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THE NAZARENE PREACHER

JULY 1969

THE BASIC DENOMINATIONAL EXECUTIVE
Hugh C. Benner

NEEDLESS MINISTERIAL SUICIDE
The Editor

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QUESTIONS FOR THE SANCTIFIED
Milton Harrington

—proclaiming Christian Holiness

THE
NAZARENE PREACHER

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Church of the Nazarene

JULY, 1969

Volume 44 **Number 6**

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The Basic Denominational Executive

By Hugh C. Benner*

GENERAL SUPERINTENDENT? District superintendent? Executive secretary? Institutional executive? General officer? Is the true basic denominational executive in these categories?

By the very nature of these assignments those who hold these positions live much in the limelight, and I would not minimize their importance. They figure prominently in public services and for the most part are relatively well-known throughout their area or the church generally. Because of this it is probably normal for people to feel that the destiny of the church and the greater opportunities for service are inherent in these assignments.

In his recent book, *From Sacred to Profane America,* Dr. William A. Clebsch, of Stanford University, makes some sound historical observations regarding the place of the congregation and the pastor in the success of any denomination. In the first place, he reminds us that in America only has the congregation been dominant as the unit of religious life. He further declares that, while it is true as a general assumption that the members make the church what it is, it is specificially true that it is the members *in congregations* who determine the final quality of the church.

The end result of this is that, even though there may be movements toward centralization in organization and authority, no denomination is actually governed by its general executives. Since the congregation is the basic unit of church life and achievement, the true denominational executive is *the pastor.*

For years I have been reminding our pastors and people that in a very real sense there is no "general church," no "district church." The church is found in the local church. In the last analysis, if anything is done for Christ through the Church of the Nazarene, it will be done by the local churches. The denomination and its service rendered will be *the resultant* of what all our local churches are doing—*or not doing.*

So I write in exaltation of the pastoral ministry. What an assignment! What an honor! What a responsibility! Let no preacher seek any higher privilege or preferment—*there is none.* No modern denomination has given the pastor greater freedom in the administration of the local church than the Church of the Nazarene. So, pastor, it is yours to match the breadth of opportunity by the quality and effectiveness of your administration. You are the basic denominational executive.

Study, pray, preach, think, plan, call, evangelize, build, and yours can be a strong, balanced, spiritual, growing church that will strengthen the Church of the Nazarene and bring honor to the name of Jesus Christ.

*General superintendent emeritus.

Needless Ministerial Suicide

NOTHING IS INCONSEQUENTIAL which helps or hinders a man in the ministry. Viewed by itself, the fox that nibbles on the tender vines may properly be called "little," but viewed in the light of the damage done, it is big. Some men fall short of complete success because they are blind to seemingly insignificant faults.

District superintendents have seen it dozens of times: men with a great start didn't quite make it into orbit, not because of major weaknesses, but small faults, which could almost be called trifles. And observers are always saddened by the flounderings of some good brother when they know that he could have made it if he had changed just a little here and there. Maybe it was his careless dress, or indiscreet tongue, or undisciplined eating, or financial carelessness, or chronic fretting and worry, or supersensitivity to criticism, or explosiveness under pressure, or impulsive commitments, or rigidity in administration, or coldness in personality, or possibly a little folly, which like dead flies cause the ointment of the apothecary to stink (Eccles. 10:1).

Naturally the question comes to mind, Why didn't someone talk to him? Maybe no one did. Perhaps a kind friend might have helped. In some happy cases a good, frank talk has salvaged a man's ministry. It has been embarrassing, to both parties, but redemptive. The problem is, the recipient must have a degree of humility and teachableness which, unfortunately, is too often not possessed.

Intelligence plays its part too. Some want to improve, but they can't see the fault even when told about it. One gentle mother in Israel said to her very young pastor who had been berating his flock unmercifully, "Can't you give us an orange once in a while?" He stared at her without understanding. But he began to think of it, until gradually her meaning penetrated his cranial armor. It was a turning point, for not only did he try to change the tone of his preaching—when once he got the idea—but deliberately set about learning how to *feed* his people. But he almost missed it by his dullness.

The sad fact is that too often men who are insensitive to their faults themselves are impervious to the hints of their friends. They may even not catch on—or at least not put forth the effort to change—when knocked down and almost out by the club of the ballot. When this is the case, the grieving wife, district superintendent, and friends, all of whom may have tried to tell him, have to stand by helplessly and watch a good man strangle himself by a combination of small threads which he will not cut.

How can a young man guard himself against such a tragic end? Let him do three things: First, pray for common sense, which

includes the gift of self-criticism. Second, pray for enough humility to listen to his wife, his superintendent, and his friends, without retreating behind rationalization and other defense mechanisms. Let him take off his ego-protective armor and throw it in the trash, once and for all. It's too costly to maintain and too heavy to carry around; just wearing it consumes too high a percentage of his energies.

Third, he should study his holy calling constantly, by observing his brethren (charitably, of course), by listening at district assemblies and preachers' meetings, and by being a constant and avid reader of books on the ministry. His studying should not be as a haughty observer, but as a humble learner. What he hears and reads he should apply to himself. In this way he will acquire an awareness of the pitfalls of his vocation and of his own weaknesses which will safeguard him from needless failure. Since every man called of God may succeed, why not do so?

