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PREACHER'S *magazine*

SEPTEMBER 1962

**LET'S CALL OUR SUNDAY EVENING SERVICES
EVANGELISTIC,**
Editorial

THE TESTIMONY OF THE PSALMS TO CHRIST,
H. Orton Wiley

A FAMILY REVIVAL,
W. M. Lynch

OUR CHURCH AND MENTAL HEALTH,
Claude A. Steele

PRE-REVIVAL PRAYER,
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—proclaiming the Wesleyan message

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NORMAN R. OKE, *Editor*

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General Superintendents, Church of the Nazarene

What do you call your Sunday evening service? Relative to this matter, we Nazarenes have a reckoning with history.

Let's Call Our Sunday Evening Services Evangelistic

I READ SOMETHING recently that bothered me. In a church bulletin printed and circulated by a Nazarene church the Sunday services were listed as follows: 11:00 a.m., Morning Worship; 7:30 p.m., Evening Worship." And on an outdoor church bulletin board of another Nazarene church I saw announced: "11:00 a.m. and 7:30 p.m., Worship Services." I was deeply disturbed.

True, such cases are a small minority. But even a minority cannot be ignored, any more than you can ignore the pain because it is only a minority of your teeth that ache.

In the nearly thirty years since I joined our church I have noted with keen pleasure the traditional listing of our Sunday morning services as *worship* and our Sunday evening service as *evangelistic*. Our founding fathers began this specific wording on purpose. It was no accidental use of words. I am persuaded that there was a definite philosophy back of the choice of these terms used for our two public Sunday services. It is my firm belief that they chose *different* terms for these two services because they planned to have *different*, distinctive services. I believe they knew full well that a sure way to kill one of the Sunday services is to make

them duplicates—even to make them duplicate in name. So if traditionally in Nazarene churches the two Sunday services have been given different, distinctive names, we moderns had better have very good reasons before we begin such a practice as has been noted in the opening paragraph of this editorial.

You might well ask, "Why did we ever begin designating our Sunday services by the two terms—worship and evangelistic?" That is a good question. Let me suggest the reasons that, to me, seem pertinent and valid.

The Historical Reason

Our founders were settled on one thing: the Church of the Nazarene must remain evangelistic—doggedly, persistently, stubbornly so. So, to aid in that purpose, they termed one of the Sunday services as "evangelistic service." Undoubtedly our church leaders had watched other denominations at this very point. It is my feeling that they saw what I witnessed some thirty years ago when I came from another large denomination and joined the Church of the Nazarene. The church I came from was large and formal. It had succumbed to the drift away from evangelism. How did it happen? I

can't spell out all the deep-seated causes. But here was the surface movement as I saw it. First there were two Sunday services: one a morning worship service, and the other an evening evangelistic service. Then they ceased calling the evening service evangelistic. They began listing two worship services on Sunday, morning and evening. Then the evening service died for lack of interest and attendance. Then there was but one service a Sunday, a morning worship service. Evangelism was dead, or at least gasping. And once-a-Sunday church attendance was an accepted vogue. Is that the direction we want to go?

Nazarenes are being called upon to reckon with history at this point. I am sure this occasional reference among us to morning and evening worship services is innocently done. But it could begin a slow drift that would sweep evangelism from our midst. Phillips Brooks is credited with the classic statement, "There may be ten ways of putting out a fire. But to ignore it is not one of them."

The Psychological Reason

Why have Sunday evening services perished in so many churches? Only a Solomon would know all the web of intertwining circumstances that brought on this dire tragedy. And my name is not Solomon! But I do have a personal philosophy that, for want of a better name, I have called **DUPLICATION MEANS DEATH**. This philosophy stems from several sources. First, God doesn't like duplication. In fact there must be a deep divine abhorrence for duplication. He created no two things alike; no two faces are the same, no two blades of grass, or flakes of snow. But pre-eminently in the realm of personality did God resist duplication. Only one Norman Oke (thank

God!); no one else reacts the same, looks the same, combs his hair the same. Yes, God has announced millions of times that He can't stand duplication.

Then second, most people resent duplication. If you don't think so, just let your wife buy a lovely dress and then discover when she wears it to church that another lady has one just like it. The more highly sensitive people are, the more they react against duplication in meals, houses, or in church services.

Now, mind you, our best church members might never say or think anything adversely if we duplicate our Sunday services, but how about the marginal churchgoer? His thinking will likely not be open, more likely be unconscious. He sees announced at our church two services with identical names. He concludes that if they are identical in name they are likely identical in nature. So he will decide right away to go just once. Deep in his heart there is a desire to worship his Maker. And Sunday is the day to engage in that service of worship. And, to be honest, he much prefers to go to church in the freshness of the morning. Then the rest of the day is free for social obligations. Now if, when he comes for our morning service, we invite him back again that evening for another *worship* service he says inwardly, I am worshiping this morning, so I don't feel a need for engaging twice a Sunday in worship. I'll bypass the evening service.

Why did the Sunday evening service die in many churches? Partly because church policy makers (many of them pastors) drove the dagger to its heart. The steps were simple but fatal. First the Sunday evening service was changed in name from a service of evangelism to a service of

worship. Then, unconsciously, it became a duplicate in planning, tempo, and atmosphere. Then, because we had two duplicate services, our marginal members and visitors began selecting the one they preferred to attend. The morning service received the overwhelming number of votes and the Sunday evening service was thus voted out of existence.

Nazarenes, we have a reckoning with history. "Evangelism First" is a terrific program. It has already begun paying rich dividends. But let's see to it that we keep an evangelistic service on our agenda. Does a pastor

list two worship services because he doesn't want the trouble of planning two services of contrasted purpose, tempo, and order?

Let's *make* the Sunday evening service *evangelistic*.

Let's *keep* the Sunday evening service *evangelistic*.

Let's *call* the Sunday evening service *evangelistic*.

Let's insist that its atmosphere be distinctive, its nature more informal, its music lighter, its tempo faster, its outreach more enthusiastic.

Let's keep it "Shining Lights on Sunday Nights."

THE PASTOR'S STRANGE DREAM

The strangest thing happened last Sunday when I took my text. One of my good men got up and left the service. In a few minutes he returned with a plow across his shoulder, and while I preached he sat there and worked on that rusty old plow, right in the aisle of the church!

Another fellow got up and left the service too, only to return with a metal lathe. He started to make some sort of delicate part to a motor, but I couldn't tell just what it was from where I stood.

Then one of our fine Sunday school teachers came in with a large wallpaper sample book, and started leafing through it, comparing patterns and prices, and making mental measurements of her room.

A young fellow brought in a ten-horse motor and a rod and reel and while I preached he tinkered with these.

One of our good women wheeled in a sewing machine and sat down and deliberately started sewing on a new dress right in the aisle. I was about to say something to her when her husband came in and sat down beside her with an electric fan and a screw driver. He took the fan apart, oiled it, and got it going again . . . right while I preached! It helped me to cool off a little, I guess!

Then one of the board members got a ladder and climbed up onto the roof of the church and started driving nails, right during the service.

Then there was this young woman who took out her portable typewriter and wrote three gossipy letters.

Thank goodness, just then I awoke! It was a nightmare! But somehow I still think it actually did happen!—FLETCHER SPRUCE, in the *Canton Nazarene*.

THE SUNDAY NIGHT STORY

Location: Elkhart, Kansas

Pastor: Rev. Bill R. Johnson

Number of Members: 90

Average Sunday School Attendance: 131

... *renew our days as of old*" (Lam. 5:21).

"Renew our days as of old." This is the heart cry of the soul longing for the days in the past. One does not want to bring back the hard places. Most of us are content to leave wood stoves, Model-T's, party lines, lye soap, and the Saturday night bath in the past. We, however, do treasure those days when the Lord manifests himself and souls are born into the Kingdom. We must have them.

Rev. Bill Johnson and his people at the Church of the Nazarene in Elkhart, Kansas, are seeing "good days" as a result of the "Fourteen Sunday Nights of Evangelism." Brother Johnson gives credit to this evangelistic emphasis for bringing new people to church: "Some of the new people reached since then have been the results of renewed interest in reaching the lost created in the Sunday night evangelism of those 'Fourteen Sunday Nights.'"

This illustrates the fact that Christians want an intense program of evangelism. They want to rejoice over souls finding God. They will gladly pay what it costs in time, money, and work if they can see the lost brought into the church services.

Elkhart, Kansas, is said to have

come from "prairie to pavement in eight years" and is known as "the broom corn capital of the world." Elkhart is located in the southwest corner of Kansas, less than a quarter-mile from Oklahoma and eight miles from Colorado. Some two thousand friendly people make up this high-plains town founded in 1913, when the Cimarron Valley branch of the Sante Fe Railroad came through the county.

The weather in this area during the "Fourteen Nights" emphasis in 1961 was not conducive to attendance at church on Sunday night. In spite of bad weather and a small population, the church moved ahead on Sunday night. Their Sunday night attendance increased and they averaged eighty-seven for the "Fourteen Sunday Nights" from October through December.

How did Pastor Johnson go about presenting this emphasis to his people? Everything was planned ahead of time. He worked through the church board and other committees. They planned for more special music and special singing during the Sunday evening service. They planned special items for each Sunday night. Each night was given a name. Here are some they used: "Youth Night," "Men's Night," "Ladies Night," "Neighbor Night," "Bible Night,"

"Candle and Carol Night," and "Covenant Night." An evangelistic preaching program was prepared to bring God's Word to bear upon each particular emphasis.

Newspaper advertising became a regular partner in this period of evangelism. A special ad was created for the "Candle and Carol Night." It was a paid ad and ran for two weeks. This service took place on Christmas Eve and the congregation reported, "We had a wonderful crowd even if it was Christmas Eve."

Another secret of a successful emphasis is found in a statement sent in by the pastor. "We planned something every Sunday night. It will not do just to announce it, but we must roll up our sleeves and work at the job. A pastor must visit his people and talk about it to get the people concerned." There is no better way for a pastor to enlist the help and support of the people than by presenting the need in their homes. Brother Johnson did this, and "Evangelism First" became the family goal as well as the goal of the local and general church.

Mr. Johnson shares his feeling about the emphasis on Sunday night evangelism with us: "This emphasis was needed and made our people

more conscious of Sunday night evangelism. It worked here because we as a church worked it. God blessed our efforts. I would like to see an emphasis every fall of this type. I am looking forward to this fall to our special 'Family Evangelism' emphasis."

Sunday night evangelism will help us "preserve our God-given heritage, the faith once delivered to the saints" and to advance "God's kingdom among men."

Evangelism must take place in our churches. Souls finding Christ and adding them to the church must be the regular feature of our work instead of the exceptional. From month to month we have tried to give concrete examples that it is happening. It happens in the big churches as well as the small churches; it happens in big cities as well as small towns. It can happen in your church. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit . . ."

Have you known a better day spiritually? Has your church been more evangelistic in the days gone by? If the answer is yes, then pray with Jeremiah, "Turn thou us unto thee, O Lord, and we shall be turned; renew our days as of old."

PREACHING THE CROSS

"Are you a preacher of the Cross? Are you inspired by an ardent desire for the salvation of men? Be a preacher—not a reader of the gospel. Why not address your people in a free, natural manner? Why preach at them?—when it is your business to preach to them. From these questions you will rightly infer that, in my opinion, your sermons should always be a part of yourself. Instead of saying, 'I have my sermon'—you should say, 'I am my sermon,' and then you will speak livingly and fearlessly. Remember, your sermons are not prepared for the press—they are prepared for the understanding and the heart alone."—DR. JOSEPH PARKER. Contributed by B. V. Seals.

After the death of Dr. Wiley this was found in his desk. It sings the praises of Christ, with whom the sainted theologian now walks in white.—Editor.

The Testimony of the Psalms to Christ

By H. Orton Wiley

THE EPISTLE TO THE HEBREWS furnishes us with a unique interpretation of certain passages from the Psalms as they concern the nature and work of Christ. This interpretation is unique in that it transcends the merely historical basis; and further, that it outlines in logical form the unfolding of a Christian eschatology. In this time of confusion, when men are seeking for unity in both the world and the Church, is it not possible that they may be following the pattern of the ancient people of Shinar who said, "Let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth" (Gen. 11:4)? As the displeasure of God brought upon them confusion of tongues, perhaps God is not frustrating the wisdom of men with universal perplexity. St. Paul warns us against a philosophy which is after the rudiments of the world and not after Christ. He would have us look at philosophy through Christ, and not at Christ through philosophy. The writer of this Epistle draws from the Psalms a world view of a Christian order, based upon the deity of Christ, and unfolded in His glorious second advent, the majesty of His kingdom, with its

ultimate issue in a new and eternal order. We refer to Heb. 1:4-14.

1. *The Divine Son and the Superiority of His Inheritance.* "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?" (1:4-5a) Here the Son is shown to be greater than the angels by whom the dispensation of the law was given; later the writer will show that the Son is greater than Moses, the prophet, or Aaron, the high priest. He is greater because He is the Son; they are but servants. These verses are taken from the second psalm, in which the course of thought is of extraordinary brilliance and force. The imagery is doubtless taken from the anointing of David as king over Israel, but the psalm itself is Messianic. The use of the perfect tense, "has inherited," substantiates the claim that the name Son, which was His from all eternity, continued to be His in the Incarnation. "This day have I begotten thee," is applied by both St. Paul and St. John to the Resurrection (Acts 13:33; Col. 1:18; Rev. 1:5). Christ is therefore the "first begotten of the dead" and the

first fruits of a new and eternal order for all the redeemed.

2. *The Divine Son and the Davidic Covenant.* "I will be to him a Father, and he shall be to me a Son." (1:5b). These words are taken from II Sam. 7:8-17, but the same thought and the same order are found in the Ps. 89. Historically they are associated with the Davidic covenant, but have always been held to have a wider meaning, and look forward to the pre-existent Son as the idealized Son of David. The Kingdom which the Son establishes is in its initial stage, one of "righteousness, and peace, and joy in the Holy Ghost," but this inward Kingdom must eventually extend its reign over all things, outward as well as inward. It is to this that the writer hastens as the next stage in his thought.

