospective missionary would be wise to train for either preaching, Bible school teaching, secondary school teaching, or in the broader field of medicine as a doctor or nurse, and then secure training in one or more of these specialized fields on the side.

Second—and of equal importance with training, is the need for missionaries with the ability and grace to adjust and get along cheerfully with other missionaries on the field. A truly sanctified Christian, whether at home or on the mission field, has no “rights” to demand or defend. He has been saved for just one purpose—to spend his life for God. The missionary is sent to the field to proclaim salvation and holy living to the people. Personal likes and dislikes, material possessions, personal desires must all be held lightly, to be surrendered without reluctance when the need demands. The missionary is there for only one purpose—to proclaim holiness. But if holiness is not lived, it cannot be taught.

A third great need in missionaries today is the ability to train nationals for leadership in the church. From the day they are converted, they must be trained to be witnesses and soul winners; to carry the burden for the financial support of the local church; to be leaders locally and on the district, maintaining the high standards of holiness without the prodding of the missionary.

A missionary should so train his converts that he can eventually move on to new areas, leaving the local church in the hands of dedicated national Christians, and see it grow and flourish.

Meaningful Addition to Your Library . . .



More like the Master

By PAUL T. CULBERTSON

Here Christian growth is approached from the personality aspect with special consideration of the psychological factors.

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NAZARENES IN SECULAR COLLEGES

Q. How many are there?

A. From 12,000 to 16,000.

Q. Who are they?

A. Age eighteen to twenty-one (72 percent), single (74 percent), undergraduates (85 percent), in a four-year college or university (77 percent), attending an institution within 100 miles of their homes (76 percent), fathers in skilled labor or service occupations (52 percent), and one or both parents members of the church (58 percent).

Q. Why are they in secular colleges?

A. Finance, academic quality, academic field, and proximity (in order of frequency mentioned) were the reasons they gave.

Q. Could a Nazarene college meet their needs?

A. At least one-half are studying in fields Nazarene colleges offer, and at least one-half should be able to finance an education at a Nazarene college for the price they are presently paying.

Q. What problems do these students have?

A. They listed their most serious problems as academic adjustment, finance, and spiritual, in that order.

Q. What kind of pastor could best minister to them?

A. They put the desired qualities in this order: understanding, contemporary appeal, concern for youth, intelligence, and spirituality.

Q. Should they be in Nazarene colleges?

A. Perhaps many of them should be, but they are in secular colleges in large numbers whether the reasons are good or bad.

Q. Will they be lost to the church?

A. While many of them are very loyal to the church, a majority of these students will be lost to the church during the college years unless major efforts are put forth.

Q. What can a pastor do about this?

A. The pastor of the home church and the pastor in the university town can befriend a lonely student under stress. Never let temporary rebellion or indifference throw you off the track. And sometimes it takes *two pastors* cooperating closely.

The Task Is Big but Not Impossible

A PASTOR is the KEY



Approved Home Missions Specials

THE GENERAL BUDGET is the lifeline of our missionary endeavor around the world. There are some churches that overpay their General Budget and also want to help on some specific project for one of our fields. By channeling such giving to an approved special, the church may receive credit for missionary giving. The following specials have been approved for 1967 for home mission areas. They represent needed items that could not be included in the regular allocations for these fields.

AUSTRALIA NAZARENE BIBLE COLLEGE:	
—for guest house	\$ 2,500
DENMARK:	
—on property of Mosede church in Copenhagen, balance of	13,500
EUROPEAN NAZARENE BIBLE COLLEGE:	
—on property purchase and remodeling, balance of ...	38,000
—scholarship for a student from Indonesia	600
NETHERLANDS:	
—on property in Haarlem	5,000
SAMOA:	
—to replace truck recently wrecked	2,000
SOUTH AFRICA NAZARENE BIBLE COLLEGE:	
—for books for library	1,000
—for dormitory	2,000
SWEDEN:	
—on property in Stockholm	25,000
WEST GERMANY:	
—for property in Hanau	50,000
—for district campsite	10,000
U.S. NEGRO WORK:	
—for student scholarships at Nazarene Training College. Per student, per semester	250

Contributions towards any of these specials may be sent directly to the General Treasurer. Write to Dr. Orville W. Jenkins for any additional information about them.

What is your church doing to help home missions on your district this year? There should be at least one new church organized on each district during 1967. You can help!

Be Wise



Encourage your C.S.T. Director
to set up
Individual Records

Name _____		Church _____		District _____		CST	
Address _____		Date _____		Q. Teacher _____		Children _____	
Chm.sp.	115a	114a	210a	315.3a	_____	S.S. Adminis- tration	Certificate
115a	115a	210b	315.4a	_____	_____	611a	First _____
115a	121a	211a	315.7a	_____	_____	610b	Second _____
115a	122a	212a	215.9a	_____	_____	610.1a	Third _____
115a	163.3a	218a*	321a	_____	_____	_____	Fourth _____
182a*	610b	219a	321b	_____	_____	610.2a	_____
194a*	_____	221a	331b	_____	_____	511a	Seals
162a	_____	222a*	341a	_____	_____	612a	R. Teacher _____
Sch. Wkr.	115.2a*	231a	341b	_____	_____	141.2a	Q. Teacher _____
141.2a	141a	232b	423.4a	_____	_____	223a	C. Teacher _____
114a	141.5b	241a	Adult	_____	_____	162.5a	_____
115a	162a	241b	113a*	_____	_____	513a	S.S. Adminis- tration
121a*	610.1a	242a	115b	_____	_____	414a	Registered _____
122a*	610.2a	242b	136a	_____	_____	_____	Qualified _____
132a	612a	251a	162.3b	_____	_____	_____	Certified _____
140b	_____	251b	341a	_____	_____	221a	Required
162a	Elective	252b	410a	_____	_____	231a	221a
610b	114.1a	423.1a	411a	_____	_____	241a	231a
_____	115.1a	423.2a	411b	_____	_____	251a	241a
_____	123a	423.3a	412a	_____	_____	321a	251a
_____	123.1a	Youth	412b*	_____	_____	331a	321a
R. Teacher	131b	135a	413a	_____	_____	411a	331a
141.2a	133b*	310a	414a	_____	_____	132a	411a
14Cb	135a	310b	420a	_____	_____	140b	132a
_____	137a	311a	420b*	_____	_____	115b	140b
_____	141b	312b	_____	_____	_____	_____	115b
_____	162.4a	315.2a	_____	_____	_____	_____	115b

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Every N.Y.P.S. Leader should have one!

YOUTH AND MISSIONS CONFERENCES

NOTE:

The Syracuse, New York, conference will be held May 10 instead of May 12 as originally scheduled in the *Pastor's Supplement*, and the Baltimore, Maryland, conference will be held May 12 instead of May 10. Please check these dates on your schedule.

HONOR ROLL

The following districts paid 90 percent or more
of their 1965-66 N.M.B.F. budgets.

Akron	Nebraska
Arizona	New Mexico
Canada Atlantic	New York
Canada Central	North Arkansas
Canada West	North Carolina
Central Ohio	North Dakota
Dallas	Northeast Oklahoma
Eastern Michigan	Northeastern Indiana
Gulf Central	Northwest Oklahoma
Hawaii	Northwestern Illinois
Houston	Northwestern Ohio
Idaho-Oregon	Oregon Pacific
Illinois	Philadelphia
Indianapolis	Pittsburgh
Iowa	Rocky Mountain
Joplin	South Arkansas
Kansas	South Dakota
Kansas City	Southern California
Kentucky	Southwest Indiana
Louisiana	Southwest Oklahoma
Maine	Southwestern Ohio
Michigan	Virginia
Minnesota	Washington
Missouri	Wisconsin

Insured ministers on 90 percent districts receive
"double coverage" insurance. A total of
3,399 ministers qualified this year.