The Power of Home Atmosphere

A PARAGRAPH in a sermon by Chris Chappell is so loaded with relevance that it should be quoted entire:

"What power there is in an atmosphere. I do not think we have ever appreciated its real might. You can live in a wrong atmosphere till your taste for the things of the Spirit is in large measure lost. You can live in a wrong atmosphere till your moral sense is blunted, till you lose your capacity to be shocked. You can dwell there till the most hideous and disgusting vice seems altogether normal and natural and a thing to be desired."*

This is precisely the devastating power of unbridled TV. For undeniably, when on, and its volume turned up a bit, it determines the atmosphere of a home. It is complete master. The flashing, fascinating figures on the screen, the voices filling the house, the noises booming forth, raucous laughter, screaming singing, blaring instruments, simulated applause, sound effects of commercials, every conceivable device of mental assault, calculated to shatter defenses—all of this struts and swaggers as absolute ruler. Just try to alter the atmosphere by beginning to sing, or praising God, or having a prayer meeting, or reading a devotional book, or even carrying on a sane conversation, if you don't believe the loud, brazen box is king. You either have to turn it off, or give up trying to compete with it. And many homes, including parsonages, would rather give up anything else than turn it off. Evidently they have a horror of missing something—perhaps the next beer or cigarette commercial.

In gradually becoming accustomed to this voice of the world, we are fulfilling Chappell's prediction. What he said would happen

(*Continued on page 13*)

**Familiar Failures*, p. 129 (Baker Book House, reprinted 1968); used by permission.

If there is little depth in seeking
there may be little depth in experience

The Slower Pace in the Second Work

By J. Kenneth Grider*

When a sinner is convicted during a service and comes forward to be saved, he is usually converted within a brief time. However, when a believer comes forward to be sanctified wholly, more time-elapse often occurs before he receives the baptism with the Holy Spirit. Indeed, often the believer seeks entire sanctification over a period of days or weeks, or even months.

Why this is so is somewhat shrouded in mystery. For while it is true that there were 10 days of tarrying in the Upper Room before the 120 early believers were sanctified wholly, others in those times received their Pentecost without tarrying so extended a time (Acts 8; 10; 19).

It is possible that the greater time-elapse, often occurring in the case of entire sanctification, is due to the nature of consecration, which is a prerequisite to sanctifying faith. Repentance, which is a prerequisite to justifying faith, is often more quickly accomplished than is consecration. Perhaps the negative reversion to sin and the purpose to serve God are more readily entered into than is entire consecration. In the latter, there is positive, area-by-area yielding of oneself to God, and this seems to take more time. Perhaps a person sees quite readily what he must quit doing in order to be saved, while it is less easily discernible what he must do in order to be entirely consecrated to God.

Furthermore, the sinner who comes forward to be saved might well have been thinking for some time of making this kind of change. It might well engage his thoughts off and on for years. Then, when he finally comes forward, it is the culmination of a step which he might have considered for a long time. Later, he hears a sermon on entire sanctification, and might begin to seek the experience right after being convinced of its validity. As a Christian he is walking in the light, and he begins to walk in this particular light. The sinner can have willfully refused light on being saved, over a long period of time, but could all the while hear further sermons and thereby gain much intellectual understanding of the first work of grace; but the believer would lose his justification if he were willfully to refuse known light on entire sanctification. It is likely, therefore, that he would come forward to seek holiness with less time for considering the

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matter than often obtains when a sinner comes forward to be saved. This too, then, might figure in what we often observe—a slower pace in becoming sanctified wholly than in becoming converted.

If, then, we find that to help a believer into the experience of entire sanctification is often a more drawn-out ministry than is that of helping a sinner to be saved, it might be that we should expect this as characteristic of receiving the second work of grace. The roast in the oven will not burn; or if it is the capstone time of a night service, the late snack and the "beddy-byes" will just have to be delayed.

"By all means save some," said Paul. Some church schools are doubtful if "all" have yet been tried.

Changing Methods in Christian Education

By Don Irwin*

WHAT'S HAPPENING in adult Christian education? Not much . . . just a revolution!

A new era is here. It is difficult to say when it first appeared, but it is here. Unlike a bomb, it did not suddenly explode upon us. Rather, it slipped quietly into a few churches while the rest of us continued on in our usual way—too busy to notice it.

In public education the use of such aids as television, teaching machines, computers, etc., continues to increase. This greater reliance upon machines and technology tends to impersonalize education.

Christian education does not always adopt the techniques, tools, and philosophies of public education. Our goals are different. Public education is dealing with general knowledge in the hope of forming a productive and intelligent individual. We, in Christian education, are bringing our people into contact with the Word of God, trying to develop a Christlike character.

The program of Christian education has two parts—worship and learning. We are more responsive to spiritual truths in an atmosphere of worship and meditation. Therefore we should give serious thought to adequate space, lighting, worship centers, noise barriers, and privacy.

The transition in Christian education which we are experiencing is moving from a known, stable, and uniform to an unproven, experimental stage. It is a change from a plan which provided identical educational experiences for all people to a plan which allows and encourages a variety of experiences. The presentation of new methods and ideas is not to say the past has been wrong or inadequate for its time. It is rather to remind us that old patterns and social structures everywhere are

*Pastor, College Church, Olivet Nazarene College, Kankakee, Ill. Reprinted with permission from Nazarene *Directors' Digest*, winter, 1968.

giving way to new technological advances.

Christian education has two choices: It can continue in the same way it has traveled for the past decades or it may begin to create new ways of providing learning experiences relevant to the needs and interest of the people.

May I underscore the word *interest.* We must find ways to interest the outsider in Sunday school. Outside interests are growing. Today's society has increased leisure time, longer weekends, with boats, seaside and mountain cabins, and comfortable, air-conditioned homes to clamor for its attention. With this comes an increasing dissatisfaction with the present Sunday school classes and teaching methods—evidenced by a 30 to 50 percent absenteeism every Sunday.

Here are some ideas which are being used, or at least being discussed, by some church groups:

Within approximately five years, the way technology is advancing, most churches will be able to own a video tape recorder. This machine which records and plays back both picture and sound from a ribbon of magnetic tape will be as commonplace as the sound tape recorder is today.