3. *The Divine Son and the Glorious Second Advent.* "And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him" (1:6). This new phase of the argument is taken from the so-called "Second Advent Psalm" (97:7). Two words need careful consideration. The first is *prototokos*, or the "firstbegotten," which, as we have seen, refers to the resurrection of Christ, and must therefore be distinguished from *monogenes*, or the "only begotten." The first describes the relation of the glorified Christ to mankind; the second, the unique relation of the Son to the Father in the holy Trinity. The second word is *oikoumena*, which means the "inhabited world," and is thus distinguished from *Kosmos*, which refers to the created world. Christ's coming *again* into the inhabited world cannot refer to His incarnation, but only to His second glorious appearing. Any attempt to establish a perfect social order without a perfect ruler and perfect subjects must ever prove futile.

4. *The Divine Son and the Majesty of His Kingdom.* "Who maketh his angels spirits, and his ministers a flame of fire" (1:7). Having spoken of the glorious advent of the Son, the writer now advances to the thought of the majesty of His kingdom. He refers to Psalms 104, sometimes known as the "Oratorio of Creation." Here the name Jehovah occurs ten times, and in each instance is accompanied with a description of His greatness in creation. The climax is found in the above text, which could not fail to suggest to the Hebrews the awful accompaniments in the giving of the law. But the purpose of the writer is not to set forth the nature of angels, but the greatness of the Son in His new creation, where angels are only servants.

5. *The Divine Son and the Perpetuity of His Kingdom.* "But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom" (1:8). These verses are taken from Psalms 45, which has always been regarded as thoroughly Messianic. They mark a further step in the thought of the writer. He has spoken of the glorious second advent of the Son, and of His power and majesty as King; he now refers to the splendor of His millennial reign. Not only does this text reveal the perpetuity of the Kingdom, but also that upon which it rests—the deity of the Son, here addressed unequivocally and in the vocative case as *God*. The anointing with the "oil of gladness" refers to the nature of His kingdom, and the authority to put into effect the reign of righteousness. The symbolism is drawn from the festivities of a coronation day.

6. *The Divine Son and the Immutability of His Person.* "And, thou, Lord, in the beginning hast laid the foundation of the earth; and the heav-

ens are the works of thine hands: they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail" (1:10-12). Here we have a quotation from Psalms 102, entitled "A Prayer for the Afflicted." It is the appeal of an exile who looks confidently to Jehovah in behalf of Zion. This cry reaches its highest intensity in the words, "O my God, take me not away in the midst of my days"—a cry strangely like that of Christ in Gethsemane. The progress of thought lies in this, that Christ, who has power over death, and who can lift man into a new and eternal order, has also, as Creator, the power to change the heavens and the earth into a suitable order for himself and His redeemed ones. Like a garment which has waxed old, He shall fold them up, and they shall be changed. As man is redeemed from sin, so the earth likewise shall be brought from under the curse, for He must reign until all things are brought in subjection to Him.

7. *The Divine Son and the Triumphant Consummation.* "But to which

of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (1:13-14) This final quotation is from Psalms 110, of which Luther said, "It is worthy to be overlaid with precious jewels." Jesus quoted from this psalm in His reply to the Jews; and Peter used it on the Day of Pentecost. It is from this Psalm, also, that the writer later refers to the priesthood after the "order of Melchisedec"—once a king and a priest. It is clearly evident that the reference here is not to the eternal *Logos* as such, but to that Word incarnate in Christ, who is now seated at the right hand of God, expectant until all things are put under Him. Then it is that the Son himself shall be subject to Him who put all things under Him. This marks the end of the mediatorial work of Christ in the redemptive economy, for when He comes again, it is without a sin offering. God will then be All in All, and the blessed Trinity shall reign in a fully redeemed and restored universe—"new heavens and a new earth, wherein dwelleth righteousness."

SUNDAY-SCHOOL EVANGELISM

Perhaps there is not a Sunday school which does not have in its membership many lost boys and girls. Their presence in the Sunday school provides the pastor with a great opportunity. By earnest, patient, prayerful efforts these boys and girls may be won to Christ and Christian service. Pastors and superintendents should select with care those assigned to work with the Juniors. Pastors and superintendents will help the teachers win the Juniors to Christ—not tomorrow—tomorrow will be too late.—J. N. BARNETT.

Gleanings from the Greek New Testament

By Ralph Earle*

Ephesians 1:15-18

FAITH OR LOVE?

ONE OF THE MORE difficult problems of textual criticism occurs in verse 15. The words *ten agapen* ("love") are omitted in the earliest Greek manuscripts we have. They are missing not only in the two great fourth-century manuscripts, Vaticanus and Sinaiticus, but also in the third-century Papyrus 46. These are the three oldest manuscripts of Ephesians extant. Add to this Alexandrinus of the fifth century and it makes a formidable array of evidence against the genuineness of the words.

But without "love" the passage reads awkwardly. What is meant by faith toward the saints? Salmond rightly observes: "The documentary evidence is on the side of the omission. But the difficulty is to find in that case a suitable sense."¹ He goes on to say: "The *pistis*, in short, if it belong to both clauses, must be introduced in two different aspects, as *belief* in the first clause and as *faithfulness* in the second."² He doubts the reasonableness of doing this.

Westcott and Hort considered the words to be an interpolation from

Col. 1:4 and omitted them from their famous Greek Testament. For that reason, apparently, they were omitted in the English Revised Version of 1881, which Westcott and Hort helped to produce. Though their Greek text was published that same year, advance copies of it were made available to the translation committee.

On the other hand, "love" is included in the American Standard Version (1901), the Revised Standard Version (1946), and *The New English Bible* (1961). It appears in the Nestle text, which is the most widely used Greek New Testament in Germany and the United States. The most recent translators (of R.S.V. and N.E.B.) were instructed to make their own decisions about variant readings as they went along, rather than following any printed text.

It is impossible to solve the problem with the data now at hand. Probably the best course is to leave "love" in the passage, without placing undue weight on it.

SPIRIT OR SPIRIT?

Verse 17 is one of many passages in the New Testament where it is difficult to decide whether the reference is to the human spirit or the Holy Spirit. The standard English versions have the former. But Sal-

¹EGT, III, 271.
²*Ibid.*

*Professor, Nazarene Theological Seminary.

mond argues for the latter. He writes: "It is necessary, therefore, to take *pneuma* as = the *Holy Spirit*."¹ Ellicott follows this interpretation,⁴ as do Eadie⁵ and Meyer.⁶ This seems to be far preferable.

REVELATION

One of the strong reasons for interpreting *pneuma* in this passage as Spirit rather than "spirit" is this word. The human spirit may possess "wisdom," but not "revelation." As Salmond rightly points out, *apocalypsis* (literally, "an uncovering") "has the stated meaning not of *understanding* mysteries but of *disclosing* them . . . not a *susceptibility* for knowledge, nor a *mind open* to revelation."⁷ Rather, *apocalypsis* is always used in the New Testament (eighteen times) for a divine disclosure. The verb *apokalypso* is translated "reveal" in every one of its twenty-six occurrences. "Wisdom" may in a limited way be postulated of the human, but never "revelation." And the most important revelation is "the knowledge of him," which is beyond all merely human understanding.

FULL KNOWLEDGE?

The Greek word for "knowledge" is *gnosis*. Paul uses it twenty-three times (out of twenty-nine in N.T.). But the word here is *epignosis*, which the apostle employs fifteen out of the twenty times it occurs in the New Testament. Is there any difference?

Trench writes: "Of *epignosis*, as compared with *gnosis*, it will be sufficient to say that *epi* must be regarded as intensive, giving to the compound word a greater strength than the simple word possessed."⁸

Lightfoot says: "The compound *epignosis* is an advance upon *gnosis*, denoting a larger and more thorough knowledge."⁹ And Salmond agrees: "It means a knowledge that is true, accurate, thorough, and so might be rendered 'full knowledge.'"¹⁰

Paul is fond of compound words. This fact seems to be a reflection of his powerful personality. He felt deeply and expressed himself strongly. His use of compounds with the intensive *epi* was but a projection of his very intense nature, which manifested itself also in a life of unsurpassed devotion to his Lord.

UNDERSTANDING OR HEART?

For "eyes of your understanding" (v. 18) the Greek has "eyes of your heart" (*kardia*). The Revised Standard Version is to be complimented for bringing this out in English. It is true that the Greek *kardia* (cf. cardiac), like the Hebrew *leb*, has a broader connection than is usually included in the English "heart." It is related to the intellect and will, as well as to the emotions. In the Old Testament it is used for the physical organ, but never in the New. Once occurs the expression "the heart of the earth" (Matt. 12:40). But the regular use of the term in the New Testament is thus defined by Abbott-Smith: "In a psychological sense, the seat of man's collective energies, the focus of personal life, the seat of the rational as well as the emotional and volitional elements in human life, hence that wherein lies the moral and religious condition of the man."¹¹

This spread of meaning is emphasized by Thayer. He gives these definitions: "the soul or mind, as it

¹*Ibid.*, p. 274.

⁴*Ephesians*, p. 34.

⁵*Ephesians*, p. 82.

⁶*Ephesians*, p. 337.

⁷*Op. cit.*, p. 274.

⁸*Synonyms*, p. 285.

⁹*Colossians*, p. 138.

¹⁰*Op. cit.*, p. 274.

¹¹*Lexicon*, p. 230.

is the fountain and seat of the thoughts, passions, desires, appetites, affections, purposes, endeavors."¹² Arndt and Gingrich make the main definition, "the seat of physical, spiritual, and mental life" and especially emphasize it "as center and source of the whole inner life, with its thinking, feeling, and volition."¹³

Salmond points out the reason for the phrase here, as follows: "The knowledge is a *spiritual* knowledge; hence 'the eyes of the heart,' *kardia* being the 'inner man,' the seat and centre of the mental and spiritual life."¹⁴

INHERITANCE

The word *kleronomia* (already in v. 14) is related to the verb *kleroo* (v. 11). As noted there, the root *kleros* means "lot." But all the cognate terms gradually lost sight of the method of casting lots and came to

be related only to the idea of an inheritance or an inheritor ("heir").

What is meant by "his inheritance?" Salmond sounds a word of caution: "The *kleronomia* is not the inheritance which God has in us (a sense which the word seems never to have in the NT), but the inheritance which God gives to us and which is the object of our hope."¹⁵ The inheritance is "his" in that it comes from Him as its source or origin. Of the nature of this heritage Meyer comments: "*Doxa, glory*, is the essential character of the Messianic salvation to be received from God as an inheritance at the Parousia."¹⁶

It should be noted that some very good exegetes explain "his inheritance in the saints" as meaning "the inheritance which God has in *His people*," as well as "that which they have in Him."¹⁷ Perhaps this combination is best.

¹²Lexicon, p. 325.

¹³Lexicon, p. 404.

¹⁴Op. cit., p. 275.

¹⁵Ibid.

¹⁶Op. cit., p. 340.

¹⁷Alford, *Greek Testament*, III, 84.

Are You "Soft-soaping" God?

DUZ you DREFT along with the TIDE? VEL, now is the time to CHEER up if you will just BREEZE to Sunday school and church every Sunday. But some WOODBURY their heads in the pillow, or a funny paper, or work to make their car SPARKLE, forgetting the Lord's day. Maybe we ought to DIAL you and remind you of the IVORY palaces. This is not just silly BAB-O: regular attendance at church and Sunday school is good for your LIFE BUOY. So, why not WHISK yourself out of bed next Sunday, dress up SPIC-N-SPAN and DASH like a COMET to Sunday school? As you sing PRAISE to God, you'll find it brings real JOY to your heart. As you study God's Word, you'll find a wonderful CLEANSER for your soul, and you'll feel like MR. CLEAN, ALL week long.

—From the *Prairie Visitor*
Westgate Church, Columbus

The rich man in hell prayed for . . .

A Family Revival

By W. M. Lynch*

OUT OF THE REGIONS of the doomed and the realm of the damned comes the pleading prayer for a revival! A rich man in hell is praying for the conversion, transformation, reformation of his five brothers. Echoing from the past can be heard his words today: “. . . I pray for thee therefore, father, that thou wouldest send him to my father’s house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment” (Luke 16: 27-28).

What power provoked him to pleading prayer?

What element endeared his kin to him again?

What force filled his frame with family feeling?

Three conditions seem paramount in inducing him to prayer: inescapable confinement, inexplainable torment, and inexcusable loss.

I

He was subject to *inescapable confinement*. “And beside all this, between us and you there is a great gulf fixed: . . .” (v. 26). No walls were ever so high, no gates so secure, no sentence so long—the rich man

was in hell! No ransom would ever be paid to revoke the sentence of doom. No emancipation proclamation would ever rise to rout despair. No pardon would ever come. From Holy Writ rises the clinching, climaxing proof of all—“How shall we escape, if we neglect so great salvation?” (Heb. 2:3) Because of this eternal confinement and irrevocable enslavement his heart rose up in a prayer of intercession for his five brothers.

A. First, he prayed for priest prophet, or preacher, “. . . that he may testify unto them . . .” (v. 28). His prayer was punctuated with urgency and impregnated with desperation. Such impassioned prayer before would have melted human resistance and moved the heart of God. It is this same passion, burden, concern, and love that move God and save men today. When we feel the lostness and sense the sins of loved ones, when our hearts cry out for the prophets’ message, then a family revival can come to our homes. Motivated by such prayer the pastor “. . . cannot but speak the things which we have seen and heard” (Acts 4:20).

B. Second, he had hopes that his brothers would escape the punishment he endured, for he cried, “. . .

*Duncan, Oklahoma.

lest they also come into this place." Now his prayer shifts from the preacher to the people back home, particularly to his five brothers. He had a vision of their going to hell. Unless the Church tarries in prayer until there is the vision of loved ones in hell, there will be no awakening. For the scripture states: "Where there is no vision, the people perish" (Prov. 29:18). When prayer cells form, when nights are spent in agonizing petitions, and our eyes behold the yawning abyss of hell opening for our kin, then we begin to move toward family revivals. The church, motivated by love, stimulated by prayer, agitated by vision, and propelled by the Holy Spirit, shall bring ". . . forth fruit, some an hundredfold, some sixtyfold, some thirtyfold" (Matt. 13:8).