1966 Summary

Nazarene Minister



f 90% Districts

Benevolence Fund



PERCENT PAID ON 2 PERCENT N.M.B.F. PROGRAM

1965-66

<i>District</i>	<i>Percent</i>	<i>District</i>	<i>Percent</i>
1. Northwest Oklahoma	100.05	38. Kentucky	90.89
2. Minnesota	100.00	39. Philadelphia	90.85
3. Hawaii	99.59	40. Gulf Central	90.73
4. Louisiana	98.87	41. Southwest Oklahoma	90.62
5. Oregon Pacific	97.76	42. Joplin	90.35
6. North Arkansas	96.94	43. Southwest Indiana	90.25
7. North Dakota	96.84	44. North Carolina	90.24
8. Northwestern Ohio	96.44	45. Southern California	90.14
9. Nebraska	96.18	46. Maine	90.01
10. Kansas	96.07	47. Illinois	90.00
11. South Arkansas	96.07	48. Virginia	90.00
12. Rocky Mountain	95.44	49. New England	87.22
13. Washington	95.57	50. Tennessee	85.59
14. Canada Central	95.43	51. Canada Pacific	85.07
15. Northeast Oklahoma	95.43	52. Albany	84.24
16. New Mexico	95.36	53. Alabama	83.49
17. Dallas	94.69	54. Abilene	83.04
18. Michigan	94.47	55. Florida	82.77
19. Northwestern Illinois	94.45	56. Northwest Indiana	82.25
20. Kansas City	93.99	57. Colorado	81.24
21. New York	93.56	58. East Tennessee	80.21
22. Akron	93.44	59. Georgia	79.99
23. Canada Atlantic	93.17	60. Washington Pacific	78.71
24. Northeastern Indiana	92.70	61. Sacramento	78.66
25. Idaho-Oregon	92.62	62. Northern California	78.54
26. Wisconsin	92.38	63. Northwest	77.87
27. South Dakota	92.35	64. Chicago Central	77.71
28. Southwestern Ohio	92.20	65. South Carolina	77.43
29. Eastern Michigan	92.16	66. Los Angeles	76.08
30. Missouri	92.04	67. Mississippi	75.86
31. Canada West	91.84	68. Central California	75.27
32. Indianapolis	91.36	69. Alaska	74.55
33. Houston	91.13	70. Southeast Oklahoma	74.08
34. Central Ohio	91.03	71. West Virginia	73.30
35. Arizona	91.00	72. Nevada-Utah	72.62
36. Pittsburgh	90.97	73. San Antonio	71.43
37. Iowa	90.91	74. Eastern Kentucky	65.02

Denominational Average—88.97 Percent of Apportionment Paid

Thanks to a Key Man



THE RECORD of advance made in 1966 by the N.W.M.S. was written by 4,587 missionary societies in local churches like the one you pastor. We appreciate your help and loyal support and want to share with you a few of the high points in the 1966 record.

<i>Increase</i>		<i>Total 1966</i>
● Membership	10,473	259,981
● Prayer and Fasting Members	11,496	198,459
● Readers	7,980	176,334
● <i>Other Sheep</i> Subscriptions	1,466	180,870
● Memorial Certificates	206	1,968
● Star Societies	63	2,979
● Giving also showed good advance. General Budget giving through N.W.M.S. channels reached \$2,931,859.64. This includes \$1,000,458.80 in Prayer and Fasting, the first time Prayer and Fasting giving has reached the million-dollar mark.		

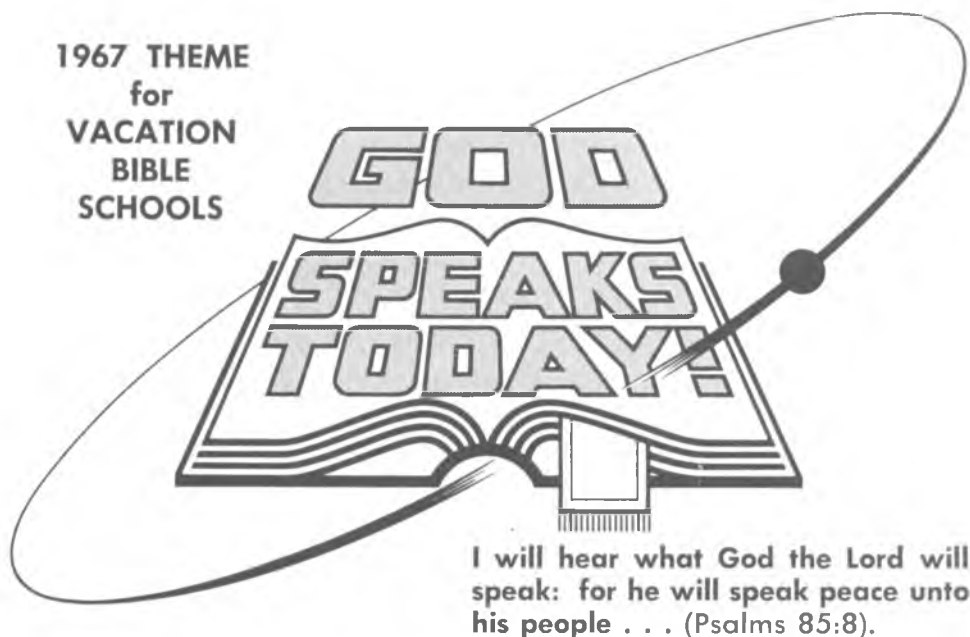
● Alabaster giving reached an all-time high of \$583,207.81.

● The increase in 10 percent giving through N.W.M.S. channels for world evangelism was \$338,429.78.

We know that these advances represent the hearty cooperation and loyal support of the pastors and congregations of the local church.

Again we say thank you, and God bless you. The results of the year's work cannot be as easily tabulated as statistics and giving. Our prayer is that, because you and your congregation were faithful at home, many more will come to a personal knowledge of Jesus Christ as Lord and Savior.

**1967 THEME
for
VACATION
BIBLE
SCHOOLS**



**I will hear what God the Lord will
speak: for he will speak peace unto
his people . . . (Psalms 85:8).**

The theme for the 1967 vacation Bible school emphasis is "God Speaks Today." Help some, for the first time, to experience personal salvation. Help all to dis-

cover that in truth God does speak today—through His Word—and through His Holy Spirit.

Pastor, have you established a plan for financing your vacation Bible school?

Here are suggested methods:

1. Set aside in the Sunday school budget a sum throughout the year for vacation Bible school.
2. Make it an item in the local church budget.
3. Let church and Sunday school funds combine to allow a sufficient amount for a good school.
4. In regular services preceding the vacation Bible school take pledges.
5. Supplement any amount raised in the foregoing ways by a free-will offering on the night of the Demonstration School.
6. Set aside some Sunday for a special vacation Bible school cash offering.*

For free leaflets to help you plan write:

**Mary E. Latham, Director of Vacation Bible Schools, 6401 The Pasco
Kansas City, Missouri 64131**

*From *Vacation Bible School, Why, What, How?* by Mary E. Latham.

PASTOR!

HOW'S YOUR IQ on the Department of Evangelism???

YES or NO:

1. The Department of Evangelism was ordered by the General Assembly of 1956.
2. Dr. V. H. Lewis was the first executive secretary serving, until his election as general superintendent in 1960.
3. The "Moving Nazarenes" service was one of the first outreach services of the Department.
4. When the name and new address of a "Moving Nazarene" is sent to the Department, it is immediately forwarded to the nearest pastor, who is requested to contact the "Moving Nazarene" and return a report to the Department. This report is then forwarded to the person who originally sent in the name and information.
5. Open Date Listing service of the Department serves the evangelists.
6. The Open Date Listing will be sent to ANY pastor who requests a six-month advance notice of the open dates which evangelists have available.
7. Among the many first-time programs of the Department have been:
 - a. "Try Christ's Way"
 - b. 10 Sunday Nights of Salvation
8. The latest emphasis of the Department is "Seven Sunday Mornings of Evangelism."
9. Will your church meet its goal for:
 - a. Sunday Morning Service Attendance?
 - b. Members received by profession of faith?(Pentecost Sunday is the final day for counting new Nazarenes in this emphasis.)

REMEMBER! Our GENERAL GOALS are:

THREE MILLION Total Attendance for the Seven Sundays
TEN THOUSAND New Members by Profession of Faith

ANSWERS: Questions one through eight—Yes. You must supply the answer to question nine.



SUMMER CAMPS



1. Urge all my Sunday school boys and girls to attend
2. Help find counselors
 - a. Do I have a good layman that can go?
 - b. Offer my help
3. Help with finance
 - a. Contest with way paid for winner
 - b. Adult class sponsors
 - c. Special offering to help pay part of every registration

Have You Considered—



A Life Loan Plan

The Life Loan Plan is attractive for those who would like to give money from their savings for the work of the Kingdom but are reluctant because they may need it later for an emergency.

1. This plan enables you to deposit funds with the General Board at 5 percent interest. You have the option to withdraw it on sixty-day written notice or leave it as a lasting donation.
2. A contract is drawn on one or two lives. Any remaining balance after both are deceased becomes the permanent possession of the General Board.
3. This unique plan offers you some distinct advantages: (1) an attractive return on your investment, (2) your money is invested in Kingdom building, (3) the principal sum may be withdrawn at your request, (4) any remaining balance becomes a donation from your estate to the church.

clip and mail

Jonathan T. Gassett, Executive Secretary
Wills, Annuities, and Special Gifts
Church of the Nazarene
6401 The Paseo
Kansas City, Missouri 64131

_____ Please send me an application form for a Life Loan Plan.

_____ Enclosed is my check for \$_____ for a Life Loan Plan.

Name _____

Address _____

_____ Check here if you wish information about:

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Writing a Will _____

Offering Envelopes for the Nazarene Church

- ... Needing a Limited Number of Sets
- ... Desiring Immediate Delivery

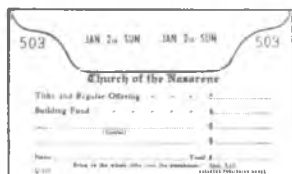
WEEKLY OFFERING ENVELOPE SYSTEM

Your church may now have an envelope set with the same fine quality and outstanding features of the custom-made sets, including "Church of the Nazarene" printed across the front of each envelope.