For some time now, public education has realized and utilized the values of teaching by television. It is used not only where teacher shortgages exist, but also school-wide where a master teacher and the classroom teacher work in a team-teaching arrangement.

Basically, the master teacher, chosen for his ability to teach effectively and for mastery of a subject matter, presents via closed-circuit television the core of the lesson material. He makes the presentation in a classroom or television studio equipped with all modern devices and materials necessary for effective teaching. The lesson is carried throughout the school via closed-circuit television. Following this core presentation the individual classroom teacher takes over as the other member of the team with further information, application, and discussion. These core-curriculum presentations for whole courses are prepared and taped well in advance. The advantages of such an approach have been demonstrated numerous times.

Since such an approach has proven so effective in public education, it would seem sensible that the Church give some serious thought to adopting such an approach.

A master teacher, or several master teachers of proven ability, would prepare and teach the core material of a quarter's church school lessons using all the material and techniques of modern teaching. These lessons would be video-taped well in advance, perhaps a year or more. The tapes would be duplicated in great quantity and distributed by the denomination to its churches on a purchase or rental basis.

On the designated Sunday, the local church would play back the video-taped lesson to television monitors throughout the church school. (Small churches could gather in an assembly hall to watch on fewer monitors.) In the present television-literate age, less attention would need to be given to a graded series of lessons. Following this presentation of core curriculum material, the individual classroom teacher would take over.

One of the great advantages of such an approach is that every church, no matter the size, would be able to provide for every person the very best teachers available coupled with the supportive, individual attention which the local teacher could provide.

Teacher-training would also be a built-in advantage, since each local classroom teacher would have opportunity to study and observe a first-rate, experienced teacher in action.

LIBRARY: The library is coming into its own in growing churches. The church library should be a treasure-house containing jewels of wisdom, adventure, inspiration, and devotion. An adequate library has several uses. It provides resource material for teachers and leaders. It provides informative material to young and old on pressing problems of life, home, marriage, and school.

An adequate library becomes a profitable browsing place while waiting for others engaged in committee meetings, etc. Our schoolchildren today have more exposure to libraries, and some now find time for increased reading. The Church should take advantage of this trend and furnish Christian answers to youth and teen-age problems through library books.

The church library can be used for reading during the Sunday school hour by men and women who bring their children to Sunday school but who themselves will not attend a Sunday school class.

Some may wish to read from a recommended list, while others may prefer to browse through the books and find a title of their own choosing.

An expansion of the library can include tape recorders with earphones for listening to recorded sermons, lectures, or other prepared materials.

FILM ROOM: Visual aids, such as filmstrip projectors and sound film projectors are becoming more common in all of our congregations. Churches, large or small, spend money for what they think is important. If churches do not have audio and visual material it is not because they are small or poor. It is because they do not think it is important.

The little boy could not understand how Peter could sleep on a house roof and not fall off. Squelching an agnostic in the bud, the teacher replied, "My child, with God all things are possible." How different her reply might have been if she had known (or remembered) that the roof on which Peter took his nap was a flat one!

All classrooms or department auditoriums will need to be darkened for Sunday school use of these visual aids. Built-in screens are very convenient and useful in larger rooms.

A young man, home from his "hitch" in the army, complained, "Never a film in my church to show me how to love, but in the army we had them every day to teach how to hate and kill."

An every-Sunday film in a special film room would have a great drawing power among the unchurched of any community, *with proper publicity and promotion.* It would be difficult to estimate how many new people would visit our church to see "For Pete's Sake," or "The Restless Ones," or a Moody science film. There is the possibility that many of our regular members would choose a good Christian film over the regular classroom lesson presentation. The reaction to this could be a better grade of teaching and interest in the class.

With more and more good quality and Christ-centered films available, this could introduce hundreds of new people to our Sunday school and church. The above-mentioned films often result in people seeking Christ as their Savior.

ELECTIVES: Classes offering subjects and lecturers on material other than the Uniform Bible series are already in use. The course is selected according to the needs and interest of the individual. Classes focus upon a common subject interest, rather than upon a common age-group. There are many possibilities for electives. They can be used for the summer months, or they can be used on a year-round basis.

The Bible class is now the most widely used elective in churches. The Bible class teacher covers, verse by verse, each book of the Bible, but not necessarily in their given order. Most Bible classes are not limited numerically to the usual 10 to 20, but are allowed to grow to 50 and more. A recognized Bible scholar can teach 75 people as easily as 25.

CONVENTIONAL CLASSES IN UNIFORM LESSONS: For the greatest number of churches, the conventional classroom with a teacher and 10 to 15 adults will continue to be used. I visited an award-winning Southern Baptist church and interviewed the educational director for two hours. They have grown, in six years, from an enrollment of 700 to 1,700. They have no other plan, program, or technique than classroom teachers and visitation. I was greatly impressed by the well-designed, decorated, air-conditioned buildings. The

use of folding partitions and room dividers gave maximum use of their space. The social hall served several functions, including Sunday school classes. A bookstore, a library, visual aids, and modern printing equipment all served to promote the Sunday school program. The secret of their success was "dynamic leadership and organization."

I went back to my hotel room with a lot to ponder. There is no method, no program or technique that in itself will guarantee success. Our motive must be sincere and holy. Our vision must always center on the Lamb of God and include the people for whom He died. Our plan—whatever it may be—must be well-organized. Our leadership must be dynamic. Our minds must be open to new ways to promote and teach the old, old story. We must, by all *means, by* all means, go forward!

If our ministry were judged by this criterion, how would we fare?