II

Then, he was exposed to *inexplicable torment*: ". . . for I am tormented in this flame" (v. 24). The incessant thirst, the inextinguishable flame, the incomparable agony seemed more than he could bear. He had never before witnessed such deep physical agony or mental anguish shrouded with spiritual darkness. No pain was ever so excruciating, no punishment so exacting, no justice so inexorable—the rich man was in torment! No voice would ever come to comfort him in sore distress. No healing potion would ever be administered to ease him. No peace would ever come. Haunting him in hell are the mocking words: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36) It was this unyielding torture and unrelenting torment that moved him to mounting prayer.

A. First, he prayed with weeping: "And he cried . . ." (v. 24). Passion prevailed above personal pardon, bur-

den above self-benefit, concern above care. Tears were shed from soul travail and spiritual anguish! He wept over a wasted past, a futile future, but even more so over a fallen family. When he thought on their doom, he must have wept. David wept over his son Absalom, Jeremiah over his people, Jesus over Jerusalem! Joel decreed: "Let the priests, the ministers of the Lord, weep between the porch and the altar . . . Then will the Lord be jealous for his land, and pity his people" (Joel 2:17-18). If we weep over their sins today, we can rejoice with them in salvation tomorrow, for the promise is: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:6).

B. Second, he prayed with importunity when he said: "Nay, father Abraham: but if one went unto them from the dead, they will repent" (v. 30). No was not the answer he wanted to hear! There had to be a positive, affirmative answer to his petition. A negative answer only provoked him to greater importunity and stronger determination.

III

Last, he was encumbered with *inexcusable loss*. "They have Moses and the prophets; let them hear them" (v. 29). His loss was not his riches, though they were taken from him; nor his home, though it too was forfeited; nor his fine raiment, though it was unretained; nor even his food. He had lost his soul, the most valuable, durable, and cherished possession of all. And why the tragic loss? Why the heartbreaking waste? Why the eternal deprivation? He had failed to hear the proclamation of the preacher! Now those testimonies taunt him and each message mocks him as they parade before him in endless memory. Consumed with the

hopelessness of his case and faced with the inexcusableness of his loss, he is urged to continued prayer.

A. First, he prayed with self-resignation: "Then he said . . ." (v. 27). There was now no hope of personal pardon. He had resigned all to the fate that had befallen him. Should this prayer have had an earthly setting, a mortal background, he himself might have been saved. There was virtue in his declaration, reason in his resignation, purpose in his proposal. Resignation rises above recovery, acceptance above rescue, abandonment over ransom. Until love for our families and those of our parish overshadows our material desires and supersedes our quest for ease, we shall not see them saved. Somehow all things sink into obscurity when as Christ, we learn to pray: ". . . nevertheless not as I will, but as thou wilt" (Matt. 26:39).

B. Then, he prayed with determination when he cried to Abraham: ". . . they will repent . . ." (v 30). It seems paradoxical to say he prayed with resignation, then follows with the statement that he prayed with determination. Yet that is what transpired. The former related to self, the latter to his brothers. He was determined that his brothers would not be confined to the endless torment and torture of hell.

Were these five brothers ever saved? Did they escape the punishment of hell? We have not a final answer; but if they were saved:

1. The preacher proclaimed with renewed passion the message of God.

2. The Church moved among them with a clear testimony.

3. The Christians prayed with weeping and importunity, while—

4. Faith for the five brothers overshadowed self-will and self-way!

Let us pray for a revival, lest we also "come into this place of torment."

A plea that we may be evangelical in doctrine and evangelistic in practice

Evangelism and the Great Commission

By L. A. Ogden*

WEAARY AND BURDENED hearts have an uncanny way of slowing down the treading of the feet and the toiling of the hands. This the disciples of our Lord had permitted the events of our Saviour's passion to dishearten them so that their faith

faltered, their hopes died, and their activity came to an abrupt halt.

The rosy dawn of an ordinary day a delectable meal by a seaside, and the resonant phrases of a voice they knew so well revived the dying embers of ambition and courage. Surely now this One whom they believed to be the Son of God would bring in the

*Tulsa, Oklahoma.

awaited Kingdom. But scarcely had the palpitation of their hearts struck a melody of praise when the Redeemer shocked them by a great sweep of knowledge—the knowledge embracing a task for them. This indicated that the disciple is not only a learner; he must also become a teacher of men. He must not content himself with just being saved; he must also be a channel through which salvation may pass to those who are not saved. Here are the words they heard, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.”

The Heart of Evangelism

This shocking and staggering statement is what we call the Great Commission. Given to the disciples of another day, but for all disciples of all time, this gives us the heart of evangelism. The Great Commission is evangelism in action. It calls for obedience and demands an immediate response.

Men of our day are bewildered and often frustrated. Many bubbles of ambition and hope have burst after only a brief beginning. Fads and follies, ideas and ideologies, vain and perfunctory religious rites, all create a feeling of despair and often leave an attitude of cynicism. People thus affected are not always from the “other side of the tracks” or just from one segment of society. All of them, from whatever strata of society they be, call for the light of God; they beg for a ray of hope which will lead them to a satisfying spiritual relationship. This is our challenge, the accomplishment of our participation in the Great Commission. The performance is evangelism. Performance, then, is

highlighted by the two-lettered word, “Go.”

The Spirit of the Crusader

Go—go—go! This is the spirit of the crusader who believes that the time is short and the hour is late. “Go—go” to all nations. No termination is suggested and the extent of time is “until the end of the age.” In this spirit we need to hear again the words of God given to the ancient prophet, Isaiah, as he asked, “Lord, how long?” and in response the reply of God was (is), “Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate” (Isa. 6:11). Our slogan of “Evangelize Now” must be more than a slogan; it must be the inward compulsion of a concerned heart.

We are to go and make disciples. This indicates that it is not enough to proclaim the Word of saving grace, but those who hear this Word must be persuaded to accept that Word, believe on it to the salvation of their souls. It also is implied that these must be nurtured in this grace, lest the efforts of evangelism become abortive. Those of “all nations” must be taught all things which our Lord taught.

Discipleship must also be acknowledged. Decision must be followed by a life lived out of an overflow of love and devotion. This decision is followed by the rite of baptism administered as a sign of the inner work of God’s grace. The dynamic of changed lives is the thrust of the Spirit needed so much everywhere.

Then go with the same spirit which prompted the giving of the Son of God; go with the same disposition which characterized the life and death of our Lord.

Hazards of the Commission

The drive of this Great Commission brings at least two dangers, one

of which is the question relating to the coming Kingdom. There are many who major on prophecy to the exclusion of vital salvation truths. Others avoid essential emphasis relating to the Second Coming. Often it is that the "blind lead the blind." It is true that we are to proclaim all the truth; yet our major emphasis is to preach the "acceptable year of the Lord." There can be no room for any watered-down emphasis; we must bring men face to face with the need of Christ in their lives. We are to pray, "Thy kingdom come, Thy will be done in earth, as it is in heaven." But we also must remember that a man's fitness for the kingdom of God is contingent upon his personal righteousness with God.

A second danger is that we shall stand "gazing" as did the early disciples rather than hasten to obey the divine command. Many long for the good old days of another period, but are not willing to pay the full price which brings the glories of those days. It appears that they are in a daze, half asleep, willing that someone else carry the load of prayer, visitation, concern, and faith, but not willing themselves to put feet to their prayers, or to appreciate the emphasis of the *go* of our Lord. Possibly those first followers of Christ would not have gone to the Upper Room had not the angels reminded them of the Lord's challenge. Instead of gazing into the heavens, let us hear the Master as He says, "Lift up your eyes, and look on the fields; for they are white already to harvest." He calls for volunteers; we must respond, "Here am I; send me."

Evangelism in Action

This attitude of willingness to "*go*" is basic. It is missionary evangelism in action. It is the true reason for

"Shining Lights on Sunday Nights," for budget assessments; the *why* of home missions. Evidence is revealed in the construction of new church buildings, education units, the purchase of new equipment for our existing buildings. All our promotion is tied into this Great Commission, whether it is Oklahoma or Okinawa, Asia or Africa. *To make disciples.* What a thrill as we become workers together with Him!

Our day is soon coming to a close and we need to again be reminded that the time is *now* and the harvest is ripe. We also need to face up to the truth that our going in obedience to the command of our Lord is in proportion to our being filled with the Spirit. For hardly had the words of the Great Commission reached the ears of the hearers until our Lord said, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." The Holy Spirit is the thrusting Power of the action-packed *go* through every life in whom He dwells. What is the ratio of thrust as it relates to your life and mine? To the churches where we serve? And in what measure is the community where we labor awakened to a supernatural working?

It is that drive of the heart pulsating with compassion which adds the click of the heels as we become the ambassadors of God hunting new recruits in the next block, the next town and on the next continent. This spirit determines how sincerely we accept the challenge of these words of command. When these are accepted and fulfilled, then it is evangelism. May we not only be evangelical in doctrine, but God grant that we may be evangelistic in practice.

Our Church and Mental Health

By Claude A. Steele*

MORE THAN 100 million Americans are members of various churches. About 170 million people or about 95 per cent of the population say that they believe in God. This bit of information is an infinitesimal part of the 100,000-word report that has been compiled by the Joint Commission on Mental Illness and Health to analyze and evaluate the needs and resources of the mentally ill people of America and make recommendations for the national mental health program. We have no way of knowing how many of these 100 million people are genuine Christians. The other Protestant chaplain and I attempt to see and talk with each new Protestant patient as soon as possible after admission to the hospital. We seldom have a new arrival who professes salvation. Most of the patients are Protestant simply because they have been attending, or at one time did attend, a Protestant church.

It is commonly stated, on the basis of certain surveys, that a ratio of one in ten people is mentally ill. We must realize, however, that this refers to mental illness in all of its many forms and in all degrees of illness. Much of this mental illness is of such a nature that is not recognized and treated as such. A ratio of perhaps one in one hundred people, with symptoms that

are pronounced enough to disrupt the pattern of their lives, seek professional help. The information that should be of particular interest to the ministers of our church is that 42 per cent of those who seek help turn to a clergyman first. This clergyman is not necessarily one that they know. Unfortunately, large numbers of clergymen of all denominations are not equipped by either specialized training or experience to give the disturbed person the help that he so vitally needs. This becomes a serious situation that should offer a tremendous challenge to all of our ministers when we realize that, according to the Joint Commission report, an average of one out of three of all counseling problems is estimated to be of serious psychiatric dimensions. I must emphasize again that this ratio refers to mental illness in all of its many forms and in all degrees of illness.

Mental illness has for years been regarded as America's number one health problem. Medical science still does not know the cause of mental illness. It has been able to isolate and study factors that contribute to it. One factor that has largely been ignored by medical science is, in the eyes of our church, the largest single cause for mental illness. The mind of man is a very finely balanced thing. It is kept in balance and man is able to live a normal life as long as he obeys the laws of God that have been

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set up for his guidance. When this balance is disturbed by sin, things begin to happen. Man's thoughts determine the attitude he takes in attempting to solve the problems of daily living. When these thoughts are discolored by sin, he is out of place with God, and his perspective of the situations that confront him is warped. Man is no longer able to live a normal life until he gets rid of sin and his proper balance and perspective are restored.

Only about one-tenth of the problems that have serious psychiatric dimensions are ever referred by the clergymen to psychiatric sources. In our own church I think there is possibly a twofold reason for this non-referral. I think the first reason is that many ministers do not at first recognize the onset of many forms of mental illnesses. Secondly, I think the average minister is understandably reluctant to refer a parishoner to a non-Christian psychiatrist. He knows that the majority of non-Christian psychiatrists and psychologists do not understand the nature of sin, salvation, and Christianity as we view it. I believe that both non-Christian psychiatry and psychology have developed a faulty and shallow notion of the nature of man. From this it is but a simple step leading to

a misunderstanding of Christianity itself. If a mutual understanding can be brought about between psychiatry, psychology, and Christianity, a more concerted treatment effort will be possible and a long step will have been taken in the treatment of mental illness. In the modern treatment process the total man must be dealt with. This includes the spiritual as well as the physical. Because of the great percentage that go to the clergyman first, a good share of the mantle of responsibility is being fitted to the shoulders of the Church, and the Church is gradually being forced, either willingly or unwillingly, to involve itself.

We can no longer stand objectively aside and criticize psychiatry and psychology while we do nothing of a constructive nature to aid them. A substantial number of psychiatrists favor the use of the clergy in connection with the treatment process and believe the minister can be a very useful resource if given proper training and experience. Another door has been opened wide for service. Unless we accept the challenge and prepare ourselves, we are missing one of God's great blessings on our ministry. With His help we can do it. All of us need to thank God for this wonderful added opportunity for service.

IMPLICITY

Joseph Parker quoted Lord Jeffries as saying, "Simplicity is the last attainment of progressive literature and men are very long afraid of being natural from the dread of being taken for ordinary." He quoted Martin Luther as saying, "As a preacher he took no notice of the doctors who heard him, of whom there were about forty, but he preached to the young men and servants, of whom there were about 2,000." You will not hesitate to say that Luther was right. He was right, too, even so far as the doctors were concerned, because as learned men they did not need mere criticism or brilliance of expression. While they were sinners before God, they did continue to require to hear the gospel of Jesus Christ.—Contributed by B. V. Seals.

Here is a fresh and effective plan for—

Pre-Revival Prayer

By Everett Robertson*

THE RECENT prayer program used by the Donelson Church of the Nazarene at Nashville, Tennessee, and described in this article, was presented in a class of pastoral theology at Trevecca Nazarene College by professor Leon Chambers. It may have been used by others in various ways, but the plan as here given seems to fit the needs of an average-sized church and will bring a response from the laity if properly presented.

The Need

The very emphasis of our present program on evangelism speaks of a need. This need is to solicit the co-operation of all persons possible to win other persons to Christ. This co-operation may be toward a campaign of mass evangelism or an approach of personal evangelism or both. In reality, the feeling of those presently concerned is that the two methods are inseparable and work best when used together as a part of a total evangelistic program.