ORDERS FILLED IMMEDIATELY. By a perpetually dated method "JAN. 1st SUN.," "JAN. 2nd SUN.," etc., and five extra envelopes for "5th Sun." months—there is **NO WAITING** for special imprinting. *Sets are never out-of-date and they may be started at any time.*

Each set contains a year's supply of fifty-two envelopes with the same number throughout to identify it to the contributor, plus a pledge card, "how to use" leaflet, and a "defray the cost" envelope. Space provided on front for user's name. Envelope size: $4\frac{1}{4} \times 2\frac{1}{2}$ ". Attractively packaged in a flip-top box.

Available in two popular styles . . .



SINGLE ENVELOPE
with Multiple-Fund Feature
No. 0X-503



SINGLE ENVELOPE
No. 0X-502

Each set, 30c; 12 sets for \$3.00; 25 sets for \$6.00

Price slightly higher outside the continental United States

NOTE: These stock sets are available in consecutive numbers (example: 324-56) and orders will be filled from the next series of numbers available in our stock. *Requests for specifically designated number series will be treated as custom-printed orders and prices will be adjusted accordingly.*

For custom-printed envelopes, write for special brochure

Place Your Order Today

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Post Office Box 527, Kansas City, Missouri 64141

It May Interest You to Know . . .

A NAZARENE PASTOR in Coquille, Oregon, has worked out a series of weekly newspaper ads that is pointing a lot of persons to God and the church.

The messages are brief, interesting, and often humorous. All have what it takes to draw the reader.

The ads are two columns wide and about three inches deep with a one-column photo of the pastor, Rev. L. C. Schwanz. Here are some of his nuggets:

The man said, "Every time I pass the church I want to stop and pay a little visit. For when I am wheeled in, I don't want God to ask, 'Who is this?'"

Everyone knows that Americans trust in God. You can tell by the way they drive. And God knows how much we love Him by *where* we drive—especially at church service time.

Life has two parts. You've used the first part with only one part left. Take care of it. If you would like some help, try the

CHURCH OF THE NAZARENE

If there is righteousness in the heart, there will be beauty in the character (Chinese proverb).

A small child picked up a book and asked his mother, "Who's book is this?" She replied: "That's God's." To which the child responded: "Why don't we give it back to Him, for we never use it!"

This is a fine series and Mr. Schwanz is to be commended. He writes that he is hard-pressed to keep the series up to its high level of reader interest. If any pastor would like a set of fourteen of the Oregon pastor's ads, write to: N.I.S., 6401 The Paseo, Kansas City, Missouri 64131. Attention: JOE OLSON.

CHANGE OF ADDRESS FORM

PASTOR—a Service for You

When you change address, fill in the form below and mail to the General Secretary. All official records at headquarters and *periodicals checked below* will be changed from this one notification.

Name _____ Date of Change _____

New Address _____

City _____ State _____ Zip _____

Name of Church _____ District _____

New Position: Pastor _____ Evang. _____ Other _____

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Former Church _____ District _____

Check: HERALD OF HOLINESS _____ OTHER SHEEP _____

NAZARENE PREACHER _____ OTHER _____

(Clip and send to the General Secretary, 6401 The Paseo, Kansas City, Mo. 64131.)

An *Exciting* New Program Builder

for your Baby Days Sunday
this May . . .

Baby Days

. . . in the church

NUMBER **2**

Compiled by Betty Bowes
and Joy Latham



Thoughtful ways of recognizing baby and parents . . .

Congratulations Card

Dainty and colorful! Front slot holds the popular 64 pages, leather-like covered MEDITATIONS FOR MOTHERS "little" book. Inside is a sweet "welcome to your baby" message. 4 x 6". Envelope included.

CR-538

35c; 12 for \$3.85

Child's Prayer Plaque Set

A remembrance for the baby. Molded from one piece of plastic, praying children stand out in white against a pastel, wood-grained background. 3 7/16 x 4 5/8". Includes a pair (boy and girl). Gift-boxed.

M-1590

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Welcome Baby Booklet

Parents will be delighted with this keepsake "Ideals" book of poems and beautiful pictures. Gift envelope. 25 pages.

BL-500

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Now Cradle Roll and nursery workers may have a completely new selection of material for special services honoring babies and young children and their parents.

PART I contains all *new*, prearranged programs for Palm Sunday, Mother's Day, Father's Day, Family Day, and Baby Dedication Sunday, *plus* suggestions for weekday activities.

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To the scores of workers who have experienced the worth of the popular BABY DAYS IN THE CHURCH, Number 1, this *second* book in the series will be welcomed as a fresh, attractive source of new and wonderful ideas. Delightfully illustrated, colorful cover. 32 pages.

Number MP-2

75c

Prices slightly higher outside the continental United States

**Let BABY DAYS help your church
to reach new people**

**Start Your Plans AT ONCE
by Ordering TODAY!**

NAZARENE PUBLISHING HOUSE

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Washington at Bresee, Pasadena, California 91104
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NOTE: For Cradle Roll-Nursery Packet and Chart and other related supplies,
consult your *Master Buying Guide*.

Queen of the parsonage.....

MRS. B. EDGAR JOHNSON

The Priceless Heritage of a Christian Home

I WAS NOT born into a *real* Christian home, for though my parents were staunch "social" church members and devoutly moral, they had never heard that they could be born again. We were always amused by the story of how Mother responded to Father's first attentions by inquiring if he belonged to the church, regretfully informing him that she could not go with anyone who was not a church member. Daddy dutifully walked down the aisle of the big church the next Sunday at the close of service and signed a card. Mother was overjoyed that he had become a "Christian."

Through the providence of God, while my sister and I were very small, our family was transferred to a distant state and there came under the influence of a godly woman. She took my parents' salvation on as a project, and in spite of their excuses and protests, got them to attend her small mission church held in a rented storefront hall. They reacted. They made fun. "Auntie" didn't give up.

Mother was gloriously saved in a few weeks and utterly transformed into a new person.

Daddy's experience, six weeks later, was a dual miracle. He had suffered from chronic digestive and intestinal disorder for years, and like the woman in the Bible had visited many physicians to no avail. He was living on crackers and cream. One Sunday the meeting closed with a healing service. My parents had never heard of divine healing. This appealed to Daddy and his heart leaped with hope. He went forward for healing and returned weeping as he told Mother, "The Lord has healed me and saved me, and I'm never going to smoke again!"

"Why won't you smoke?" asked my spiritually untutored mother. Daddy couldn't explain it himself, except that in his encounter with Christ the Holy Spirit had spoken and he had responded. His deliverance was instantaneous, and tobacco repulsed him from that day.

His healing was on the Sunday before Thanksgiving. He began eating and ate a full-course dinner on Thanksgiving Day. Daddy has not been sick since except for minor colds. He is in his eighties now and, claiming a "stomach of iron," says, "You must remember that my stomach is about forty years younger than the rest of my body."

God became such a controlling force in their lives that for the next three months they didn't miss one night of service—I believe we would call it a protracted meeting. It was winter and they would bundle my sister and me up warmly, take a trolley car, and transfer downtown. Little wonder their spiritual growth was phenomenal. They read the Bible as though their lives depended upon it.

Unfortunately the little group split and my folks had no church. Returning to their former denomination, they were convinced in one visit that there was no spiritual life there. For three months they searched for a church "where people got saved." One day an invitation came announcing Rally Day at the Church of the Nazarene. They had never heard of it, but decided to try. They had no idea from whom the invitation had come, but apparently the city had been "sowed down" with promotion.

We went. There were eleven hundred at Denver First Church that morning. The pastor felt led to tell what the

Church of the Nazarene believed. As he explained her doctrines and beliefs, my folks would nudge each other in delighted discovery. They had found our church home, and we became dyed-in-the-wool Nazarenes.

What a heritage I've had since that day when Mother and Daddy were born into the family of God! I can't remember when we didn't have family prayer. Mother always prayed with us before we left for school. I recall one morning when, pressed for time, we rushed off in a dither, and after I arrived at school I remembered we hadn't prayed, and I felt a stab of loss as serious as if I'd forgotten my lunch pail. We had family worship after dinner, when Daddy could join us.

Almost every room in the house had a Christian picture or motto. For years the motto hung in our breakfast nook, "Christ is the unseen Guest . . . the silent Listener to every conversation." And He was. Christ was the center of our souls, our home, our world. He was our *Security*.