A Forgotten Goal

By Charles A. Gibson*

It might do all of us good to review an appraisal made by a religious editor of the *San Francisco Chronicle* some two years ago.

He was taking a look at the work of the church in its protracted-meetings program or, as we prefer to call them, revivals. This man noted that much is made over the number that unite with the church as a result of these special meetings. He made two observations that are worthy of comment and in a measure apply to all.

First, he called for an awakening that would really fire up the church. He said, "Lukewarm Christians never produce either warriors or saints." A worthy observation! Second, he took exception to the evaluation of the meetings as per members received and concluded that this was neither a fair nor a spiritual appraisal. He argued that a better basis of evaluation would be how many new converts were called to Christian work, and were ready to make whatever sacrifice was needed to get into this field.

In every church there should be from one to a dozen local preachers as a result of the earnest prayers of pastors and leaders who feel that this is more important than a new sign on the church or a new cushion on the pew.

Our Lord has already given us a priority in praying for harvesters to be thrust into the field. So much depends on this that no other part of the work of the Lord can really proceed as it should except as this prayer is answered.

"Busy here and there" can be applied to every part of the work of the Lord. Yet unless this prayer with its passion and expectation is answered, our field of missions will fail and finally close. Our schools will become places of learning, but with-

*Charles A. Gibson, evangelist; retired district superintendent; Bourbonnais, Ill.

out proper religious atmosphere, and will degenerate into secular institutions.

We should have a new revival of soul passion for converts to be called into His service. This passion will be manifested in a readiness to encourage all who profess a call. Not all will show the same promise, but if a touch from the Master has come to them, we will give every possible aid and wait with joy the growing process, as they develop into useful workers in the field white unto harvest.

It is to be hoped that every pastor will get this on his heart to such an extent that he will feel embarrased if he cannot report one or more local preachers in his church. If we fail at this point we will have a sort of birth-control program in effect; and while we "brag" about not having any local preachers to "bother with," we will have incurred the Lord's displeasure, and suffer the impoverishment and slow death of our churches.

Let us be about this business as a must in our ministry. We have not succeeded unless with our new members come new ministers.

Some oversights can never be remedied by hindsight

Is Your Church "Fully" Insured?

By R. E. Maner*

THE LAST POINT in my sermon that Sunday night was, "And the door was shut." With this I concluded the message on the Flood of Noah's day. Little did I know that the message was not only historical, but was to be prophetic. My church treasurer and I with our families were the last to leave the church that cold February night. We locked the door, said good night, and went our separate ways home.

At 4:30 the next morning the bedside phone rang. The frantic voice of a neighbor informed me that the church building was on fire. Flames could be seen coming through the roof. When I drove up to the church, the street was blocked with fire engines and spectators. The efficient firemen had the blaze under control, but it was still burning. My heart sank when I saw the fire was in the wing where the pastor's study was located. When the firemen found I was the pastor, they let me enter the back of the building. I unlocked several doors, allowing access to the entire building. The heat and smoke were unbearable. I unlocked the study door to be hit by a blast of smoke and heat that forced me to flee for fresh air. Returning, I found that flames had not done what one

*Pastor, Radnor Church of the Nazarene, Nashville, Tenn.

might have expected under the conditions. The fire was confined to the one wing that opened into the church sancturary.

By the time it was daylight we were able to enter the building and evaluate the damage. The church auditorium and young people's department in the basement below sustained the greatest damage. They were both so badly burned that the entire building could not be used. The large stained-glass windows were all cracked or broken, wall-to-wall carpet ruined; pews, organ, piano, new folding doors destroyed. The list seemed endless. We were going to have to find other quarters to worship in, as it turned out, for 10 weeks.

The purpose of this article is to help others profit by our difficulties. There are several central facts that ought to be remembered. Any church *can* have a fire. It was discovered that our fire was the result of arson. Someone, obviously looking for money, broke in after the Sunday night service and went to the church office. Finding no money, they stole an adding machine and used addresserette fluid to start the fire in a closet in another part of the building. In this day of vandalism any church can become such a target.

Another fact sometimes overlooked is the extent that a fire can damage a building. This is especially true with an area as large as a church auditorium. Because of the volume of air available, you can have a large fire before it is detected. The larger the fire, the more heat present. The actual fire damage, which is so often all some people see, is only the beginning. Water is turned to steam by the heat. The steam can destroy as well as fire. But smoke will get into every place in the entire building. What the water and fire miss, the smoke won't. The chemicals present in smoke plus the heat of a large fire will permanently stain everything. *Everything!* Papers safe in the filing cabinets, untouched by fire or water, become dark grey. Drapes, books, folding chairs, stationery, furniture, everything looks a dull, dirty grey.

Heat damage is also underestimated. The American Standards Association says fires reach a temperature of 1,550 degrees after 30 minutes and 2,000 degrees after four hours. When we remember that paper will char at only 400 degrees, we can get the picture of heat damage. When I entered our church building, doorknobs were too hot to touch and walls would burn your hand. This heat causes damage sometimes overlooked. The insulation on electrical wiring in conduits will melt. This is invisible until electricity is restored. Artifical flowers will melt along with candles and things made of plastic or like material. Fire, water, steam, smoke, and heat, along with necessary damage by the fireman's ax, will each destroy something.

Now the matter of insurance should be evident. We were fortunate here. My Sunday school superintendent was the insurance agent. Because we were adequately insured, we were soon on the way to worshipping in our rebuilt church again. But we were too close for comfort on many things. The items listed below should be considered before they are needed:

1. Are the contents of your building sufficiently insured? Contents are usually defined as movable items. Pews that are attached to the floor are part of the building, but a movable pulpit is content. Far too many churches are under-insured at this point. Remember how damaging smoke and heat can be. Two or three thousand dollars will not go very far

when you start buying another organ, piano, and pulpit furniture.