Basically, there are three things needed for effective revivalism: first the co-operation and faithful attendance of the Christian layman; second, the presence of the unsaved who are potential Christians; and third, the presence of God the Holy Spirit to awaken, convict, and lead men to Christ. This need is evident whether it be inside the sanctuary during a

revival or dealing with an individual. It should be emphasized that the last of these three needs is usually our greatest one, and when it is filled, usually the other needs will be met. With this idea in mind we stress the use of the prayer program.

The Program

The prayer program is one which works with best results on a monthly basis just preceding a revival emphasis.

After a regular service, preferably the morning worship service, all who will join in this month of prayer are asked to meet for a few moments of organization. This should be done five Sundays prior to the beginning of the revival to insure four full weeks of praying.

At this meeting Matt. 18:19 is presented as a promise and purpose for praying: "Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." After reading the promise the people are divided into groups of two as Christ sent His workers out. It is best if women pray with other women, men with other men, and young people with other young people. The children may even want to join in the program. These "praying partners" are given opportunity to choose two prospects for which to pray, or they may want to take two complete families. These names can either be taken

*Nashville, Tennessee.

from the pastor's prayer list or supplied from their personal lists.

The responsibility to be presented to the group is as follows:

A. Each pair shall keep in close contact by phone and pray for their prospects at least a half-hour per day.

B. They shall read the Bible daily and stand on the promise of Matt. 18:19.

C. They shall call on their prospects and feel a responsibility to get them into the Sunday night services and revival services. A special night for visitation may be planned.

To keep the program from bogging down into unconcern and boredom, a group prayer service should be planned for each Saturday night. It need not be lengthy or detailed. About half an hour is long enough. After a few minutes of preliminary discussion dealing with problems and needs, the people are divided into three groups—ladies, men, and youth—and a leader is appointed for each group. The leaders should be instructed ahead of time to have a short devotion and spend fifteen to twenty minutes in prayer. The method of praying which they use can be varied to suit each situation, and the whole prayer meeting need not last over thirty minutes.

If such a program is carried on for a space of four weeks, it certainly will bring desired results both for individuals and to the church.

The Results

The results of such a prayer program are twofold. First, the lives of the Christian people are enriched, and they are brought into a closer relationship with God. Second, God will begin to convict the sinners, and they will be led to Christ. Prayer is the authority of the Holy Spirit to work.

In the Donelson church, the effects were felt at the very first midweek prayer service. Christians told in their testimonies of searching their hearts and "praying through" to a personal plane of victory. The Saturday night prayer services were times of tears, testimony, and agonizing.

This program was carried on simultaneously with a six weeks' Sunday school drive, climaxing with a revival emphasis. On the third Sunday morning the Holy Spirit seemed to hover near. At the close of the message ten persons knelt to seek God. Five of them were adults who had not been saved before.

The revival was a time of glory with 23 seekers. On the last Sunday of the revival all Sunday school records were broken with an attendance of 176, and the contest was tied. Two weeks later the contest tie was broken with a great rally and an attendance of 211.

The latest seeker was an alcoholic who had tried one of the nonalcoholic clubs but had failed to break the habit. On a Monday morning following a drunken week end, he decided to kill himself but called one of the men of the church first. The man went to his house and prayed with him. He found Christ as his personal Saviour. On the following Tuesday night he and his wife went with the church member to a nearby revival and the wife was converted.

This is a positive proof that if a spirit of fervent prayer can be maintained the church can be revived, souls will be saved, and members added to the church. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14).

Don't Throw Away Old Outlines

By Wallace A. Ely*

DURING THE DAYS of my early ministry I drew upon my old sermon outlines for about my first six months' work in a pastorate. After this time I found it increasing hard to preach sermons that would hold the attention of my audiences, stir church members to action, and lead the lost to redemption from their sins. At last a fellow pastor who had been in the same pastorate for fifteen years, and who stood with a greater victory in his hands than he had enjoyed before, told me his secret to success.

I asked Brother Pat to conduct a revival meeting for me, first, because he had an outstanding record in his ability to reach the lost, and also because he always did much to strengthen the church in which he held a revival meeting.

"How have you been able to preach fresh, strong sermons in the same church for fifteen years?" I asked him early in the revival.

"I never gave that which is holy unto the dogs," he said with a twinkle of determination in his eyes.

"What do you mean?" I quickly asked.

"When I use my old sermon outlines, I restudy them exhaustively and I major upon making them more scriptural. I make my best efforts to give them compelling human ap-

peal. Every time I study the old outlines, many new thoughts come to me. I record them every one in full. In this way my sermons grow and multiply," he assured me.

"It looks like to me you would get too much material for one sermon," I told him.

"That is exactly why I have stayed in my pastorates until I have chosen to move to some other field. That is what I meant when I said my sermons multiply. My first sermons have grown into many sermons on one subject. New sermons on other subjects often come to me in my exhaustive study of old outlines. The trick is to immediately record in full thoughts upon the same subject or upon other subjects. I have fifty-four sermons upon the second coming of our Lord," he explained.

When I was alone, I pondered the secret of success of this great preacher. Then I thought of the fact that my father maintained the best fruit orchard in all of our vicinity. He did it by his never failing to plant a few new trees each year. Too, he always planted an improved variety if such could be had.

In my sermon planning I pattern after Pat and my father's orchard planting. All of the time I am on the alert for sermon starters. When I find a sermon starter, I immediately make a written notation of what I

*Bluffton, Arkansas.

can expand into a full-length sermon. This notation is more than a single sentence. I write down all that the Holy Spirit gives me as of that time. It is a serious mistake to record a single sentence and depend upon your remembering effective ways to develop the first single sentence as they occur to you while writing the single sentence.

Sermon starters should be expanded into full sermon outlines soon after the notations are made on the sermon starter. When the Holy Spirit gives you a sermon starter, consider it the most holy of all your possessions. Treat it in this manner by developing it into a sermon, or at least a sermon outline, as soon as practicable.

Doubtless you have heard or read of poets, story writers, writers of articles, and other authors of literature who got up from their beds at different hours of the night to write down thoughts that came to them after they had retired. Preachers of the everlasting gospel of salvation from sin should be no less diligent. It is wise to keep a notebook and pencil convenient at all times. Godly conversations with other children of God will prove rich in sermon starters. The fields, the meadows, people at work, people in their social contacts, and everything else he saw and heard gave our Lord and Saviour, Jesus Christ, ways to teach men about God. These will do the same thing for preachers today. Preachers must give the more earnest heed lest they let them slip, however.

Preachers should learn a lesson from professional inventors. An inventor whose cranium bubbles and boils with ideas to invent something does not receive inspiration accidentally. He continually ponders the needs of the human race or a segment of it. Then he thinks of ways and

means of his supplying these needs in the best possible way. What device would increase production most? What would be a labor saver or a time saver? These and every other question concerning what people will buy flow through the inventor's mind like the waters of an ever-living spring flow from the hillside. Just so should preachers search continually for sermon starters. The value of all inspirations will likely be reduced in direct proportion to the time that elapses between the inspiration and when it is recorded and expanded.

Sermons should be used as soon as possible. When the Holy Spirit gives a preacher an inspiration for a sermon starter, he should record it immediately. Soon he should make a full-length sermon outline of it and not lay it away for a long period of time. The preacher will tend to lose much of the urge to preach the sermon if he fails to preach it soon after he has made the full outline. When he uses it at an early date he will most likely be flooded with inspiration and zeal. This early use of the outline will fix the rich inspirations in his mind and soul so he can preach it with more liberty when he uses it again and again.

Scavenger dogs of procrastination will grow bold and invade the very sanctum sanctorum of God and devour God's richest gifts to the preacher if the preacher is not diligent to record and utilize the sermon starters given to him by the Holy Spirit. Preachers should make a rule and allow no exception to it. This rule should be like this: I will quickly and fully record every rich inspiration that comes to me as a sermon starter. I will not give to the dogs of procrastination these most holy inspirations that could lead to the preaching of the everlasting gospel of our Lord and Saviour, Jesus Christ.

The Welcoming Committee

By E. E. Wordsworth*

THE ANSWER CORNER," conducted by our fine editor of the *Herald of Holiness*, Dr. W. T. Purkiser, recently told of an unsaved young man in the air force attending services in a Nazarene church and no one spoke to him as he entered nor left—not a single soul. This is shocking and almost unpardonable. Therefore we offer some suggestions for pastors and people.

It was the usual practice of our founder, Dr. Bresee, as a pastor to be the first to the church and to meet and greet everyone at the door for fifteen minutes before the opening of the service. I also have known a very successful pastor who followed this same procedure, and once to my knowledge when he had put on a Sunday school rally he reached over fourteen hundred in attendance.

But some pastors think it is better to be at the door, or foyer, as people are leaving the sanctuary. This is quite a general practice, I believe. However, altar services often prevent carrying out this procedure, at least on the part of the pastor.

One pastor I know has the congregation to remain seated after the benediction while the organist plays softly and he is allowed to walk the aisle to the exit door. Then the organist swells the music and the congregation arises to leave. I think this is a general custom in Canada,

where I have labored as an evangelist. This avoids congestion in the aisles for the pastor.

Another suggestion we offer is that of having suitable persons, or a committee, to assist the pastor in this important matter. The pastor or church board may appoint a welcoming committee, one or more as seems best necessary. Perhaps the extrovert type is best suited for this service. A happy smile, a hearty handshake, a glad welcome, and a "God bless you," do much to build the kingdom of God.

Frequently the pastor's wife can serve very acceptably on the welcoming committee, but not all ladies of the parsonage can do the best job, and they have other duties to look after. If suitable persons from the church membership can be found (and they can), press them into service.

No uniform plan can be followed (and this is not the most important), but in every church, every service should find someone at the door to greet the people. All ages may serve and I think it is wise and best to follow this plan.

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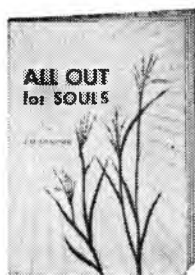
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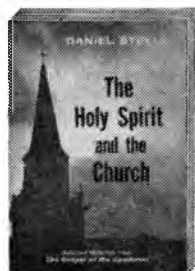
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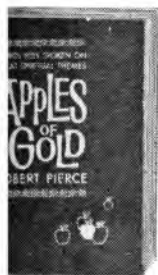
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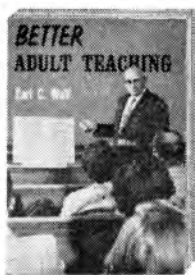
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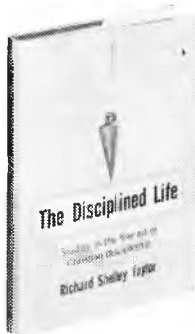
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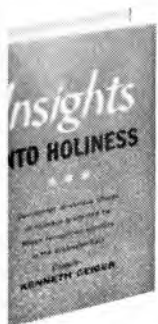
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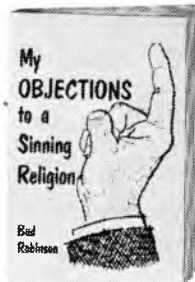
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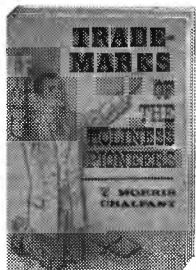
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Meditation upon:

The Art of Good Listening

By Audrey J. Williamson

WE CULTIVATE the ability to *speak* well. We strive for accuracy, fluency, a pleasing voice, and a persuasive manner. We give attention, even study, to a development of the art of effective speaking. And rightly so! It is important. It reveals character. It belongs to the full, well-rounded program of a minister's wife, even though her speaking be not for the public occasion or the formal address. Whenever she "openeth her mouth" it should be "with wisdom," and "in her tongue" should be "the law of kindness."

But there is also an art of kind *listening*. Even as she gives heed to being a good speaker, she must also give heed to being a good listener. This will require, first,

Attention! There are those who listen with abstraction as though what they are doing at the moment or what they are thinking about is more important or urgent than what is being said to them. Their responses are irrelevant or pointless or impatient. They seize upon a pause or a break in the conversation to insert some matter of their own concern, which is at best a digression.

Whether a conversation results from a requested interview or a more casual encounter, the art of kind lis-

tening requires that you give your interlocutor the courtesy of your interest. This will be physical—your eye, your posture, your attitude will reveal attention. It will be mental. You will focus your mind upon the thing being communicated to you. And it is amazing how rewarding such a practice becomes! Dr. J. B. Chapman had cultivated the art of good listening to a remarkable degree. He said once to me, "I always listen, for I always learn something—from a child, from my contemporaries, from old men." No one possessed a richer treasure of experience than he. He had acquired much of it by listening, and out of his listening grew many of the vital themes for his writing.

But good listening not only benefits you yourself. It is outgoing. It encourages or builds up or unburdens the speaker.

Attention will enable you, too, to become proficient in the art of guided communication. If a conversation is becoming tedious or profitless, or is degenerating, a skillful question, a planned remark, a positive declaration can reroute it to worthwhile and mutually interesting levels. The whole matter of conversation becomes a fascinating and challenging occupation through attention. Furthermore

kind listening will be characterized by:

Ease! Some people listen with a sort of violent intensity that is disconcerting. One feels that they expect the speaker to be caught in a falsehood, or an inaccuracy, or in something of which the listener will disapprove, and that they stand ready to refute any statement made. Assumption of an easy manner encourages the speaker to express his opinions or reveal the confidences he longs to share. Some listeners are forever interrupting the speaker, and in their eagerness finishing the sentence for him, although it usually is not what he intended to say! To make the conversation comfortable is to make it charming and delightful and profitable to both speaker and listener. Good conversation is a dialogue, not an oration.

Not only must our kind listener use attention and cultivate ease; she must be the embodiment of:

Sympathy! People of rugged convictions often feel that to show any understanding of or appreciation for

a point of view differing from their own is to somehow compromise their position. Our deep reactions against error and confusion and sin may cause us to freeze the speaker who should unburden his load of doubt or unbelief or wrongdoing. Study the conversation of Jesus with the woman at Samaria's well, with Mary and Martha at Lazarus' tomb, with Nicodemus, who came by night. Jesus did not agree with their positions, but He understood them. And by His sympathetic approach He was able to bring those to whom He listened to see the light.