Mother was very loving. She felt that her first responsibility under God was her children. But Mother was *firm*. Thank the Lord, I learned to obey and yield my will to parental authority. I do not regret the few whippings I got—perhaps they were few because, when discipline started so young, we didn't learn we could disobey. If Mother promised punishment, she was consistent. The same with rewards. She taught me to say, "I'm sorry." Sometimes it took quite some time to come around to it, but I wasn't released from my room, or bed, or "whatever," until I was "broken" and contrite.

Mother didn't believe in retaliation. Her motto was "good for evil." If a child made a face at us, mother urged us to return a smile. If people expressed their dislike, we were to express our "like." One of the verses I was brought up on was "A soft answer turneth away wrath . . ." We had it literally drilled into us that "hurt feelings" and sensitivity to offense were absolutely unchristian and uncultured. It got through to us.

What a holy respect I was taught for my pastors! My parents loved every pastor we had—so of course we children did. Our pastor stood in God's shoes as far as we were concerned.

We were taught such love for the church that I wonder if there was *any* rule we wouldn't have accepted. We cooperated with everything, joined everything, attended everything! We were oriented to the front seats of the church, and remain so.

Christian integrity and principles were woven into our fibers. It would have been hard to lightly sluff off "exterior" standards, for they were too firmly attached to "interior" principles.

Mother supervised us—our playmates, our activities, our health, our reading, our listening. We had family fun. Holidays were always special. Home was a wonderful place.

Mother was patient—so patient. When I broke her beautiful tureen, part of her wedding dishes, she had tears in her eyes, but she smiled as she said, "I know you didn't mean to do it."

When we were sick she would make us a bed on the couch so we could be near her. She always prayed over us.

Mother taught us values—real moral and spiritual values. Someone has said that children today know the cost of everything and the value of nothing.

Often I heard Mother say, "Oh, I hope I'll grow to be a sweet old lady. It is so sad to see sour old ladies." She prayed to grow old sweetly. God has answered her prayer. Everyone loves her—even teen-agers.

Last summer they spent their vacation with us and we drove to the city in which they were married and to the beautiful church where their wedding was held fifty-four years ago. The church was unlocked and they slipped in. The next thing I knew they were kneeling together at the chancel where they had taken their vows, praising God for His marvelous providence in their lives. I stood in the back and thanked Him too. The influence of a godly, pious mother—and father—is a priceless heritage!

Biblical Evangelism in the Ministry of Paul

By A. Elwood Sanner*

Part II—Paul's Message

Simply stated, the gospel

Biblical scholars are pretty well agreed that the teaching and preaching of the first-century Christians centered about two foci: the *didache*, or *teaching* (such as we find in the Epistles, and beamed to believers in order to strengthen their faith), and the *kerygma*, or *preaching* (the *euangelion*, the Good News, and beamed to unbelievers in order to "evangelize" them).

We sometimes get these two reversed, preaching doctrine and ethics to the world and gospel to the Church. The first evangelists "evangelized" the world and then taught the believers, indoctrinating them in faith and practice.

The wonder of the Good News was something Paul never forgot or ceased to appreciate. Thus, after all his recorded and unrecorded travels and sufferings, he turned his face toward Rome (going by the way of Jerusalem and an unscheduled imprisonment) and sent before him the magnificent Epistle to the Romans. Among his words in this letter were: "I am under obligation both to the Greeks and to the barbarians, both to the wise and to the foolish: so I am eager to preach the gospel to you also who are in Rome" (Rom. 1:14-15, RSV). There you have the story of

Paul's life: "I am eager to preach the gospel."

More specifically the message of salvation as we see it in Galatians and Romans

We may summarize this thematically as follows: the sinfulness of man, the impotence of the law, the righteousness of faith, the sovereignty of God.

1. *The sinfulness of man* (Rom. 1:18)

Paul preached the gospel in city and country, concentrating his labors on the great centers of population. Here he saw at first hand the depravity and wickedness of man—Gentile as well as Jew. "All have sinned, and come short of the glory of God" (Rom. 3:23). There are no exceptions. The Gentile, even though he has not read the Scriptures, has sinned against the light of God in nature and in conscience and so is without excuse (Rom. 1:20). The Jew is even more culpable, because he has been the trustee of the oracles of God; nevertheless, he too has broken the law of God, thinking that it was enough to hear the law without obeying it. "We have before proved [Paul concludes] both Jew and Gentiles, that they are all under sin" (Rom. 3:9).

No one ever catalogued the iniquity of men more completely or with starker realism than Paul in Rom. 1:26-32. It is shocking to read. Recall his conclusion: "Full of envy, murder, strife, de-

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ceit, malignity, they are gossips, slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents, foolish, faithless, heartless, ruthless" (Rom. 1:29b-31, RSV).

2. *The impotence of the law* (Rom. 3:20)

Paul remembered all too well, from his own experience, the frustration of the man who, quite aware of his wrongdoing, nevertheless sought personal improvement by means of obedience to the law—in his case, the law of Moses. But this was futile. The poor Gentile, struggling with sin under the law of nature, as well as the Jew, laboring in vain to keep all of the endless legal requirements, both discovered one thing: "By the deeds of the law there shall no flesh be justified in his sight: *for by the law is the knowledge of sin*" (Rom. 3:20—and that's all, nothing more!

The law was weak, through the flesh, and was *not able* (Rom. 8:3) to achieve righteousness in place of sin. It brought a sense of sin—and that was good, showing that the law was just, holy, and good—but nothing more. It was impotent to redeem from sin.

3. *The righteousness of faith* (Rom. 3:22)

If man was unable to obtain righteousness by obedience to the law of God—whether natural or revealed—how then could he be saved? In short, Paul's reply would be: "By means of justification by faith and sanctification through the Spirit, followed by faithful effort to walk worthily of this noble calling." Let us consider in order these three aspects of the righteousness of faith: justification, sanctification, and noble living.

Justification

"Being justified freely by his grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation through faith in his blood . . . that he might be just, and the justifier of him which believeth in Jesus" (Rom. 3:24-26). God justifies the *ungodly* who place their faith in the

One "who was delivered for our [their] offences, and was raised again for our [their] justification" (Rom. 4:25).

Sanctification

But there were those who said, "That's too easy! It will never work. It will mean a lag in morals, a letdown in requirements." To this Paul replied, "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:1-2, 6). Moreover, Paul went on to say, "The law of the Spirit of life in Christ Jesus hath made me free from the law [principle] of sin and death. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:2, 4).

In other words, the righteousness which is by faith means not only a change in relationship with God, legally and positionally, but it also means a real moral, inward change, by the power of the *indwelling Spirit*, who displaces *indwelling sin*.

Noble living

But Paul never stopped with the doctrines of justification and sanctification. He always went on to plead for believers to walk worthily of their sublime calling. Chapters 12–15 of the Roman letter deal with this. Salvation is by faith and not by works, but Paul—as well as James—insisted that faith must produce good works: "faith which *worketh* by love" (Gal. 5:6). Thus the believer will be upstanding morally, a model of integrity; he will be a good citizen, providing "things honest in the sight of all men," and supporting the state with good conscience; he will be a good member of the Christian fellowship, shunning both the critical attitude and ways of the legalist and the patronizing spirit and practice of the liberal. He will walk in love.

The righteousness of faith, then, em-

braced a change of relationship in justification, moral renewal through the indwelling Spirit, and earnest moral effort to live a noble Christian life.

4. *The sovereignty of God*

A discussion of Paul's message concerning salvation would be incomplete without reference to this great undergirding doctrine. We Arminians have done well to call Christendom back from a stern Calvinism, which almost seemed to make God a despot and man a toy, but we should not turn away from the plain instruction of the Scripture on the sovereignty of Almighty God. Perhaps it would help our nervous and digestive systems if we could feel something of Luke's convictions when he described what *God* had done through Paul and Barnabas (Acts 15:4, 12), or when he referred to the way the *Lord* opened Lydia's heart to receive the gospel (Acts 16:14).

In those difficult chapters, Romans 9—11, Paul dealt with the painful question, Why have the Jews rejected Jesus as the Christ? In sum, his answer was this: In the sovereign plan of God, the rejection of the Jews has led to the salvation of the Gentiles; when their full number is in, then Israel will be saved. If the *falling away* of the Jews brought the wonderful blessing of salvation for the Gentiles, what will recovery of the Jews mean "but life from the dead"

(Rom. 11:15)? The prospect of this inspired Paul to burst forth in a great paean of praise to God for His wise providence: "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" (Rom. 11:33)

Not all of this is clear to us, even today, by any means. Nevertheless the fact remains that Paul, by the Spirit, believed and taught that God has an overarching purpose, transcending our meager efforts, and spanning the centuries. Our only hope of usefulness and success is to *work with Him*. "If God be for us, who can be against us?" (Rom. 8:31) One hesitates even to reflect upon the converse of that. It is *God* who gives the increase. We are, of course, to labor at planting and watering, but only God can make one grain of wheat and cause it to grow (I Cor. 3:6-7).