2. Has your insurance policy been reviewed recently? Inflation is playing havoc with fixed values. Better have your agent advise you.

3. Do you have an inventory list of the contents of the building? You will need this in the event of a fire. Destroyed items might be forgotten. The difficulty of compiling such a list is time-consuming and painful in a burned-out building. A record of the number and type of chairs would be good information to have anyway. Blackboards, songbooks, and miscellaneous items could be counted and the record kept at the parsonage.

4. Devaluation because of age will make it difficult to replace items. You will have to pay the price of new replacement. We got around this by not replacing things not immediately needed. Christmas decorations and costumes would not be needed for nine months. Why buy them now?

5. Finally, see if you are a co-insurer with your insurance. Many policies have what is called an 80 percent clause. This means that if you are not carrying insurance coverage equal to 80 percent of the value you will, in the event of a fire with partial loss, have to pay 50 percent of the damages. For example, if you have a building valued at $100,000 and have it insured for only $75,000, you are a co-insurer. If you have a $30,000 fire, you might be able to collect only a maximum of $15,000 dollars. This is worth investigating. We came within dollars of not having enough insurance even though we were aware of this fact.

Your church insurance is not needed until you have a fire. But then it is too late to bring it up to date. You could be in serious trouble.

Practical Points *that make a difference*

Talking on the Platform

Dear Son:

I pray that you have learned by now that talking to another on the platform is not only in "bad taste," but boldly discourteous to a congregation that is expected to worship reverently.

Perhaps my coming from the "old country" has warped my sense of values, but it seems to me that informality takes on license when a preacher can't keep his "mouth shut" once he has taken his seat on the platform. You would think that his planning was such that he would take care of the important matters with assistants and guests before entering the auditorium.

Oh, I know that there are times when communication is necessary and that is not what I am speaking of. However, it seems to me that what is expected of the people in spirit should be expected of the leader as well.

Again, it is the little irritations that may win or lose the battle—and this is one! Forgive me for counseling outside of my profession, but I want for you and my pastor the best possible image in winning men to Christ and the church. There is a great deal expected of our pastors. How can our children and loved ones be expected to develop reverence in God's house if our pastor doesn't show them the way!

Forgive me for meddling, but I am so in hopes that God will use you in the most effective manner possible for Him.

Love,
Dad

"Take care," advised Wesley, "that you do not quench the Spirit"

John Nelson—a Follower of Wesley

By Robert Emsley*

ABOUT 12 MILES (and 200 years!) separate my birth from that of a man now almost forgotten—yet he brought the Wesleyan Revival to the north of England.

John Nelson was born in Birstall (Yorkshire, England) in October, 1707, and he became a stonemason. For several years he lived in or near London, some 200 miles south of his native county, and worked hard at his trade.

One Sunday in June, 1739, John Wesley was preaching near London, using the fourth chapter of Isaiah as the basis of his message. That day John Nelson was in the great crowd who heard Mr. Wesley, and afterwards he wrote in his diary, "The Lord wrote a pardon on my heart."

However it was not until three weeks later that John Nelson found what he called "true peace with God." But even then many doubts were in his mind, and he lacked a true interest in reading the Bible and in praying.

It took a further visit to Mr. Wesley before John Nelson could write that his heart was "filled with all the manna of Redeeming Love."

One year later, October, 1740, we read that Mr. Wesley preached at St. Paul's Cathedral in London, and that afterwards the "two Johns" walked and talked together. On parting, Mr. Wesley said, "Take care that you do not quench the Spirit"—and John Nelson never did.

Becoming a real man of God and worker for God, he continued his daily work as a stonemason, but repeatedly had dreams of his birthplace and the "lost souls" there. Then he realized that God was speaking to him and calling him to return to Birstall.

Upon arrival Nelson spoke often (and long) of what God had done for him, and soon he arranged for cottage meetings where many people were converted and a widening interest in his work developed. Yet he continued his work as a stonemason.

One day Moravian Peter Bohler visited Nelson, and on another occasion Calvinistic Lady Huntingdon (who was George Whitefield's "benefactor") came to Birstall. She encouraged Nelson to become a preacher.

Still another visitor came. In May of 1742, John Wesley arrived in Birstall. The reports of this visit state that Mr. Wesley preached to "large companies" of people. Some historians believe that at this time Mr. Wesley invited Nelson to become one of his "helpers"—full-time, lay preaching assistants—and further the work of the Wesleyan "movement."

John Nelson accepted the invitation and was soon moving to various parts of Britain in his work for souls.

One day in January, 1743, he was sent to Mr. Wesley's birthplace, Ep-

*Nazarene evangelist, Buffalo, N.Y.

worth-Lincolnshire, and upon arrival there he records that he "stood up in the snow and preached."

Later that same year Mr. Wesley records that John Nelson accompanied him on a preaching tour of Cornwall and the Isles of Scilly.

In 1744, however, a tragic thing occurred. John Nelson was arrested. The charge seems to have been vagrancy. Nelson was forcibly marched from Birstall to York (some 40 or 50 miles) and was pressed into the army. In Bradford (where I was born) there is a historical marker on the place where Nelson was jailed overnight while on the trip to York.

Even in the British army Nelson won many converts, but he was needed elsewhere. John Wesley—helped by Lady Huntingdon—found another man who was willing to take Nelson's place in the army. This, and the strong intervention of other influential people, effected his discharge and his resumption of the Lord's work.

John Nelson was mightily used of God, though he had no formal education. Mr. Wesley once said of him (and his other lay helpers), "In the one thing they profess to know, they are *not* ignorant men."