These are a few of the guideposts along the lifetime path of becoming a good listener. We will often fail in reaching the ideal. Sometimes preoccupation, weariness, or a deeply wounded spirit may thwart our purpose to be perfect listeners.

But as the years pile up our experiences in this field, there should come to us a dawning sense of power and mastery in the art of kind listening.

"Be ready to hear" (Eccles. 5:1).

Forgive Me When I Whine

*Today, upon a bus I saw a lovely maid
with golden hair;*

*I envied her—she seemed so gay—and,
oh, I wished I were so fair.*

*When suddenly she rose to leave, I saw
her hobble down the aisle.*

*She had one foot, and used a crutch, but
as she passed, a smile.*

O God, forgive me when I whine!

I have two feet—the world is mine!

*And when I stopped to buy some sweets,
The lad who served me had such
charm,*

*He seemed to radiate good cheer; His
manner was so kind and warm.*

*I said, "It's nice to deal with you. Such
courtesy I seldom find."*

*He turned and said, "Oh, thank you, sir"
—and then I saw that he was blind.*

O God, forgive me when I whine!

I have two eyes—the world is mine!

*Then when walking down the street, I
saw a child with eyes of blue.*

He stood and watched the others play.

*It seemed he knew not what to do.
I stopped a moment; then I said; "Why
don't you join the others dear?"*

*He looked ahead without a word, and
then I knew he could not hear.*

O God, forgive me when I whine!

I have two ears—the world is mine!

*With feet to take me where I'd go,
With eyes to see the sunset's glow,
With ears to hear what I would know,
I'm blest indeed—the world is mine!*

O God, forgive me when I whine!

Anon.

The Happy Versus the Unhappy Pastor

By Leon Chambers*

THE PREACHER'S HAIR was white. His face and bearing were those of a gentleman of culture. The total of the man made an impact upon me. But his words! How striking! How true! How meaningful! How well I remember hearing the late Dr. Raymond Browning say, "There is no promotion beyond the will of God"! The importance of this cannot be overemphasized. A consciousness of being in the divine will is the only way to be a happy pastor.

I have met too many unhappy pastors. As I listened to these men give their reasons for wanting to move, their reasons were legion. They would give such causes as not being accepted by the "clique" on a district, the local church did not appreciate them, the job could not be done in this church, and the church program of the district had too much pressure. One cannot help but wonder if there is not a deeper problem, a more fundamental cause for the disturbance so often found.

The problem could be caused by a lack of consistent progress in the church. The pastor feels that the church should grow, that souls must be won. He feels desperate. He may try the visit of a magician, some fantastic life story, or other gimmicks that are used for attracting attendance—only to find that this will not

constitute sound church growth. This church will be up and then down. This instability in the church attendance will make for an unhappy pastor. At best this is only a substitute for something better.

The problem may be caused by a feeling of competition. There may be a place for some friendly competition, but there is also danger. The person who is always comparing himself with others is headed for psychological problems. He will begin to feel inferior, become overly introspective and self-conscious. To escape these feelings there will be a temptation to get a better magician, someone with a more fantastic life story, or estimate that some were not counted in Sunday school and add this estimation to the attendance number. The pastor feels guilty. He knows that there is a better way to build God's kingdom than by tricks and the fantastic. Under the pressure of such conditions the pastor finds himself defensive. He blames everyone—that is, everyone but himself. One finds it hard to point the finger of accusation at himself. However, subconsciously there is the persistent feeling that he is the key man. Will a new church be the answer, or moving to a new district? No! Is there an answer? Yes.

The answer is found in one's dedication and divine call. It is easy to say, "I want God's will. My all is on

*Professor, Trevecca Nazarene College.

the altar." But do I mean this? If I am called of God to preach, will I keep studying His Word? Preaching His Word? Will people hear something from God if they attend my church? Will the sermon come from the heart of a true shepherd? It could be that way they will hear a speech that could be given if there were no Bible. It could be that they will hear a preacher harangue the congregation about those who are absent. Such speeches are not motivated by a concern for the spiritual needs of the people but by the pastor's concern about his ecclesiastical, numerical, reputation. This is a sure way not to better a bad condition.

There are the happy pastors. Their names may not be flashed on a banner or cried forth in a convention. But year after year their work is consistent. They buy books that are read. They live with their Bibles. They believe that they were called of God to preach His Word. They practice this calling. The people have learned to expect a "message" when such pastors stand to preach.

The spirit of the happy pastor will be good. If he must discipline, it will be with the tenderness of one who has prayed and wept over the needs of

his people. It will not be defensive and selfish. The people will be conscious of the pastor's love. There will be a sense of worship, for the Word of God is lifted up. When the service is over, there will be the knowledge of having met with God.

Often this pastorate is long. The pastor knows his parish. He is known as a "calling" preacher. The people expect him in a time of need. By day or by night he is there. He is working for the kingdom. The people are fed on the Word of God. He is in the ministry through the will of God. He is in this pastorate by divine will. He will stay or move as God wills. Great will be his happiness here and his reward in heaven. The attendance and finances of the church will grow, for the motivation and the method are right. There is no substitute for being motivated by love, and there is no better method than good preaching and pastoral calling. "There is no promotion beyond the will of God." The cause for the happy or unhappy minister is found in his motivation and goal. The motivation of love to seek God's will makes for happiness. The motivation for position and selfish recognition causes unhappiness. The minister is happy who seeks first God's will.

Prayer for a Young Minister

By Ruth Vaughn*

TODAY, Lord, he leaves!
He is going forth into the ministry! He takes financial security, opportunities for advancement, and a

life of casual ease and flings them behind him and, without a backward look, walks staunchly and bravely to the cross of the ministry and takes it to himself, not flinching when

*Lubbock, Texas.

he sees there loneliness, misunderstanding, unbearable burdens, and heartbreaking sin. Instead, he holds it to his heart, proudly, gladly, his heart surging into a smile of victory and joyousness as he "leaves all" to follow Thy call!

It seems so short a time ago that we saw him kneel at a small altar and commit his life to Thee, knowing full well that it would involve this cost. And through these months, Lord, we have seen him grow strong—strong enough to know where he was weak and to change that weakness into strength. Through the months he has grown brave—brave enough to face himself honestly and commit his fears to Thee. Through the months he has grown unbending and invincible in his determination to serve Thee according to Thy biddings. Through the months he has attained a new humility and gentleness in dealing with all about him. His heart has grown ever wider, greater, and deeper.

Oh, yes, since that night at the altar and this day of his going forth to serve, he has grown much! He has replaced his "wishbone" with a staunch "backbone." He has learned of Thy grace and Thy strength and has placed his life's trust in them. He has become acquainted with Thee, Lord, during these months—and also with himself—which is the first step on the road to true knowledge.

This day we look upon him and know that his heart is clear, his goal is high, his trust unswerving—and our hearts thrill in gratitude and thanksgiving and we feel that we want to pray!

Lord, as he goes forth this day strong, courageous, valiant, our prayer is not that he will be led in paths of luxury and rest—but instead we pray that he will come to know the challenge and impetus of difficulties,

so that he may better be like Thee. Lord, help him to learn to stand up in the storm unafraid, unflinching, invincible! Let him learn compassion for those about him who know not his Christ or His saving power.

Let him learn to conquer himself before he seeks to conquer others; may he learn the joys of laughter, yet never forget the sting of tears. Lord, as he reaches into the future, may he never forget the past and God's grace which led him gently step by step into Thy perfect plan. Keep his sense of humor keen, so that he may distinguish the important from the non-essential; may he be filled with humility, so that he can reach for the heights of true greatness, true wisdom, and true strength.

We love him, Lord. He is ours—and yet now we give him to Thee and trust in Thee to make of him a minister of the gospel . . .

- . . . Whose mind will be filled with wisdom, that he might guide wayward lives;
- . . . Whose heart will be filled with love, that he might give new hope to the hopeless, sweet comfort to the heartbroken, a pure vision of Thee to the sinful;
- . . . Whose life will be filled with goodness, so that all looking upon Him will know of Thy grace, Thy strength, and Thy power;
- . . . Whose soul will be filled with greatness, that others can see Thee in him;
- . . . Whose altars will be filled with seeking souls, so that Thy kingdom will be advanced and enriched.

This is our prayer for him, Lord, this day as he goes forth to serve!

Amen.

Pardon and Purity*

By Sheridan Baker

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness (John 1:9).

Pardon, strictly speaking, is simply absolution from guilt; but theologically considered, embraces forgiveness, regeneration, adoption, and the witness of the Spirit. Whoever is pardoned in an evangelical sense is absolved from the guilt of sin, taken into favor with God, adopted into the divine family, and has imparted to him the Holy Spirit, manifesting himself by the Christian graces.

The heart and life of a truly pardoned sinner are brought under the control of that wisdom which is from above, which is *first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.*

Evangelical repentance abandons all sin, and evangelical pardon gives power over all sin inward and outward; so that no outward sin is committed, and no inward sin reigns in the affections. Hence it is written, *Whosoever is born of God doth not commit sin. Whosoever abideth in him sinneth not. He that commiteth sin is of the devil.*

Any voluntary indulgence of depraved affection or of sinful actions disjoins the believer's relations with God, severs communion with Christ,

and without repentance and pardon must end in the soul's eternal ruin.

Though the life and heart of pardoned sinners are brought under the control of love, peace, joy, long-suffering, gentleness, goodness, and the other graces, nevertheless it is universal experience that the heart is not yet freed from evils which array themselves against these graces. Young people converted and brought into the Church feel more or less inclination to run after worldly pleasure and carnal amusements. The old, also, until sanctified wholly, can detect more or less pride, self-will, worldliness, and other depraved principles which are ever ready to betray them into their enemies' hands. From these inward evils and perverse dispositions grace has provided and promised deliverance, with as much certainty as the forgiveness of the outward sins which they have led the sinner to commit. This is purity—the being cleansed from all unrighteousness.

Purity is that state of the heart which exists after all carnality is eliminated, and after all proneness to evil is removed, and when nothing remains to embarrass the action of the graces or oppose efforts at holy living. Though many infirmities remain after the heart's purification, and becloud more or less the action of the graces and the phenomenon of holy living, yet they do not, properly speaking, antagonize either.

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

These infirmities have caused the purified of every age to deplore their shortcomings, but have not prevented the experience, in some good degree, of what the Master felt when He said, *The prince of this world cometh, and hath nothing in me*. In this state the traitor within, which hearkened to and invited the approach of the enemy, is now cast out and grace reigns without a rival. The soul now, left to its own inclinations and choices, turns readily, by the force of its own spiritual affinities, away from all defilements to the pure and the holy. The conflict within has ceased; no longer does *the flesh lust against the Spirit, and the Spirit against the flesh*; the peace now flows as a river; and the soul amid all the sorrows, temptations, and reverses of the probationary life *rejoices evermore, prays without ceasing, and in everything gives thanks*.

This is purity or freedom from all inward defilement.

Many precious souls in the enjoyment of pardon and in the possession of the spirit of utter self-surrender are inquiring what they shall do, what great things they shall do, to entitle them to the grace of purity. These faithful souls overlook the fact that, their moral relations with God being right, they already stand where there is nothing to do but receive the cleansing and indwelling of the Comforter. The moment they discover their need of purity, and see it to be their privilege to be holy, they should look up and receive, and count themselves pure.

This surely harmonizes with the Apostle's command to justified believers, *Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord*.

But so sluggishly does the faith of the believer act at this juncture of

experience, under a sense of utter unworthiness, that it seems to be necessary to readjust the moral relations, reaccept the terms of salvation, and renew covenant engagements with God, to place faith on that vantage ground where it will dare reach forth and seize the coveted prize.

As the confession of sin with a view to pardon involves the idea of divine interference, so the same confession with a view to purity involves the same thought. Every effort to reach purity by culture or development, every effort which ignores a direct, divine work on the heart must prove a failure.

Nothing short of the purging fires of the Holy Ghost can purify the human spirit. All inspired teaching upon this subject confirms this statement. God creates the clean heart and renews the right spirit; He purges away all the dross and sin; He washes with clean water and makes white; He cleanses from all unrighteousness; and He does this the moment the conditions are met.

Hence, all the figures representing this purification indicate short and rapid work. It is a washing, a refining of silver and gold, a cleansing of the leper, a new creation, death by crucifixion, and in no way represented as a lengthy and tedious process. The great interior cleansing is wrought so speedily and on terms so simple that believers are staggered, confused, and kept from entering the experience by the very ease and simplicity of the part which they have to act in the matter. They have accepted pardon and still accept it on these easy terms, but seem unable, without a severe struggle, to accept purity, which is as freely offered.

To help the faith of the believer up to the apprehension of his great privilege, the Holy Spirit puts the grant of finished holiness upon the immutable

faithfulness and inflexible justice of Jehovah. As God has graciously promised to cleanse us from all unrighteousness, from all our filthiness, and from all our idols, to make us whiter than snow, His unchanging faithfulness must perform the work as soon as the conditions are met; and as Christ has secured for us pardon and purity by His death upon the Cross; and as they are ours by virtue of this purchase and gift, infinite justice must confer them as soon as our moral relations with Him are properly adjusted.

The conditions met, the believer is not at liberty to doubt whether the

grace is conferred or not; to doubt them is to impeach the divine veracity and bring darkness upon the soul.

The gloomiest and most miserable believers are those who have reached the point where divine mercy and grace are pledged to give victory and who still doubt and refuse to accept by faith. Such believers should assume that God is faithful and just, and that He does now confer the grace promised, make confession of their faith with their mouths, and maintain that position in the face of every foe. This is faith; and it will soon be rewarded by the clear witness of the Holy Spirit.

Are we as ministers failing in our supreme task?

An Open Letter to Pastors

By Dwayne Hildie*

STATISTICS ARE DRY, uninteresting things, and I hate them. However there are some statistics concerning the church which are such as to demand our respectful attention. I refer to the fact that, figurewise, most of our churches (unfortunately, mine is included) are failures in the job we have undertaken. When we reported at the last assembly we told about our finances and our buildings, subscriptions to the various church periodicals, and many other statistical trivia. There was one item which we ignored as though it were an unpaid

budget. Most of us would like to forget that there is a column of figures received into membership by profession of faith. No matter how successful was our campaign to get new subscriptions to church papers, how many there are in the Junior Fellowship, and even more important than the new plumbing we finally installed in the church through clever financing and personal ingenuity, that one little column of figures is the one which really tells the story whether we did the job to which we were called, or just "tinkered with the machinery."