Sometime, somewhere, Paul had thought all of this through—the good news of God; the message of salvation stressing the sinfulness of man, the impotence of the law, the righteousness of faith, and the sovereignty of God—and with the mighty enablement of the Holy Spirit he had made this revelation, given him in Christ, a part of his very being. His message was biblically based and theologically sound. He *believed* it! He was "eager" to preach it.

(To be concluded next month)

No church, nation, or civilization rises higher than the spirit of religious reverence and worship that prevails in the home life of its people. The home that is not genuinely Christian is not a true home. It is God's first institution of human society and is the ultimate basis of society. It is the citadel of both church and state which so nobly serves our social order.—*Arthur A. Hicks.*



Jesus Shows Himself

By W. E. McCumber*

SCRIPTURE: John 21:1-14

TEXT: *Jesus shewed himself again to the disciples* (v. 1; cf. v. 14).

John records seven miracles wrought by Christ, calling them "signs" of His deity. He follows them with the story of the Cross and empty tomb. These John does not call signs. These are, rather, the sheer and glorious realities to which all signs pointed! This is truth!

Following the Resurrection, Jesus "shewed himself" to the disciples. The word in Greek means more than physical appearance. The risen Christ addressed himself to their *spiritual perception*, in order to draw from them a *moral response*.

He comes to us in His Word, not to excite curiosity, but to elicit response, commitment! How does He show himself?

I. He shows himself as One who *knows* all things.

To the weary and luckless fisherman He called, "Cast the net on the right side of the ship, and ye shall find" (v. 6). Obeying Him, they caught a large haul of fish. He knew, with the supernatural knowledge of God, where the fish were!

Himself a perfect man, He knows all about us! Himself perfect God, He knows past, present, future, all things. What baffles us is plain to Him. What burdens us to Him is light. What binds us is freed to Him. In His wisdom we may trust in all life's problems and perplexities!

II. He shows himself as One who *shares* all days.

To the disciples He called a winsome invitation, "Come and dine" (v. 12). Beside

the lake He shared with them a hearty and happy breakfast. Can anything be more commonplace than that? He is not a God and Saviour for emergency only. He is rather a God for every day! Cf. Rev. 3:20. He transforms the commonplace by His fellowship.

III. He shows himself as One who *meets* all needs.

He meets the profound spiritual needs of men. "Again" (v. 1) points back to an earlier meeting of the risen Christ with His followers. There "he shewed unto them his hands and his side," saying, "Peace be unto you" (20:19-21). Men cannot have peace until sin has been conquered (Isa. 57:20-21). The marks of the Cross in His hands and side proved that forgiveness and peace had been provided at Calvary!

He meets, too, the persistent physical needs of men. He provides "fish" and "bread" (v. 9) for those who follow Him! Cf. Phil. 4:19.

IV. He shows himself as One who *loves* all men.

How diverse was the crew of that little boat! Peter, James, John, brawny outdoorsmen. Nathanael, the contemplative and scholarly. Thomas, the gloomy but gallant. Two unnamed (v. 2). All of them proved failures and quitters the night of the trial, the day of the Cross. But He loved them all, and tenderly calls them, "children" (v. 5).

The writer of this Gospel always refers to himself as "that disciple whom Jesus loved" (v. 7). There is more than modesty here. He is saying in effect, The important thing about me is not my name or what I've done. It's the fact that Jesus loved me!

He "loved me," exclaimed Paul, "and gave himself for me." Luther knelt in tears before

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the crucifix, whispering, "For me! For me!" Oh, the wonder, the humbling wonder of it all, that He should love us!

He shows himself to us, One who graciously loves, mightily saves, faithfully keeps. He seeks response. What shall it be? Their response is summed up in the words, "It is the Lord" (see vv. 7, 12). Simon couldn't reach Him fast enough (v. 7)! Hear Him calling your hungry soul, "Come and dine." Make haste to come unto Jesus!

Participation in Christ

SCRIPTURE: Luke 24:44-54; Acts 1:1-5, RSV

TEXT: Acts 1:1-5

"Theophilus" means "lover of God." Scholars debate whether such an individual existed or whether Luke used the word as a figure for the Church. No matter—we are now Theophilus! The book is addressed to us if we love God, if we are the Church of Jesus Christ. We share it for our faith and life. Today we are gleaning in the rich field of this opening paragraph. Here we have:

I. The *mission* of the Church identified. "All that Jesus *began* to do and teach . . ." (v. 1).

Luke implies that this book deals with the words and works which Jesus continued to do *after* He ascended into heaven.

Thus the work of the Church *now* is not something alongside of and independent of the work of Christ *then*. Rather, Christ is still at work, and the Church *participates* in His mission.

This is expressed in His words, "Other sheep I have, which are not of this fold: them also I must bring . . ." Historically speaking, He ministered to Israel, but did not go to the Gentiles. This is an erroneous human way of looking at it. He is even now going into all the world, and He permits us to go and share in His mission. We do not "take" Christ to the world. We go with Him who is already at work in the world.

"The Acts of the Apostles" is a partial misnomer. This book is the acts of Jesus Christ, by the Holy Spirit, in and through the Church!

II. The *message* of the Church defined. "Speaking of the kingdom of God" (v. 3).

A comparison with Dr. Luke's first book, 24:45-48, amplifies this phrase. The kingdom of God means the saving reign of God by the crucifixion, resurrection, and proclamation of Jesus Christ.

This is the message of the Church. Here again it is participation in the message of Christ. He preached the kingdom of God, setting forth himself, in His sufferings and resurrection, as God's way of bringing forgiveness, renewal, and peace to men.

He continues to bear this gospel to the world. They no longer hear the human voice of the incarnate Word, but *He is speaking* in the human voice of His Church, in the voices of men and women who witness unto Him.

We are not at liberty to change this message. We have no freedom to substitute another word for His Word. We must speak to our age in its own concepts and language, but the gospel proclaimed at first by Christ and His apostles is the only gospel we are commissioned to bear. This is the Word which Christ speaks by the Spirit through the Church, and it is "the power of God unto salvation."

III. The *might* of the Church indicated. "You shall be baptized with the Holy Spirit . . ." (v. 5).

We read that Jesus "had given commandment through the Holy Spirit to the apostles." Jesus is thus identified as One having in himself the Spirit. For His words and deeds He had been empowered and equipped by the Holy Spirit (Acts 10:38).

As we participate in Christ's mission and message, so also we participate in His might. As the Spirit was given to Him at His baptism (Luke 3:21), so He now pours forth the Holy Spirit upon His baptized Church. They are given power for the mission.

The Holy Spirit is himself that "power." "Power" is not separable from the Spirit. "Power" is never something we possess and manipulate. "Power" is rather the result of being possessed and controlled by the Spirit. Thus Jesus promises, "You shall receive power when the Holy Spirit has come upon you" (v. 8). There is no reference to power *from* the Spirit, but only to the Spirit as power.

Participating thus in the mission and message and might of Jesus, the Church is truly the Church!

Looking ahead—the Church is destined also to share in Christ's reward! He endured the Cross and is enthroned at the Father's right hand (Heb. 12:2). And we are promised, "If we endure, we shall also reign with him" (II Tim. 2:12, RSV). If we participate in His work upon earth, we shall participate in His glory in heaven!

W. E. McCUMBER

What Was Pentecost?

By Dean Shaw*

TEXT: Acts 2:1-4

INTRODUCTION:

1. That William Booth's prophecy "that many years hence people will want a religion without the Holy Ghost" is partially fulfilled is evidenced by the fact that the general church world today knows little about Pentecost.

2. The heart of the Church's message was given her at the Resurrection; the heart of her motivation was given her at Pentecost.

3. We must keep before us what Pentecost was, and what it means for Christians today.

Pentecost was:

I. THE BEGINNING OF A NEW AGE IN HISTORY

A. Joel 2:28 tells us this new age is coming, and Acts 2:17 tells us it has arrived.

B. We normally speak of an age in which God deals with men in some characteristic fashion as a "dispensation." There was the:

1. Dispensation of the Father—when God dealt with men as He did with Moses, face-to-face.

2. Dispensation of the Son—the days of Christ in the flesh, His earthly ministry among us.

3. Dispensation of the Holy Spirit—which was inaugurated at Pentecost, and universalizes the presence of Christ in our present world.

C. As a beginning it was a unique event, with occurrences that happened only once, or at the most a few times: the sound of the wind, the tongues of fire, and the speaking of tongues.

In addition Pentecost was:

II. THE BIRTH OF THE CHRISTIAN CHURCH

A. Before Pentecost the disciples were never referred to as a church.

B. Before Pentecost there was disunity and disorganization among the disciples. They returned to old occupations and places.