In 1750 he built in Birstall a "meetinghouse" for the "Society of the People Called Methodists," and about the same time a one-room building, which still stands, known as "John Nelson's study," was also erected. I have been in this study several times. In it are a desk and a unique combination pulpit-chair. Outside of the study is Nelson's sundial—a "timely" reminder.

It must have been an amazing sight when John Nelson, in July, 1774, was carried for burial from Leeds to Birstall. The funeral procession was half a mile long, and the people walked nearly nine miles. The body was laid to rest near the study. The tombstone is readable even today.

Many Methodists (and Nazarenes) in the north of England owe much to the great influence and work of John Nelson, yet he is largely forgotten in this busy twentieth century.

It is this writer's hope that our "debt" to the work of this man will cause us to ever keep in mind the fact that John Nelson was indeed a "follower of Wesley."

The Power of Home Atmosphere *(Continued from page 3)*

by living in the wrong atmosphere is happening. Our people's taste for spiritual things is being lost. Our moral sense is being blunted. We—and most tragically, our children—are coming to accept as normal those debilitating vices and false values which we ought to despise and challenge. And what is happening to our people is happening to too many of us. It is not just that our mouths are silenced by our own domestic failure, but our inner souls are moth-eaten. We have been taken captive ourselves. Then when our children and young people rise up to challenge the standards of the church, our sympathies are secretly on their side. Our convictions have eroded away. Our sense of the world's defilement is gone. Our vision of holiness is blurred. And soon we will have lost our capacity to care.

Horns, bells, and flashing red lights are aids to ministerial longevity too

Preachers in Peril

By Wallace A. Ely*

THE APOSTLE PAUL faced many perils.

"In perils of waters . . . robbers . . . countrymen . . . heathen, in perils in the city . . . in the wilderness . . . in the sea, in perils among false brethren . . ." (II Cor. 11:26). Most of us who are called to preach the gospel today are spared the particular kind of perils that Paul mentions here, but there are others that are common to us all. And if we are not on guard against these perils, our ministry may be destroyed.

I. We are in peril of thinking we belong to a privileged class. Who is more honored than the man or woman called to preach the unsearchable riches of Christ? But we are not privileged to break traffic laws, plead immunity, and go unpunished. I know some preachers who think they are, and their attitudes make a poor impression on law officers, court officials, and others who are involved.

I also know preachers who claim a right to fish in private lakes and ponds. Some feel they have a right to hunt in fields or woods that are posted against hunting, merely because they are ministers of the gospel!

Our Christian society may have encouraged us to regard ourselves as being in a privileged class by making gifts to us or allowing us special discounts. We need to be on guard. If favors are shown to us, we must accept them with gratitude, but let us beware lest we take these kindnesses for granted or grow to expect them. What a pity if a minister of Christ becomes ungrateful, presumptuous, or even demanding!

Our Lord came not to receive, but to give. He came not to be ministered unto, but to minister. Let us strive to emulate our wonderful Lord, that the people may recognize us as His representatives in truth.

II. We are in peril of regarding the Lord's work as a routine duty. Familiarity with sacred things can be a snare. We may lose our fear in the presence of a holy God. We may lose our passion to win souls. Our Lord came to preach the gospel to the poor, and to bind up the broken-hearted. We must beware lest our high calling becomes common in our eyes.

It is possible to participate in worship services as a ritual, a form, a habit, without heart and meaning. There is a real danger of developing a perfunctory attitude in our performance of ministerial duties. Biblical history warns of this. It tells us of priests and prophets who despised

*Texarkana, Ark.

the commandments of God. We are told that some of the priests would cast holy meat to their dogs.

Lest we grow careless of our spiritual responsibility and develop a professional outlook, we are warned of the sin of Balaam, who sold his service for the wages of unrighteousness (Numbers 22). The depth of failure to which it is possible for men of God to fall is faithfully held before us in the story of the Crucifixion. For when Pilate asked, "What shall I do then with Jesus which is called Christ?" there were chief priests standing in the front row of the crowd who cried, "Crucify him."

III. We are in peril of losing touch with the pulse and spiritual needs of common people. When Jesus was on earth, it was the common people who heard Him gladly. There are many reasons why we should minister to the common people. First, because they need the gospel, as everyone does. Second, because they respond to the gospel more readily than others. And third, because there are so many of them. As someone said, "God must love the common people, or He would not have made so many of them." And we must love them too.

We must not spend all our time with church members. They invariably will practice their best conduct in the presence of their minister. They tend to speak their most righteous thoughts. If we accept this kind of behavior as the norm, we will have an artificial and erroneous view of mankind.

We need to have some contact with the worldly and the openly sinful people. Jesus set us an example. He took time to make the acquaintance of publicans and sinners. He talked one day with an ungodly woman at Jacob's Well, and His conversation with her had amazing results. No one else could have brought the crowd of sinful persons into contact with the Saviour from sin the way she did.

IV. We are in peril of becoming impersonal and professional. If we are blessed with a higher education, we are in peril of displaying our scholarship instead of showing a warm and genuine concern for the spiritual needs of the individuals to whom we minister.

People are not guinea pigs, to be made the subject of social or psychological studies. They are immortal souls who need our help in relating them properly to their Heavenly Father. They are as precious jewels for whom we will pray, weep, and if needs be die.

We must be friendly, taking time to show our personal interest in those who come under our influence. We must endeavor to learn their problems. When they need counseling, we must let the Holy Spirit guide us. We cannot rely on lessons learned in textbooks on psychology and psychiatry. We cannot let the church become a clinic where cases are heard and recommendations made on a professional basis. To operate in that way is to attempt to build the Kingdom with wood, hay, and stubble. We must take the problems of the people before the Lord in earnest prayer. We must talk heart to heart with those who are troubled, directing them to the Scriptures, and praying them through to a place of spiritual victory. In so doing we are building with gold, silver, and precious stones which will stand the trial of fire.