Let's face it, brethren, you and I

*Edmonton, Alberta.

were not called to be carpenters, painters, secretaries, or to do any of the other odd-job duties at which we spend various portions of our time. The only excuse that we may offer for spending time at any of these mundane chores of the church is that in so doing we are building the Kingdom indirectly. If at the end of the year thus spent we find that we have put all this effort into indirect building, and have not seen any direct results, it would look as though we ought to re-evaluate our efforts with an eye to changing our approach to the problem of how to best build the kingdom of Heaven.

I'm not trying to say that we should promptly renounce all responsibility toward the various chores with which we are all more or less saddled, particularly just now before the recall vote is to be taken. I'm crying out against the stupidity of excusing our failures in terms of being too busy in building program, or what-have-you, to do the job to which we dedicated ourselves and to which we were called with a holy calling. The embarrassing fact is that we probably didn't have a better record of soul winning in that last pastorate before we came here to be so burdened with this responsible task of building the Kingdom by fixing the plumbing.

We pastors are all perturbed by the short attendance in our Sunday night services. We are alarmed at the few sinners who heard the evangelist preach in the last revival. Whenever we get to thinking about the cause behind this failure of getting the message to the lost world about us, we all come out about the same place: our people! Our people are just not bringing their friends to church. Our people are not under the burden for lost souls. Matter of fact, the more we think along these lines, we feel the moving spirit to use our pulpit pre-

rogative to show them how they are lacking. We'll hatch a blistering hot sermon to the effect that they'd better begin to live up to their testimony of love for lost souls of men.

However, just before you preach that sermon, spend a moment in thought. Begin by asking yourself whether your life of the past weeks would be a good example of the things you are preaching about. Bear in mind that you differ from your flock in that your life is a full-time Christian service, while theirs is more largely devoted to the grim business of making a living for growing families, and paying the bills of the church (including your salary). Remember further that by training and study, if not by personality, you should be regarded as more expert in this very field of winning men for Christ. Of the many (we hope) souls at your altar during the past year of your ministry, how many of them represented the direct fruit of your labor in soul travail and visitation?

I am a pastor just as you. I sincerely wish that I could point to a more impressive record of men and women whom I have personally, directly led to the Master. Unfortunately it has been only in recent months that it has been dawning on me that, while I was doing a good enough job of the tasks of administration and preaching to keep the good will of two-thirds of my people (this was written before recall), I am not leading them in the example of soul winning. We have known for years that, in church work, to get anything done the pastor must be the first in giving the most in the offering, first to take up the hammer in the building enterprise, first to support any of the church projects which will succeed. Rebelling against these demands won't alter the fact that they exist . . . our people will be

led, not driven. Can we honestly say that we have taken the lead in soul winning? We, too, have a circle of unsaved acquaintances to whom we are just as responsible as are our laymen to their friends.

Would you join me in a program of personal soul winning? Begin by setting a day of fasting and prayer

each week. Exploit the matter of "praying through," about which we used to hear so frequently, and which seems to be on its way to becoming a lost practice in our church. If every pastor would challenge himself and his God with this project, I am satisfied that the record would be different next assembly. How about it?

Before a minister joins the circle around any kindled blaze he should ask himself—

Who Built the Fire?

By Milo L. Arnold*

ON TWO MORNINGS Simon Peter sat beside a fire and watched the cold night give way to daybreak. At both firesides he was a guest, having kindled neither fire. At both firesides he was asked three times for his Christian testimony and at both he made commitments which would influence his entire life. The two mornings and the two fires were not far apart on the calendar but they were a long way apart in their impact upon his life. The fires had nothing in common, for they had been kindled by very different builders of fires.

The first fire was one built by cowards who sought in the anonymity of the fireside to warm their cold lives. They had the shivers because of guilt, distrust, and stealth. Peter joined them seeking personal anonymity and es-

cape. He thought that if he joined them he would not have to stand alone and be counted. There he was a coward among cowards but he eventually crawled away in tears.

At the other fire he was a guest of Jesus Christ. The fire had been kindled by the divine fingers, and bread and fish were served in time's most exciting cook-out. Here too he was asked for his testimony. Here he dared to witness in utter humility and sincerity. Here he was inspired to stand tall and to commit his life to the apostleship.

It makes a lot of difference who builds the fire and why people gather about it. Before a minister of Christ joins the circle around any kindled blaze, he will do well to ask who kindled the fire. Every minister will face times when other men kindle a fire and invite them to join them

*Moses Lake, Washington.

about it. The fire may be built by men whose integrity he respects and whose sincerity is sure but whose wisdom has much to be desired. They may launch a campaign to bring about a religious revival or a moral reform in the community. The purpose may be entirely good and the men may intend well, but there are times when the unwise leadership given to it makes it an unsafe thing for a pastor to join.

There will be times when ministers of a community, inspired by some man who likes to get attention, will go into a widely publicized project of moral or political crusading. The crusade may be for a good cause but the fire has been kindled by a man who is eager for attention. Sometimes the group who gather about the fire are excited and zealous. They immediately rush about to gather every evangelical minister in the community to join them. If a man does not get into the fray, he is singled out for criticism. He may be called a liberal, a non-co-operative pastor, a coward, or any number of other unpleasant things. Sometimes it seems that the only safe place to be is in the crowd by the fire. However he may find that his Christian testimony is not easily given there. His representation of Christ is awkward there, and in time he will wish that he had allowed the group to go on without him.

Sometimes community campaigns are so unwisely led that they become a religious covering for mob hysteria. Statements are made which cannot be proved, good men are done injustice, and the dignity of the church is badly lessened. Such fires sometimes do more harm than good, and fortunate is the man who does not join such a fireside circle.

Often a minister is asked to offer prayer at meetings of various kinds, and such an occasion usually provides

a real opportunity for representing Christ. Yet he must watch lest it be a situation where he is wanted, not for the prayer he would offer, but for the endorsement his presence would give to the occasion. Sometimes he is asked to serve on a committee or lead a project which is basically for the promotion of some selfish interest of another group or person. He must guard lest he be unwittingly used as a tool by unscrupulous people. If others are making all of the decisions and the minister is used only for decorations, it is usually safe to assume that he is being used rather than being given an opportunity.

There are many good projects in which the pastor should participate. Jesus was not afraid to associate with publicans and sinners, but He refused to allow others to use Him for the furtherance of their personal projects. A pastor cannot fulfill his full responsibility in the community unless he is willing and able to take his place in legitimate and well-ordered community projects. There are many things which must be organized by a larger group than his local church and in which he can well invest time and effort. In such things he owes it to both the community and his own church to give his best. There is nothing wrong with joining a crowd around a fire if the fire is kindled by the right person or persons and if the group gathering around it are not cowards or selfish bigots.

Peter however found his loftiest moments when he joined his Lord by the fire on the Galilean beach. Around this fire he found his heart warmed, his testimony sincere, and his fellowship with the other Christians enriched. In the cold dawn of these frustrating days every man needs to sit often beside this divinely kindled blaze.

Supplied by Nelson G. Mink

HOW FRANCES HAVERGAL WAS KEPT:

She says: "I first saw clearly the blessedness of true consecration. I saw it as a flash of electric light, and what you see you can never unsee. There must be full surrender before there can be full blessedness. God admits you by the one into the other.

"First, I was shown that the blood of Jesus Christ, His Son, cleanseth from all sin; and then it was made plain to me that He who had thus cleansed me, had power to keep me clean; so I utterly yielded myself to Him and utterly trusted Him to keep me."—*Selected*.

VANCE HAVNER recently said: "We are trying to operate on a 'business as usual' basis, when neither business nor anything else is as usual—nor will anything ever be as usual again. We are trying to meet a short-term emergency with a long-range program. We spend a lot of time these days studying how to talk when we need most to listen."—*Selected*.

PAYING THE PRICE

A short while before Dr. J. W. Chapman passed away, he was addressing a gathering of ministers, and said: "We have reached the place where one man plays a handsaw, and another gives a 'life's story,' gathering a big crowd, and we call that revival.

"No, that is not a revival: that is a farce. Tears, sweat, and blood are the price of revival, and some of us are not willing to pay the price."—*Selected*.

MODERN AGE: In Israel, flowing-robed, wandering Bedouins roam the desert, as their ancestors did two thousand years ago, with this difference: now they carry transistors and smoke cigarettes."—*Travel*.

LANGUAGE TRANSLATION: A story is making the rounds these days about some scientists who designed an English-to-Russian translating machine. The device was tested by feeding into it this sentence, "The Spirit is willing but the flesh is weak." Back came the translation: "The liquor is good but the food is lousy."—*Saturday Review*.

PHILLIPS BROOKS once said: "Do not pray for easy lives! Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for power equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God."—*Selected*.

IT IS SAID: "Susanna Wesley, in spite of the fact that she had nineteen children, found time to shut herself in her room for a full hour each day, alone with God. It is not so much a case of finding time—as it is in making time! And we can make time if we will."—OSWALD SMITH.

CONFESSION OF OUR WEAKNESS

"How little power the average Christians have. They wave the censer between the living and the dead, but the plague is not stayed. Like Gehazi, they lay the staff on the face of the dead child, but life does not return.

"Like the disciples at the foot of the mount, they speak the healing words, but the devil-possessed are not relieved. They pray, but prayers are unanswered. The life-giving power must be in us, or we shall not see dead sinners come to life through our words."—F. B. MEYER.

SIGNS OF THE TIMES—with a little flair for lightness

TEMPER: "When right, you can afford to keep your temper. When wrong, you cannot afford to lose it."

TRUTH: "No one can comprehend all truth; seekers for the truth must be humble; mutual sharing with open minds can help all; understanding must break through language barriers."

QUESTIONS: "He knew all the little answers, but he missed the large questions. He knew the little answers of how to become vice-president of the bank, how to keep life upholstered, but he missed the big questions, of "What is it all about?" and "How do you put high meaning into life?"

CHANGE IN TIMES: "Nowadays, if a fellow is as sound as a dollar, he's worth about fifty cents."

COMPLAINING: One man remarked to another about the cost of minor surgery, and said: "What this country needs is a good fifty-dollar scar."

JOY: "Little pleasures can be picked up without much effort. But lasting joys are acquired tastes."—DR. RALPH W. SOCKMAN.

A. M. HILLS ASKS: "Why is the Christian Church—instead of pushing a bold, aggressive warfare, under the leadership of her Divine Teacher, the Holy Spirit, for the conquest of the world—in the main quietly reposing in her trenches, barracks, and spiritual hospitals, maintaining a feeble defensive, unable to resist the enervating forces of worldliness and sin, and the corrupting tide of atheism itself?" Hills gives his answer thus:

"This is how I account for their want of results—the want of the direct, pungent, enlightening, convicting, restoring, transforming power of the Holy Ghost. For it is 'not by might, nor by power, but by my spirit, saith the Lord of hosts' (Zech. 4:6). Oh, that you would learn it! When you have learned that—you will be made. When you experience it—you will lay hold on God."—*Selected.*

IF MAN SHOULD REACH THE MOON

BY WALT HUNTLEY

*I'm sure you've heard or read about the
satellites in space;
How Russia and United States are in a
rocket race.
To hear them talk, it won't be long, for
space they'll conquer soon;
And then what next will man attempt,
if he should reach the moon?*

*If man should ever reach the moon,
there's one thing that is clear:
He'll ruin everything up there, just as
he's done it here,
With sin and crime, with lust and greed.
He's got enough to do
To clean the mess he's made on earth,
and we know this is true!*

*The sickness and the want and fear, the
broken hearts and shame—
And hungry millions cry each day, and
man is all to blame.
I think we'd better set our sights above
the moon and space,
And let's explore eternity, while there
is time, and grace.*

*It's not the moon we need to reach; it's
God, who put it there—
The One who went to Calvary, a rugged
cross to bear.
For sins of men with wicked hearts He
died one afternoon.
With faith in Him you'll have no fear,
if man should reach the moon.*
—Submitted by NELSON G. MINK

DURING World War I, gas attacks became prominent. But the gas was odorless, and therefore deadly. Its presence was undetectable. The men in trenches devised the expedient of taking canaries with them. When these little birds were found drooping and dying, then the soldiers knew that gas was in the air, and they hastened to their gas masks.

THE CHRISTIAN is exhorted to be bold in taking authority (Greek *exousia*) over the power (*dynamis*) of the devil. Power versus power means conflict, but authority (which means mastery) over power constitutes dominion.

THEME: THREE "R's" IN I JOHN 3:1-4

1. Present realization
2. Divine reservation
3. Future manifestation

—FRED BERTOLET

THEME: UNVEILINGS OF THE HOLY SPIRIT

TEXT: "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment" (John 16:8).

1. He unveils the glory of Christ.
2. He unveils the truth of the Bible (private Tutor).
3. He unveils God's treasure chest.
4. He unveils the power of God.
5. He unveils hidden things in your heart.
6. He unveils latent possibilities.

—FRED BERTOLET

THEME: THINGS WE CAN NEVER EXAGGERATE

1. The love of the Lord
2. Sinfulness of sin
3. The horrors of hell
4. The prospects of the pure

—FRED BERTOLET

THEME: OUR GOD AND OLD-TIME POWER

TEXT: "My salvation shall be for ever, and my righteousness shall not be abolished" (Isa. 51:6).

Four men of God were used in 1754 in this country in a mighty revival in eastern United States: Philip Otterbein, Martin Boehm, George Geeting, and Christian Newcomer.

In those days, one source of history says: "Religion was a mere form . . . Prayer meetings were declared to be an exhibition of the wildest fanaticism . . . People did as they pleased." But God broke through, and used these men in one of the great awakenings in our early history.

THEME: WE ARE AT THE CROSSROADS

TEXT: "Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old" (Isa. 51:9).

THEME: THE MARCH OF THE ARMIES OF THE SKY

TEXT: "And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then shall the Lord go out before thee, to smite the host of the Philistines" (II Sam. 5:24).