C. Such disunity and disorganization was not the will of the Saviour, for He desired to mold them into a powerful body and send them into the world with the gospel.

D. After Pentecost the Christians

1. Developed church organization

2. Enthusiastically evangelized the lost.

3. Were knitted into a close and sacred fellowship.

E. Pentecost was also a spiritual

III. BAPTISM FOR CHRIST'S FOLLOWERS

A. It was more than a historic event or a social event. It was a dynamically personal event. It was not history that was filled with the Holy Spirit nor an organization that was filled with the Holy Spirit, but Christ's disciples.

B. It was His disciples He commanded to wait for the promise of the Father (Acts 1:4).

C. This event was the fulfillment of the "baptism of Jesus" spoken of in Matt. 3:11.

1. John's baptism was evidence that sinners had repented. It was power and purity brought into the lives of those repentant sinners.

2. The symbols of Pentecost indicate in part the work accomplished within the disciples:

a. The wind—a symbol of the Spirit, spoke of the spiritual infilling.

b. The fire—a symbol of purification, spoke of the purification of the disciples' nature.

c. The tongues—the symbol of communication, spoke of the witnessing done by the Spirit-filled.

D. The disciples' lives were dramatically changed.

1. Cowardly Peter preached in the face of opposition.

2. Hot-tempered John became the apostle of love.

3. Doubting Thomas acquires a martyr faith.

E. Pentecost, however, must be translated from the past to the present, because

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in addition to the foregoing, the Scripture tells us that it is

IV. A BENEFIT TO ALL CHRISTIAN GENERATIONS

A. The Holy Spirit was given to all people. He was poured out on all flesh. Acts 2:39 tells us that "the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

B. What is the promise? "The promise of the Father" (Acts 1:4). The "promise of the Holy Ghost" (Acts 2:33). The promise of a personal Pentecost is for you as well as the disciples.

C. The greatest need and challenge of Church and Christian today is to grasp hold of the benefits provided to us because of Pentecost.

CONCLUSION:

1. In Num. 11:25 we are told how God's special grace was extended to seventy elders in that the Spirit of the Lord fell upon them. Eldad and Medad protested to Moses because it had happened. Moses replied, "Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!"

2. Oh, that in this age, when the Spirit's fullness is available to every believer, Christians would let the Lord "put his Spirit upon them"!

Pressing on to Perfection

By Allen W. Miller*

SCRIPTURE: Deut. 1:19-32

TEXT: *Therefore leaving the principles of the doctrine of Christ, let us go on into perfection; not laying again the foundation of repentance from dead works, and of faith toward God (Heb. 6:1).*

INTRODUCTION:

Success comes to those individuals who press forward, conquering the obstacles of life as they appear. Failure to press forward in any realm of life results in stagnation. For as one stops to contemplate his present condition, it is not long until life becomes dreary and meaningless. This principle can

be illustrated by water which stands still, and having no outlet, soon becomes stagnant and swampy. But water that churns its way over the rocks and through the canyons is purified by this very action.

The same principle is true in spiritual life. The experiences of the children of Israel in the wilderness is a type or example of spiritual stagnation. They arrived at the borders of the Promised Land. Men were sent in to spy out the land. They reported that the land flowed with milk and honey. The fruit was better than any they had ever seen. Yet in spite of all this, ten spies gave a majority report that it would be impossible to take the land because of the giants. But the minority group had a report also. They said that with God's help they could take the land and recommended that they proceed immediately.

The opinion of the ten prevailed and the children of Israel turned back to the wilderness to roam for forty years. In so doing they failed to recognize the power of God to carry His people through to the land He had promised to them. The Israelites became the tragic example of a people who turned their backs on God and failed to press forward as He would have them to do.

We can liken their experience to the Christian life. The wilderness represents the life of one who has been delivered from the bondage of sin but finds himself wandering in a double-minded state. Crossing over into Canaan represents the experience of entire sanctification. Canaan or the Promised Land represents the life of Christian perfection and maturity.

Hence we look at this phase of our Christian experience as "pressing on to perfection."

I. The Possibility of Perfection

A. God's Word

1. "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48).

2. "... let us go on unto perfection ..." (Heb. 6:1).

3. The word "perfect" occurs 138 times in Scripture.

a. More than fifty of these times refer to human character under the operation of divine grace.

b. Paul uses it thirty-three times.

4. Both the Old Testament and New Testament record the lives of people whom God himself declares to be perfect.

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B. Nature of man

1. Strive for purity in foods, drugs, etc.

2. Awards at fairs given according to those coming nearest to the ideal.

3. Absolute truth and honesty are the standards by which we judge our fellowmen.

4. Men's hearts need and cry for a perfect solace and satisfaction.

a. Heart torn between two ways of life or for the desires of the things of this world is far from perfection. Paul cried out, "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:24)

b. David said, "Mark the perfect man, and behold the upright: for the end of that man is peace" (Ps. 37:37).

II. The Nature of Perfection

A. Negative

1. It is not the perfection of God in His infinite majesty. No finite being can attain this perfection.

2. It is not the perfection of angels.

3. Not perfection of Adam before the Fall. All his spiritual, mental, and physical powers were fresh and untainted by sin.

4. Not perfection of Christ.

5. Not perfection of redeemed souls in glory.

6. Not perfection of the matured in grace.

B. Positive

1. English language—one word "perfect" expresses inadequately the meaning of two Greek words. The one word gives the sense of finality or finished. In this sense none of us is perfect.

2. Other sense gives the idea of quality.

a. The word indicates an experience that makes fit or ready for purpose intended.

b. See Harry E. Jessop's book *Foundations of Doctrine*, pp. 167-68, for more on quality.

III. The Challenge to Us

A. What should pressing on to perfection mean to you?

1. You were created to live in holiness. "For this is the will of God, even your sanctification, that ye should abstain from fornication" (I Thess. 4:3). Man not created to live in sin.

2. Living out of the will of God will

bring heartache, and misery, and eternal damnation.

B. God will take us through to perfection.

1. It is His will.

2. He has the power.

a. God would have taken the Israelites into Canaan. See Deut. 1:29-31.

b. Paul's benediction. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph. 3:20).

3. There is an experience that will fit you for the purpose for which you were created.

CONCLUSION: Are you going to be satisfied with less than the best? Will you demand perfection in the earthly things of life and yet be satisfied with the mediocre in your spiritual life? In the words of Paul, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:1-2).

An Old-fashioned Mother

By E. E. Wordsworth*

TEXT: *Now there stood by the cross of Jesus his mother* (John 19:25).

Then saith he to the disciple [John], Behold thy mother!" (John 19:27)

INTRODUCTION: We live in a modern day. We have a strong tendency to discard old-fashioned things and ancient principles and practices. But the Bible was written for our age too. To ignore its teaching is to suffer loss.

I. *The old-fashioned mother was a home-staying mother.*

A. "To be self-controlled, chaste, homemakers, good-natured (kindhearted) . . . the Word of God may not be exposed to reproach—blasphemed or discredited" (Titus 2:5, ANT).

B. Multiplied homes are going on the rocks today because of absenteeism. It is

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The Nazarene Preacher

far better to rear that son or daughter for Christ, the Church, and the kingdom of God than to have that extra paycheck.

II. *The old-fashioned mother was a character-building mother.*

A. Her work is next to none. "A child left to himself bringeth his mother to shame" (Prov. 29:15).

B. Timothy's heritage (II Tim. 1:5). "Unfeigned faith" of "grandmother Lois" and "mother Eunice."

C. Susanna Wesley, mother of John and Charles, took a full hour each week for Bible instruction for each of her children. Read Adam Clarke's commendation of her found with Prov. 31:10-31.

If she had been a "gallivanting," careless mother like many today, the world and the Church would have suffered a tremendous loss.

III. *The old-fashioned mother was a disciplining mother.*

"The breakdown of proper authority in the home is a great contributing factor to juvenile delinquency."—J. Edgar Hoover of FBI.

A. Discipline must be wisely administered.

B. Firmness is necessary.

C. Tenderness with firmness is absolutely essential.

D. Prayer will greatly help.

IV. *The old-fashioned mother was a God-fearing mother.*

Devout prayer, family worship, church attendance, and consistent, holy living are prerequisites for the building of holy character in the home circle. There is absolutely no substitute for home piety.

Illustration: Please pardon a personal word. After my dear, saintly mother had gone to heaven, my father said to me one day, "Son, did you know that your mother told me she prayed a thousand prayers for you before you were born that you might be a gospel minister?" And may I add that I know she prayed many thousand more prayers after my birth before she went home to heaven.

I wish to testify and say that if I have accomplished anything for Christ, the Church, and the kingdom of God, it is because I was privileged to have a sweet, holy, and wonderful mother, and someday

I want to lay my crown at her feet. Then I know she in turn will humbly place it on her Saviour's sacred head.

Women in History

TEXT: . . . *where was a great woman* (II Kings 4:8).