V. We are in peril of being idle. At a very early age the Lord Jesus said, "I must be about my Father's business." We do not read of Him

ever being idle at any time of life, day or night. He labored tirelessly to point the people to God. When He rested He was in prayer and meditation. When He conversed with others He taught them spiritual lessons. The Bible says that on some occasions Jesus prayed all night. At other times He arose a great while before day to pray. Serving God was more important to Him than eating or drinking. At Jacob's Well, He was so burdened over the woman's sin that He lost His hunger and forgot His weariness.

Can you conceive of Paul's idling away a single day? Could John Wesley, Bishop Asbury, A. B. Simpson, and other great ministers of the gospel have accomplished so much if they had pampered themselves as much as some modern ministers do?

A certain amount of relaxation and recreation may "profit a little" but some preachers are out on the golf links when they ought to be studying God's Word or visiting their flocks. What right have we to urge our congregation to labor and to sacrifice if we do not set them an example? What right have we to engage in pleasure trips while members of our church are laboring hard at their daily duties to earn money to pay our salaries? If a minister would have the respect of the people, he ought to be the hardest working person in the community.

VI. We are in peril of being too flexible or too rigid. We must stand firm for the truth. We cannot sacrifice righteous principles in order to please the people of our congregations. We dare not condone evil or close our eyes to that which is questionable or immoral. As God's watchmen we must stand on the wall and sound the trumpet when the enemy appears, never modifying our message to please a carnal-minded member who tries to dominate the church.

On the other hand, we must not let our zeal for righteousness make us so rigid in spirit that we are unreasonable and unchangeable. If we are filled with "the wisdom that is from above" we shall be "peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy" (Jas. 3:17). We win a major victory if we fully accept the fact that we may be wrong sometimes. We should give full consideration to the opinions of the spiritually-minded members of our church.

A too flexible attitude and a too rigid attitude are like hazardous mountain trails running high along the perilous rocks and crags. Between the two perilous heights lies a beautiful valley. Here we will find the Rose of Sharon blooming in all its beauty. Here grows the matchless Lily of the Valley. Here we may bring forth our fruit in its season; our leaves also shall not wither; and whatsoever we do shall prosper.

Let us beware of the perils we face as preachers of the gospel. The closer we stay to Jesus, the safer we shall be.

While a good person may be a bad parson, you cannot switch the adjectives.—*Roy Pearson.*

The
PASTOR'S
SUPPLEMENT

Compiled by The General Stewardship Committee | R. W. Hurn, Editor

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When Ponder Gilliland was in Kansas City as denominational youth leader, he read a copy of the then new *Kansas City Star* booklet, *Faith, Dreams and Work.*

Acts on Inspiration

Ponder was moved to write a sincere thank-you to the editor as follows:

> GENTLEMEN:
> I cannot remember an issue of the *Star* that failed to offer good occasion to write a letter of appreciation.
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> A special incentive is given me by your recent series. When I finished *Faith, Dreams and Work*, I could no longer be delinquent.
> As a family man, I sincerely appreciate the splendid work of the *Star*. It is tops!
> My job takes me across the nation several times a year, and occasionally overseas and around the world. As an inveterate reader, I read all newspapers, magazines, etc., that I can get hold of.
> The *Star* is incomparable!
> Most of us are grateful, even when we fail to say so as often as we should.
>
> Cordially,
> Signed: PONDER W. GILLILAND

Ponder's timely note struck a responsive chord at the *Star*. Its leaders reproduced the above letter in a full-page institutional ad with the headline, "Thank you, kind readers!"

As Typical of Many

The *Star* ad stated that Ponder's letter was typical of many that had been received, in response to the series of articles about the *Star*, and it repeated its pledge to make every effort to produce a superlative newspaper that "fairly, fully and accurately" mirrors the events of Kansas City, the nation, and the world.

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Evangelist—Pastor and Church Relations

(PART I)

The following are suggestions for improving relationships between evangelists, pastors, and churches. Many of these are often taken for granted, yet failures here continue to cloud otherwise good relations. Thoughtfulness in these areas must not be overlooked.

Pastors can help the evangelist by:

1. Calling him for a definite date. (Write it down!)
2. Giving him information about the size of your church and the expected remuneration when you call him.
3. Writing him a few weeks before time for the meeting, giving information regarding entertainment. Give him phone numbers, so his family may know how to call him if needed.
4. Giving him your love and confidence and assuring him that you believe in him. (And if you cannot do that—don't have him!)
5. Being extra nice. Remember, he is always away from home. He may be lonely—give him fellowship. Eat with him. Pray with him. Visit with him. He is your partner for the time, so make the most of it.

Churches can help the evangelist by:

1. Using him as often as possible, thereby enabling him to remain in the field.
2. Paying him well. Remember, the cost of his travel must come out before the evangelist gets anything for his services. Be generous. You will feel better if you are.
3. Giving him good entertainment—a private room with bath and a quiet, clean place to eat. Since his eating habits are different from yours, give him cash to eat where and when he pleases, if possible.
4. Making him feel welcome and wanted! It will do him good and he will do better work for you.
5. Allowing the evangelist to charge at least one phone call home during the revival, to the church phone! This will make for lifelong friends—of both the evangelist and his wife!

*Part II, which consists of suggestions to the evangelist, will be given next month for your information.

Pastor! Note these IMPORTANT Dates!!!