THEME: STANDING ON THE THRESHOLD OF REVIVAL

TEXT: "I will make the wilderness a pool of water, and the dry land springs of water" (Isa. 41:18).

THEME: WHY I BELIEVE IN HOLINESS AS A SECOND BLESSING

TEXT: "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14).

- I. The Bible Teaches the Possibility of It.
- II. Human Experiences Prove a Need and a Hunger for It.
- III. Church History Reveals That Many Had It and Lived It.
- IV. Multitudes Now Living Are Witnesses to It.
- V. Those Who Neglect It Seem to Lose Out.
- VI. It Is the Only State Fully Consistent with Christ's Atonement.
- VII. It Is Working for Me Right Now.

THEME: THE PASSION FOR SOULS

TEXT: *How can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?* (Esther 8:6)

Revival

SCRIPTURE: Psalms 85

TEXT: *Wilt thou not revive us again:
that thy people may rejoice in thee?*
(Ps. 85:6)

INTRODUCTION:

A. The setting generally accepted for this psalm is after the return from the Babylonian captivity.

B. Bring the prayer up to date.

I. PRAYING (vv. 1-3)

A. The Psalmist praises.

1. Return from captivity (v. 1).
2. Forgiveness of sin (v. 2).
3. Removal of the wrath of God (v. 3a).
4. Cessation of punishment (v. 3b).

B. The Christian praises.

1. Release from the bondage of sin.
2. Forgiveness of sins.
3. The removal of guilt.
4. The smile of God.

II. PETITIONING (vv. 4-7)

A. The Psalmist Petitions.

1. Admission of further need.
 - a. Return from captivity partial—not inclusive.
 - b. Tendency to discouragement.
(See Ezra 3; 4; 9; 10; Nehemiah 2—6 for background.)
2. Results of God's anger remaining (vv. 4b-5).
(G. Rawlinson in *Pulpit Commentary* says we should understand God's anger in verses 4 and 5 to mean the effects of God's anger still lingering.)
 - a. The Temple and walls still in ruin.
 - b. The former glory not apparent.
3. Changing circumstances result of changed men—revived men.

B. The Christian petitions.

1. Revival needed.

- a. Many in services unaffected—unreached—by the power of the gospel.
- b. Some in midst babes in Christ when ought to be mature Christians.
- c. Former undisciplined life in sin telling in our present.
 - (1) Attending services perfunctorily.
 - (2) Prayer burdensome.
 - (3) Spiritual life dwarfed.
 - (4) Lack of joy.

2. Revival of our spirits must come from God.

- a. Cannot turn selves.
- b. Wait on God to move.
- c. "Revive . . . that thy people may rejoice."

III. PRESSING (vv. 8-13)

A. The Psalmist sees into future (Messianic).

1. Peace with righteousness (v. 10).

- a. Peace with God.
- b. Peace from carnal struggle.
 - (1) Possible only through destruction of carnal nature (Rom. 6:6).
 - (2) How complete God's salvation!

c. Through Christ's atonement, God righteous though at peace with transformed sinner.

2. Mercy with truth (v. 10).

- a. God true in punishing sin.
- b. God merciful in accepting Christ as our Substitute.

B. The Christian believes for

future. (Our need is different. That church (Israel) needed a Messiah; our church needs a revival.)

1. Good to pause after prayer to let faith be turned into sight.
 - a. No use praying if not believing.
 - b. Believe *as* you pray and when you *have* prayed.
2. God speaks—the pressing faith answered.
 - a. Power in His speaking.
 - (1) Spoke worlds into existence.
 - (2) Spoke forgiveness to your troubled soul.
 - (3) Speaks words of reviving and blessing and victory.
 - b. Growing Christians and a growing church.
 - (1) Seed of holiness within will bring forth fruit (v. 11a).
 - (2) The Sun of Righteousness nourishes and makes it to prosper (vv. 11-12). Suggests the presence of the Shekinah glory of God.
 - (3) Salvation for others (v. 12b.).
 - (4) A new surge of holy living (v. 13).
 - (5) Holy joy (v. 6b).

CONCLUSION:

- A. We have much to praise God for.
- B. We have much to ask God for.
 1. In the light of complacency.
 2. In the light of our lack of effectiveness.
- C. We have much to believe God for:
 1. The Sun of Righteousness rising.
 2. Blessing and victory and a new joy assured.
- D. The prayer of the Psalmist is our prayer (repeat text).

—ROSS CRIBBIS

Oxford, Nova Scotia

Separation

SCRIPTURE: II Cor. 6:11; 7:1

TEXT: Gen. 12:1

INTRODUCTION:

- A. Terah, Abraham's father, called of God to leave Ur and go to Caanan. He got as far as Haran and stopped. This place represents the convenient, comfortable, and compromising.
- B. Abraham hindered by Terah and never moved farther till Terah died.
- I. WE ARE AT ONE OF THREE STAGES.
 - A. Ur—unashamedly living in sin.
 - B. Haran—saved, enjoying prestige of being saved, partakers of gospel, but go no further.
 - C. Caanan—place of costly, but unmistakable, blessing.
- II. TO BECOME SPIRITUAL ABRAHAMS, WE MUST CUT WITH:
 - A. World—things.
 - B. Devil—persons.
 - C. Flesh—self.
- III. ABRAHAM'S PROBLEMS WERE PROBLEMS MOST PEOPLE HAVE.
 - A. Problem of himself (II Cor. 6:12).
 - B. Problem of compromise—stopped when father stopped.
 - C. Problem of big step—faith in God's call (Gen. 12:1; II Cor. 6:17).
- IV. GOD WILL BREAK INTO OUR LIVES.
 - A. At His word, Abraham felt call and moved.
 - B. Men tempted to stop short. God said, "Get thee out."
 - C. Three things Abraham left which were good, legitimate:
 1. Country
 2. Kindred
 3. Father's house
- V. ABRAHAM WAS CALLED TO SEPARATION (as we are).
 - A. In order to achieve.
 - B. Free from old ties—part someday anyway.
 - C. Separation's promise—God's blessing.
 - D. Challenge to highest (II Cor. 7:1).

—DELMAR STALTER

Tarry

SCRIPTURE: John 14:26; 15:26; Acts 1:4-5; Acts 2:33

INTRODUCTION:

- A. Christ commissioned His disciples in Luke 24:46-48.
- B. In Luke 24:49 He admonishes them to equip themselves for battle against sin, self, and the devil.
- C. Holy Spirit is the grand promise of the New Testament.
- D. Point of this promise is to be prepared before entering the battle.

I. JESUS' "BEHOLD" SUGGESTS SINCERE CONSIDERATION.

- A. This is the promise of the Father, received when we:
 - 1. "Tarry"—know yourself.
 - 2. "Until"—necessity realized.
 - 3. Counsels and advises to seek it, then prays for us (John 17).

- B. This "Behold" promise is the Holy Spirit, who would be our Advocate, Defender, Counselor, Strengtheners, Mediator, and Helper.

- C. This promise is a baptism (Acts 1:4-5). This baptism destroys sin, illuminates the mind, and consoles the heart.

- D. This promise is now available; "he hath shed forth" (Acts 2:33).

II. JESUS COMMANDED THEY "TARRY" IN JERUSALEM.

- A. Place where God wanted them.
- B. Place where men realize awfulness of sin.
- C. Place where men meet themselves.

III. JESUS COMMANDED THEY TARRY "UNTIL" THEY WERE CLOTHED WITH GOD'S POWER.

- A. Until double mind gone.
- B. Until energized with Comforter, the inner fortifications set up.
- C. Until men could powerfully demonstrate God's love, so that men would believe and be saved.

DELMAR STALTER

My Utmost for His Highest

SCRIPTURE READING: Matt. 2:1-12

TEXT: Matt. 2:11

INTRODUCTION:

How refreshing it is to find people who want only to give and not to receive! Too many are interested in "What's in it for me?" They come to church for what they get out of it—comfort, rest, forgiveness, enlightenment, inspiration—but, having found these, they keep them and lose them. Like the manna, which spoiled when not used!

Here we have three men who came with great joy; they came to worship; they came to give gifts. Is not this the way we should come to church? Why?

I. WE ARE INFINITELY INDEBTED TO GOD.

Think for a moment of what He has done for us.

- A. There is the precious gift of life.

- 1. Visit a hospital and see the struggle for physical life. God has breathed into our nostrils the breath of life. "In him we live, and move, and have our being."

- 2. We rejoice that God has given us life and vitality and the will to live.

- B. There are God's care and provision for our physical needs.

- 1. The miracle of food.
- 2. The miracle of clothing.
- 3. The miracle of shelter.

- C. Beyond these creature comforts we may rejoice that God has ransomed and redeemed us when we were prisoners of sin and slaves of Satan.

- 1. God has provided that the whole human race, all deprived and deprived, warped twisted as it is by sin, can be brought back to himself in redeeming grace. Christ has died for our sins.

- 2. We poor, lost men through the merits of Christ's atonement can become partakers of the divine nature, heirs of

the promises, receive eternal life. For this we rejoice.

II. CONTEMPLATION OF GOD'S GOODNESS AROUSES THE DESIRE TO WORSHIP.

- A. Worship means to acknowledge another's superiority, his dependence, to humble himself before the other, to express thankfulness—all with a glad heart, not grudgingly.
- B. Note the posture of these wise men—falling down and worshipping, prostrating themselves before a Baby! These dignified, richly dressed, kingly men are bowing down before this little One! But what a Baby! He is King of Kings and Lord of Lords, Wonderful, Counselor, the mighty God, worthy of all worship and praise and honor. How fitting that we too should fall to our knees and worship before Him!
- C. No man can worship and be proud, self-willed, and entertaining a high opinion of himself at the same time. Only true humility and self-abnegation, a true evaluation of self, is the right spirit of worship. I am nothing; Christ is all. I am worth nothing and worthy of nothing. Christ has been marvelously good to me.
- D. Worship calls for consecration. There can be no worship without submission to the will of Another—the divine will. We must give ourselves to Him (Rom. 12:1; 6:13; 7:1-4). The marriage covenant is a picture of this consecration.

III. THEN WORSHIP CALLS FOR GIFTS.

- A. Every inspiration by the Spirit, every enlightenment, every blessing realized is a challenge to give out to God through service and love to others. We are blessed that we might be made a blessing. We are saved that we might save others.
- B. When we give to God, we measure our giving by our

faith, our love, our thankfulness.

1. Three wise men (Matt. 2:13).
2. Abraham giving Isaac (Gen. 22:2).
3. David worshipping at the threshing floor of Araunah (II Sam. 24:24).
4. The Israelites giving for the Tabernacle (Exodus 35).
5. The bringing of tithes under Hezekiah (II Chron. 30:31).

CONCLUSION:

We come with our offerings, and they are offerings of love. Like Mary, we bring a precious gift, the fragrance and perfume of which will fill the house of God and all our lives. We come rejoicing over God's goodness, to worship and give gifts.

—ROY E. WOLFORD
Grand Prairie, Texas

Obedient!

SCRIPTURE: Acts 26:13-19

TEXT: Acts 26:19

- I. THE APPEARANCE OF JESUS TO PAUL WAS TO MAKE PAUL:
 - A. A minister (Greek—"under-rower," or under guidance of another) (v. 16)
 - B. A witness (at hazard of life)
 1. Of the seen
 2. Of the revealed
- II. PAUL DIRECTED BY LORD:
 - A. To open the eyes of people (v. 18)
 - B. To turn them from darkness to light
 - C. To turn them from wretchedness of sin to power of God (v. 18)
- III. PAUL'S MESSAGE TO TURN MEN TO:
 - A. Real forgiveness of sins (saved)
 - B. Real inheritance (sanctified)
 - C. Real vision (rid men of sin)

CONCLUSION:

Repentance and forgiveness are the need of our world. We must obey if God is to do His work.

—DELMAR STALTER
New Haven, Indiana

Good and Faithful Servants

SCRIPTURE: Matt. 25:14-30

TEXT: Matt. 25:21

INTRODUCTION:

Two many people, when there is a piano to be moved, reach for the stool. God never saved any man simply to get that man to heaven. The crises of conversion and entire sanctification are not stopping places but steppingstones. Every Christian has a lifelong responsibility in the work of the Kingdom. He has not only a heritage to be enjoyed, but a stewardship to be exercised. The blessings that God bestows on us are not primarily for our own enjoyment, but for the enriching of our ministry to others.

Note these things in the parable:

I. THE RELATIONSHIP—MASTER TO SERVANT

A. Christ is the Master.

1. He is wise, seeing the unworthy in us and knowing what is best for us.
2. He is tender, sympathetic, helpful.
3. His will is paramount; we ought to seek to know and do His will.

B. The Christian is the bond servant of the Master. Old Testament illustration. Paul's usage.

1. Serves gladly and willingly.
2. Completely in the Master's hands; God will take care; my task to serve well.

C. The servants act as stewards (v. 14).

1. All we have comes from God (Jas. 1:17).
2. Our blessings not merely for our own enjoyment, but to use to bring others to Christ.
3. The very essence of Christ-likeness is unselfishness—to live for others.

II. THE TASK—TO USE WHAT GOD HAS GIVEN US (v. 16)

A. Each man has some natural ability.

1. Those who have more have greater responsibility.

2. A call to service indicates that others recognize talents in us.
3. God gives each man tasks commensurate with his natural abilities.

B. What does God want us Christians to do?

1. The ministry of living a godly life is basic. No substitute for goodness.
2. The ministry of prayer.
3. The ministry of personal witnessing.
4. The ministry of money.

III. THE MANNER OF WORK FOR GOD'S SERVANTS

A. Perseveringly (v. 19).

1. In the face of seeming lack of success we are to continue to sow the seed.
2. In the face of opposition and discouraging circumstances.
3. In the face of great demands upon our resources.

B. Successfully—they gained other talents.

1. God has a different measuring stick for success—faithfulness, the key word.
2. Some measure of success will come to all who are faithful.

C. Faithfully.

1. Consistently at the job.
2. Did everything required.
3. Faithful to the end.

IV. THE RECKONING (v. 19)

A. We must all stand and be judged for the deeds done in the body.

1. Are you really giving your life to something that counts eternally?
2. Could you rightly feel that you are faithful?

B. God will not commend us as good and faithful if we have not been so.

1. These two things, by the grace and provision of God, are in the reach of us all.
2. What we can attain we must attain.