INTRODUCTION: The hand that rocks the cradle rules the world. Evil women are the greatest curse of the age. Good women are a boon and blessing.

I. *Wicked women are a veritable fountain of evil.*

A. Jezebel—pagan wife of King Ahab—persecuted God's prophets.

B. Lot's wife—mother of two nations that hated God and fought against Him—loved Sodom.

C. Potiphar's wife—plotted against innocent Joseph. Sensual. Liar.

D. Delilah—caused downfall of Samson. Treacherous.

E. Herodias—unlawful wife of King Herod—enemy of John the Baptist. Dancing. Worldly pleasure.

II. *Good women bless the home, the nation, the Church, and posterity.*

A. Jochebed—mother of Moses, Miriam, and Aaron.

Moses, the emancipator of an enslaved nation.

Miriam, led a great praise meeting after crossing the Red Sea.

Aaron, God's high priest.

B. Esther—the praying, pleading queen.

C. Deborah—military leader of Israel, prophetess, warrior for God, judge, savior of Israel.

D. Naomi, and Ruth—ancestress of Jesus.

E. Hannah—praying mother of Samuel.

F. Dorcas—the deaconess.

G. Mary—devout mother of Jesus. Fully consecrated at any cost.

Illustration: "My mother was the making of me. She was so true and so sure of me. I felt I had something to live for—someone I must not disappoint. The memory of my mother will always be a blessing to me." —Thomas A. Edison.

"All that I am, or hope to be, I owe to my angel mother."—Abraham Lincoln.

E. E. WORDSWORTH



IDEAS THAT WORK

More About Juniors in Church

The basic matters of life are often as comparably clear to the mind of a child as to an adult. But for lack of expressive terms their discoveries reflect confusion—more often amusing to those who hear. As a young lad on the farm my task at “milking time” was to hold, if possible, a struggling calf on the end of a rope while Mother milked the cow. Leading the calf to a hitching post was a mission all in its own light.

Chores finished on time, we all went to church. There is where I heard of God’s leadings, but my connections were a bit fuzzy. I could only picture God as an elderly Person in the sky. From this lofty place He would let down a frazzled-end rope within arm’s reach of those who would be led. It was not a matter of improper concepts, but one of proper expression in my mind. I have since discovered that on the average it is about as difficult for adult Christians to find the will of God in particular leadership as it was for me to take hold of that imaginary rope from heaven. The “leadings concept” remains to this day.

Now regarding juniors in the regular worship service. Get them there! The service need not be changed to meet their needs. Let them wrestle with their concepts. It is good for the imagination. Ideas will be clarified in due season—later to mature. If they come up with something a bit off center—well, who doesn’t?

Character building isn’t primarily what a child is taught, but the atmosphere in which he is nourished, whether church or home. Group-directed services will prove less effective than a good “state of the church.” My own

four children, unless unavoidably hindered, never missed a service as they were growing up, and apparently never missed a thing that happened—before, during, or after the service was dismissed. Their devotion to the church has been unbroken. Today they are all active, one a full-time pastor.

The only group-directed service in my many years of pastoring has been to the group present. It still is on that order.

LOY D. JONES
Beebe, Arkansas

MY PR BLEM

PROBLEM: The problem posed in the December issue should normally be discussed this month, but due to a change in editing schedule it is necessary to delay this discussion until June. The new problem, posed hereunder, will be discussed in November. But please do not permit that fact to lull you into procrastination. To be sure of getting in the November issue, answers to this new problem must be received by May 20! Plenty of time for a thoughtful letter, but no time for postponement.—*Editor.*

PROBLEM POSED: As a young pastor I desire to be conscientious and exemplary in storehouse tithing. Is it proper for me to tithe my cash income only, or should I tithe also the estimated value of parsonage, utilities, and car assistance? Can these items be classified as part of my personal income?

Pastors, what do you say? Write your opinions. If published, a \$3.00 book credit will be given. Not over 200 words, please.



Christian Heritage!

*Ever stop to take note how our
girls and our boys
Tread along in the paths we have
led them;
How their spiritual stature and
physical form
Bear the marks of the food we
have fed them?*

*Well, my brother, remember the
Lord has ordained
That each man leave his image
behind him.
And our children are blessed above
all if they're left
With a heritage rich, to remind
them!*

—ROY E. McCaleb
Layman, Dundee Hills Church
Kansas City
HAROLD PLATTER, pastor

The mother's heart is the child's school-room.

—H. W. Beecher

A MOTHER'S PRAYER:

*"Lord, give me patience when wee hands
lug at me with their small demands.*

*"Give me gentle and smiling eyes; keep
my lips from hasty replies. Let not weariness,
confusion, or noise obscure my vision
of life's fleeting joys.*

*"So when, in years to come, my house
is still—no bitter memories its rooms may
fill. Amen."*

—Log of the Good Ship Grace

**An ounce of mother is worth a pound
of clergy.**

—Spanish Proverb

*In the very near future men will eat
baked beans and say: "Ah, Dear, these
are just like those in the cans Mother
used to open."*

Children Learn What They Live

If a child lives with criticism, he learns to condemn.

If a child lives with hostility, he learns to fight.

If a child lives with fear, he learns to be apprehensive.

If a child lives with pity, he learns to feel sorry for himself.

If a child lives with ridicule, he learns to be shy.

If a child lives with jealousy, he learns what envy is.

If a child lives with shame, he learns to feel guilty.

If a child lives with encouragement, he learns to be confident.

If a child lives with tolerance, he learns to be patient.

If a child lives with approval, he learns to accept himself.

If a child lives with recognition, he learns that it is good to have a goal.

If a child lives with sharing, he learns what truth and justice are about.

If a child lives with security, he learns to have faith in himself and in those about him.

If a child lives with friendliness, he learns that the world is a nice place in which to live.

If you live with serenity, your child will live with peace of mind.

—Dorothy Law Nolte
(source unknown)

Studies in the Methodist Revival

(Continued from page 10)

retired from the controversy, but a more formidable opponent replaced him, Sir Richard Hill. He proved to be more discursive than Shirley and far more vituperative. He addressed five letters to Fletcher, whose third *Check* proved him more than a match for Hill's wit and Calvinistic principles.

Sir Richard replied with six more letters and was joined by his brother, Rowland Hill, less able than Sir Richard in controversy, but far more scurrilous. He railed Fletcher with contemptuous abuse, describing his *Checks* as "low arts of slander," "notorious scandalising and 'slanders which ought even to make a Turk blush.'" Fletcher quietly protested against the opprobrious language and answered the letters with matchless skill in his fourth *Check*, entitled "*Logica Genevensis*." Sir Richard replied with his *Finishing Stroke*, and Rev. John Berridge joined the Calvinists with his *Christian World Unmasked*, distinguished equally by its virulence and buffoonery. Fletcher's fifth *Check* was an answer to Hill and Berridge, and its calm reasoning and irrefutable logic more than compensates for his opponents' unbelievable acrimony.

Until this time Fletcher had been the sole Arminian champion, but he was now joined by Thomas Olivers and Walter Sellon. Olivers proved himself a keen logician, especially in his reply to Sir Richard Hill's attack upon Mr. Wesley, offensively entitled *Logica Wesleynsis, or a Farrago Double-Distilled*. The Calvinists were then joined by Augustus Toplady, at once the ablest and the most vitriolic of their writers. His numerous works were bitter and vindictive and it remains a mystery to us, as it was to Mr. Wesley, how a Christian scholar could be capable of hurling such verbal garbage. Fletcher answered him in detail and then for a year the controversy ceased. In 1775

it was renewed by Toplady's *Historic Proof of the Calvinism of the Church of England*. Sellon ably replied for the Arminians. Fletcher now wrote his last *Check*, a defense of Christian perfection, "an essay of which it may be justly said that its temper illustrates the doctrine which its logic defends" (Steven's *History of Methodism*, p. 211). Fletcher also wrote his *Answer to Mr. Toplady's Vindication of the Decrees*, and *An Equal Check to Pharisaism and Antinomianism*. More works were published on both sides but they lie outside our study.

Mr. Wesley took little part in the controversy. He knew Fletcher to be more than a match for the Calvinists and he contented himself by replying to Rowland Hill's attack upon him. Hill had caricatured Wesley as "the scatter-brained old gentleman," "the lying apostle of the Foundery," "as unprincipled as a rock and as silly as a jackdaw." Wesley's preachers he harangued as "Wesley's ragged legion of preaching tinkers, scavengers, draymen, and chimney-sweepers." The Countess' biographer quotes Hill as saying that Mr. Wesley referred to the Calvinists as "Satan-sent preachers," "devils," "liars," "fiends." This is deliberate fabrication, as Wesley was morally incapable of writing such epithets.

Wesley also reviewed Toplady's *Scheme of Predestination*, and summed it up with his usual brevity, "One in twenty [suppose] of mankind are elected nineteen in twenty are reprobated. The elect shall be saved, do what they will; the reprobates will be damned, do what they can. Reader, believe this or be damned. Witness my hand. A. T."

Fletcher was undoubtedly the moral as well as the theological champion of the controversy. Assailed with a degree of rancorous hatred never before equaled in theological controversy, he remained unperturbed and all his writings breathe a spirit of love and humility. He entered the controversy with great reluctance, yet so complete and final were the theses of his *Checks* that never since 1770 has a Methodist Conference had to confess, "We have leaned

too much toward Calvinism." No wonder Wesley said that Fletcher's opponents answered only on their title pages! His arguments were clear, concise, and convincing and his dialectical skill was matched only by his unrivaled knowledge of the Scriptures.

Did Fletcher regret the writing of the *Checks*? Let James Rodgers answer:

"As an invidious report had been spreading that he [Fletcher] had recanted his *Checks*, I asked him if it were true. He replied that he 'had never yet seen cause to repent what he had written and if his close application had brought him near death, it was in a good cause'" (*Early Methodist Preachers*, Vol. 4, p. 302).



HERE AND THERE AMONG BOOKS



The Romance of Bible Scripts and Scholars

By John H. P. Reumann (Englewood Cliffs, N.J.: Prentice-Hall Publishers, 1965. 248 pp., cloth, \$5.95.)

The preface to the King James Version notes that a new translation of the Bible is apt to be "glouted upon by every evil eye" and "gored by every sharp tongue." It took that now venerable version fifty years to overcome opposition. So it is not surprising that some recent translations have suffered in our day.

The professor of New Testament and Greek at Philadelphia Seminary has written a fascinating series of stories of outstanding translators and translations. The book is packed with human interest.

He begins with the "Committee of Seventy" that produced the Septuagint. Strictly speaking, this term applies only to the Greek translation of the Pentateuch, made about 250 B.C. But the name was ultimately used for the entire Greek Old Testament.

Professor Reumann makes a helpful appraisal of the famous Letter of Aristeus, which purports to tell the story of how the Septuagint was made. A combination of legend and history, the letter was probably written about 130 B.C. It suggests that the motives for translation were liturgical, literary, educa-

tional, and evangelistic. These four factors still govern Bible translations.

The history of Bible transmission and translation is laced with many adventure stories. When Jerusalem was surrounded by Roman armies and its destruction (A.D. 70) was imminent, a noted rabbi was announced as dead. Then he was smuggled out in a coffin, to start a new school for the study of the Scriptures at Jamnias. In A.D. 134 the Romans forbade the study of the Old Testament. Rabbi Akiba continued to lecture on the Scriptures. His live flesh was torn from his bones by iron combs.

A whole chapter is devoted to "Luther's Legions." The Reformer, under friendly guard at Wartburg Castle, translated the New Testament in two and a half months. It took him twelve years (1522-34) to do the Old Testament. What is not commonly known is that Luther checked constantly with several associates to ensure the best possible renderings.

Another chapter tells the little known story of Charles Thomson (1729-1824), secretary of the Stamp Act Congress of 1765, and one of the earliest signers of the Declaration of Independence. He translated the Septuagint into English—a mammoth task. This work has recently (1954) been reprinted in slightly edited form.

The "Manuscript Detective" (chap-

ter 6) was Tischendorf (1815-74). He discovered and collated more Greek manuscripts than any other man. The story of his discovery of Codex Sinaiticus in 1859 is one of the most thrilling chapters in textual criticism. As Reumann shows, his aim was to prove the authenticity and first-century date of the New Testament. Thus he sought to combat the rising tide of destructive German criticism which claimed that many of the books of the New Testament were written in the second century.

One of the most interesting chapters in the book tells the story of the Twentieth Century New Testament. This was published anonymously in 1961. It is actually an excellent translation in almost every way, as this reviewer has discovered. Yet the story of its highly irregular origin is almost unbelievable. It is too complicated and fascinating to be summarized in a brief review.

Another chapter is given to the account of Ronald Knox's Catholic translation of the Vulgate. This is especially noted for its beautiful English prose.

An Epilogue discusses recent versions and new translation projects. This, with an appendix of "Bible Translation Projects for the Future," is one of the most valuable parts of the book. It will be read with great interest by those who are alert to the increasing activity in this field.

The book is based on careful and comprehensive scholarship, yet written in a popular style. It will prove very enlightening to pastors and serious Bible students.

RALPH EARLE

Quench Not the Spirit

By Myron S. Augsburger (Scottdale, Pa.: Herald Press, 1961. 113 pp., cloth, \$2.50.)

This small but mighty volume, reprinted in 1965, has been around several years, but only recently has come to this reviewer's attention. Essentially, it is a thorough discussion of the ministry of the Holy Spirit in the Christian life, and the perils as well as privileges of our

voluntary relationship to that ministry. The treatment is comprehensive, presenting first the work of the Spirit in the new birth, in sanctification, the baptism with the Spirit, anointing, sealing, and such basic aspects of His operation. Then with a very trenchant pen the perils of resisting, grieving, quenching, lying to, tempting, insulting, blaspheming, and displacing the Spirit are unfolded, in a series of skillful expositions. There is nothing trite or secondhand in this book. Its style is elevated and gripping, yet perfectly lucid. Some sentences stop the reader in his tracks—such as ". . . to revolt at tradition leaves one a pauper, but to be enslaved by tradition makes one a puppet" (p. 27). The treatment does not skim the surface, but plumbs the depths in such a way as to reveal not only writing skill but theological competence. It would be impossible to read this work without being a wiser, richer, stronger Christian. All should have it, laymen as well as preachers.

R. S. T.

Works Count Too!

By Charles N. Pickell (Grand Rapids: Zondervan Publishing Co., 1966. 120 pp., cloth, \$2.95.)

These twelve sermonettes are eight to twelve pages in length and are not limited to the subject of "works." The best essays, in the opinion of the reviewer, are "The New Immorality," "Respect or Respector (race), and "Citizens and Saints" (church-state). In simple, well-written chapters the author also deals with salvation, prayer, the family, stewardship, witnessing, controlling the tongue, and manifesting the love of Christ. He writes from the point-of-view of conservative theology and with generous scriptural references. While some parts are not original nor especially outstanding, the chapters should inspire some good prayer meeting talks and help pastor and people to think through some difficult questions related to "faith in action in the life of the Christian."

W. E. SNOWBARGER

The Nazarene Preacher

AMONG OURSELVES

Sometimes salesmen overstress unimportant trivia which catch the eye and fancy . . . Such as gilded binding on a book, or whitewall tires on a used car . . . The tactic either reflects on the buying habits of the public or on the value of the product . . . It seems the more doubtful the intrinsic value is, the more attention is called to the gilt and chrome . . . Sometimes our church advertising is like this—and the inner product is cheapened because we sell the church on its trimmings . . . “The friendliest church in town” (friendliness can be found in taverns) . . . “The church with the white steeple” (and a belfry?) . . . “The church with a place for everyone” (on the ball team too?) . . . But Roy D. Nash and Vernon Hurles, pastors of the two Nazarene churches in Fairmont, Ohio, dispensed with the knick-knacks and exposed the heart—the Articles of Faith . . . They did it in a half-page ad in the local paper . . . Pictures of the two men were included, with the addresses of their churches; but the attention was focused on the Creed, appropriately introduced . . . And it wasn’t the short summary but the whole thing—all fifteen Articles, unabridged and unashamed . . . By the way, how long has it been since we read those Articles ourselves? . . . They constitute a remarkable document, as strong in its restraint as in its affirmation; as judicious in what it does not say as in what it does . . . And do our church members really know these doctrines? . . . If they do not, they are in danger—and dangerous . . . As a denomination we are strong only to the degree that this document is the bonding agent of our unity rather than our polity, leadership, program, or even “that Nazarene spirit” . . . It is this (and this alone!) which justifies the claim, “Our Church Name Is Important” (p. 17) . . . Which authenticates the claim, “The missionary is there for only one purpose—to proclaim holiness” (p. 19) . . . Which make the statistics of p. 21 a proper concern . . . Which provides a legitimate basis for “honor” in the Honor Roll (p. 25) . . . Which makes the C.S. in C.S.T. stand for Common Sense (p. 23) . . . Which explains the excitement in the N.W.M.S. figures (p. 29) . . . Which puts compulsion and compassion in evangelism plans (p. 31) . . . Which cries out for a V.B.S. (p. 30) . . . Which puts glory into the agony of summer camps (p. 32) . . . Which sanctifies church interest in wills (p. 32a) . . . Which gives rationale to Schwanz’s nuggets (p. 32c) . . . Which keeps a pastor on the track, with a sure sense of direction, a spirit of urgency, and an exhilarating, joyous surge of holy purpose.

Until next month,

BT

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