- C. The one-talent is a picture of a carnal, lazy Christian.
 1. The Lord calls him wicked and slothful, yet a servant.
 2. Why was he condemned? for outbroken sin? No, for slothfulness.
 3. Cast into outer darkness for poor stewardship; a servant at one time, going to same place as criminals and drunkards.

CONCLUSION:

Gladly, lovingly, patiently, perseveringly let us serve God with what talents and possessions we have. I saw two faithful servants of God at the district assembly who have labored many years for God. They will soon be hearing the Master's "Well done!"

—ROY E. WOLFORD

- VI. GOD PUTS MIRACLES IN OUR PATHS, JUST AS HE DID WITH MOSES.
- VII. WHAT IF WE ARE TOO BUSY TO TURN ASIDE TO SEE?
 - A. We shall miss opportunities to serve (Ezek. 22:30).
 - B. We shall miss close fellowship with God (Jas. 4:8).
 - C. We shall come to eternity with our storehouse empty (Matt. 6:21-22).

- VIII. GOD HAS MADE ABUNDANT PROVISION FOR OUR WELFARE FOR TIME AND ETERNITY. HE DOES NOT FORCE US TO TAKE ADVANTAGE OF WHAT HE HAS PROVIDED. IF WE WOULD HAVE MIRACLES, WE MUST TURN ASIDE TO TAKE THEM.

—LAURA FORINASH
Lockhart, Texas

Lessons from the Burning Bush

SCRIPTURE: Exod. 3:1-10

TEXT: Exod: 3:4

- I. MOSES HAD STARTED AN ORDINARY DAY, MIRACLE NOT EXPECTED.
- II. HE SAW FIRE, A TERRIFYING SIGHT IN AN UNINHABITED WILDERNESS.
- III. WHAT IF MOSES HAD BEEN SO BUSY WITH LEGITIMATE RESPONSIBILITY FOR THE FLOCK THAT HE HAD NOT NOTICED THE MIRACULOUS NATURE OF THE FIRE; HAD NOT TURNED ASIDE TO SEE?
 - A. He would have missed his chance to carry out a task so great that accounts of its fulfillment occupy about one-seventh of the Bible.
 - B. He would have missed close fellowship with God.
 - C. He would have missed his chance to lay up treasures in heaven.
- IV. IT WAS ONLY AFTER HE TURNED ASIDE THAT GOD CALLED TO HIM.
- V. THE MOST OF US LIVE VERY ORDINARY LIVES, MIRACLES NOT EXPECTED.

Shadows of the Lord

SCRIPTURE: Song of Sol. 4:6

INTRODUCTION:

To children, shadows can be very fearful things. To some, they become grotesque monsters about to reach out with long, eerie fingers to snatch them away. On one hand, they are harmless. But on the other hand, they represent something real. There are several shadows mentioned in the Word.

- I. THE SHADOW OF SALVATION (Isa. 32:2)
 - A. Rock in desert, a symbol of protection, safety from burning heat. Its shadow giving relief from sun's rays. Israel a buffer state between two world powers. God would be their Help and Saviour if they would trust in Him.
 - B. Christ is our Rock. The shadow denotes fact that redemption is not complete until glory.
- II. THE SHADOW OF SECURITY (Ps. 91:1)
 - A. Psalm emphasizes the protection and security of those who trust in God. Note such phrases: "He is my refuge," "He shall cover thee," "He shall deliver thee."

- B. The Almighty—denotes the Strong One, the Breasted One, the Strength-Giver. He is abundantly able to keep us.
- C. Security is based upon our dwelling "in the secret place." God will keep us if we are willing to be kept.

III. THE SHADOW OF SATISFACTION (Song of Sol. 2:3)

- A. No Eastern servant allowed to sit down here unless invited by master, thereby granting him his friendship, etc.
- B. We are invited by Christ to sit down under His shadow to receive the good things of communion and fellowship (John 15:15).
- C. "Under his shadow"—skilled gardeners tell us that the most mellow fruit matures in shade of leaves. We as Christians grow only as we sit under His shade.

CONCLUSION:

Soon the shadows give way to the substance. Although these are very real to us here and now, how much more so when we meet face to face, and enter fully into the "joy of our Lord."

—BERT COLLINS

Copetown, Ontario

The Healing of the Paralytic

SCRIPTURE: Luke 5:17-26

INTRODUCTION:

"Jesus went about doing good" (Acts 10:38) sums up His marvelous work among mankind during His earthly life. This miracle is a vivid picture of His "doing good."

I. POWER (1. 17)

- A. Wherever Christ went, crowds flocked around because He was One who could help. Notice Mark 2:2.
- B. Hurried jaunt through Gospels reveals His great and mighty power. Notice:
 1. Power to still storm (Luke 8:25).

2. Power to preach (Luke 4:32).

- C. We must have His power as we preach if we hope to be successful.

1. Paul displayed this power (I Cor. 2:4).
2. If we possessed more power, would we not have larger crowds, even as Christ had?

II. PURPOSE (v. 18).

- A. When people want something badly enough they will take the necessary pains to acquire it.

1. To be a doctor one must study hard, make sacrifices, etc.

- B. Coming to God we must exercise the same determination as these in the lesson.

1. These in lesson felt that if they could get their friend to Christ his need would be met. Notice the many times others were brought to Christ and cast at His feet to be healed.

2. Let us exercise more purpose in working for Him.

III. PARADOX (v. 26)

- A. G. Campbell Morgan's *Studies in Luke* says that Greek for strange things is *paradoxia*, from which we get *paradox*.

- B. When the former two came together, this third is the result.

1. In the lesson, this man was healed.
2. At Pentecost: the purpose (with one accord), the power (the Holy Spirit), the paradox (3,000 saved).

CONCLUSION:

Let us by His grace bring these two together more and God will provide the paradoxes in transformed lives.

—BERT COLLINS

Copetown, Ontario

Temptations resisted always bring new strength.—Anon.

WOMEN WHO MADE BIBLE HISTORY

Harold J. Ockenga (Zondervan, 1962, 240 pages, cloth, \$3.50)

There is not exactly a dearth in recent years of books on women of the Bible. There is the familiar book *All the Women of the Bible*, which gives but a brief biographical sketch of each one.

Several other authors have used the intriguing idea of making a selection of women of the Bible. This becomes a helpful, practical, and pertinent character study far a day such as ours.

The well-known pastor from Boston gives us in this volume one of the best studies of Biblical women that I have seen. He chooses twenty women. His selection is one of the strong points of the book. They are not chosen at random. Each woman has a particular characteristic from which he makes a very splendid chapter.

In the development of each chapter there is a strong evangelical tone, as would be expected from this author. The treatment is well outlined and lends itself quite readily to sermonic development. The book shows that the author has done extensive reading to gain a broad background for each of these studies. He shows a sympathy without being syrupy. There is a forthright denunciation of the evils that some of these women depicted. Indeed here is a worthy book of resource help for any minister who would like to preach from time to time on some female character of the Bible.

THE SAINTS EVERLASTING REST

Richard Baxter (Revell, 1962, 188 pages, cloth, \$3.50)

This book has through long years been associated with the name of Richard Baxter. It has, of course, been out of print for a long time. The last printing of it was more than thirty years ago. This edition is abridged. Parts two and three of the original have been eliminated almost entirely. It was the feeling of the abridger that, in retaining the material that now appears in this edition, he has retained the heart and soul of the original book. Now it is available at a reasonable price for those who like to read the penetrating thinking, the almost frightening honesty of men who lived and ministered three hundred years ago.

For those who have not at any earlier time seen a copy of *The Saints Everlasting Rest*, it should be recalled that this book was written when Richard Baxter was only thirty-five years of age. It springs out of his years of intense suffering and points the Christian pilgrim beyond this troubled world to "the saints everlasting rest."

LETTERS OF FAITH, COUNSEL, AND COURAGE

Ralph G. Turnbull (Baker, 1961, 80 pages, paper, \$1.00)

This is one of a series known as the "Bible Companion Series," edited by Ralph G. Turnbull, the well-known pastor of First Presbyterian Church, Seattle, Washington. In this little book are found thirteen full, extended sermon outlines. All of these outlines are taken from the Pastoral Epistles and the Book of Hebrews. This will be found especially helpful to the man who likes something more than a brief outline, but does not especially want to read an entire sermon.

THE LORD'S PRAYER

Walter Luthi (John Knox Press, 1961, 104 pages, cloth, \$2.50)

The author begins with the premise that this is a "heavenless generation," and so stands tragically in the need of rediscovering the Lord's Prayer and finding a fresh acquaintance with our Heavenly Father. The author also assumes that the world is desperately in need of a fresh reverence for the name and holiness of God. In this study of the seven petitions of the Lord's Prayer, these basic premises become the framework of his writing.

Anything that exalts the grace of God is indeed worthwhile reading for any holiness person. For that reason, this is an excellent book for any Wesleyan minister. Its uncompromising revelation of the foolishness and carnal evil of the human heart, and its unequivocal belief in the redemption of Christ make it a stimulating volume. It will produce many sermon seeds. While this is by no means the first book ever written on the Lord's Prayer, yet it will be discovered to be a fresh and stimulating study. It will be a source of many new ideas—not only on prayer, but on the holiness of God.—LAWRENCE B. HICKS

THE NEW TESTAMENT OCTAPLA

Luther A. Weigle (Thomas Nelson & Sons, 1,490 pages, cloth, \$20.00)

This is most certainly a specialized item. Here is the entire New Testament in eight versions, arranged on facing pages. The eight versions are: the *Tyndale* of 1525, the *Great Bible* (1539), the *Geneva Bible* (1560), the *Bishops' Bible* (1568), the *Rheims* of 1582, the *King James* (1611), the *American Standard Version* (1901), and the *Revised Standard Version* (1946).

There are some significant factors about this major volume. First, it lets you see the development of translation from the *Tyndale* version, which is here reprinted for the first time in book form. Secondly, the *Great Bible* was actually the first authorized edition, being authorized by Thomas Cromwell. The *Geneva Bible*, while never actually authorized, did become the household Bible of the English-speaking peoples in its time. The *Bishops' Bible* was the one that was actually the basis for the revision done in developing the King James Version.

Luther A. Weigle, dean of Yale University Divinity School, has had wide experience in Bible translation. The distinct value of this volume is for ministers who have a substantial allowance for library additions and do not possess personally these eight distinctively valuable translations.

THE MAKING OF A MAN OF GOD

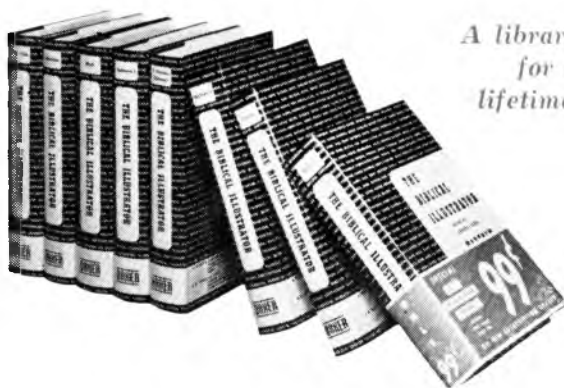
Alan Redpath (Revel, 1962)

The author of previous books of exposition on Joshua uses here studies in the life of David. It is granted that there is to be found here a wealth of sermonic material, but typical of Alan Redpath there is a persistent eternal security thread that is woven throughout it. It is unfortunate that a book with so much sermonic value must be spoiled with a leaven of Calvinism so deeply intermixed.

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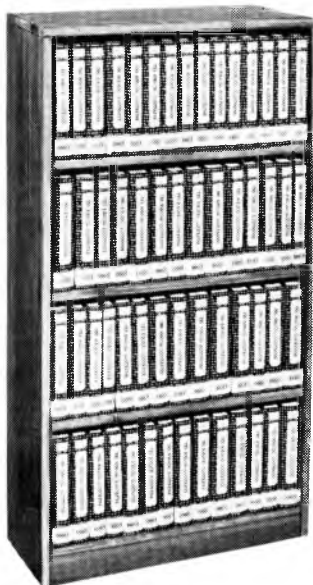
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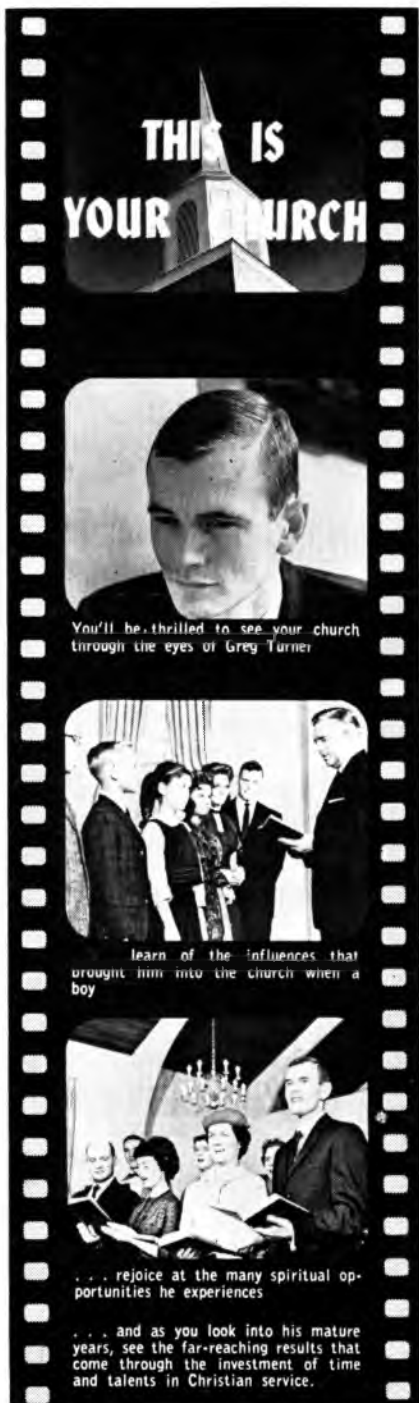
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