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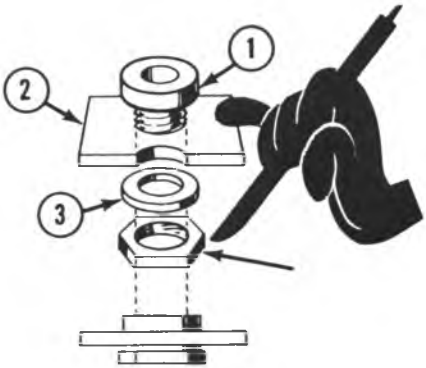

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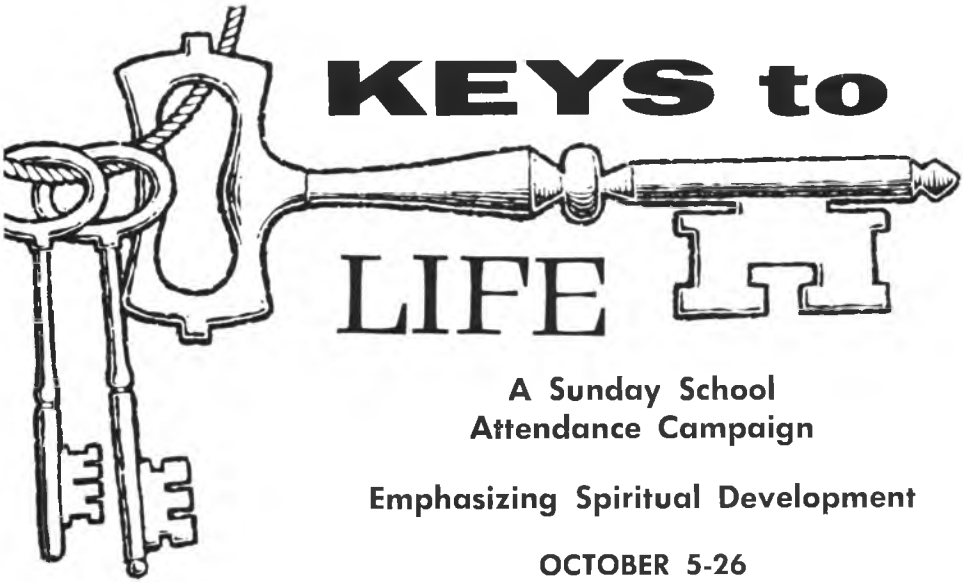

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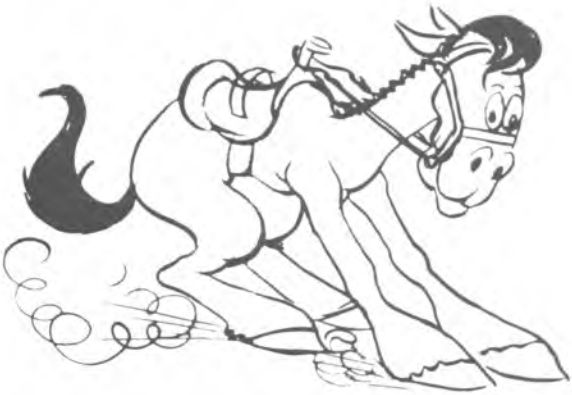

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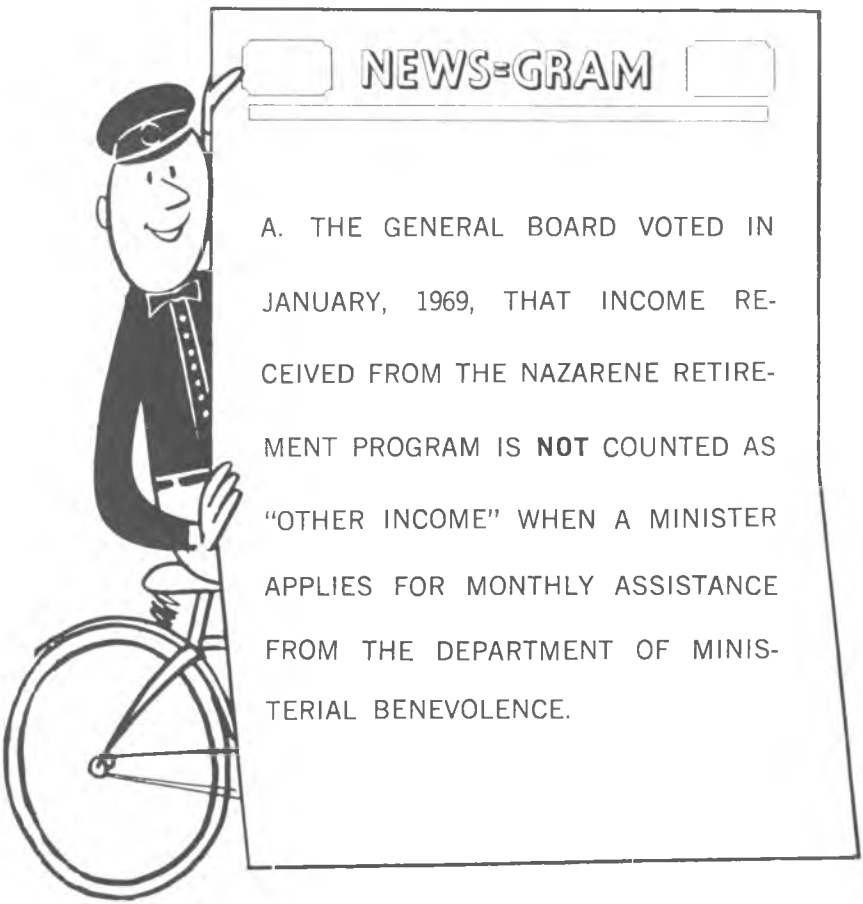

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DISTRICT	1965	1966	1967	1968	1969
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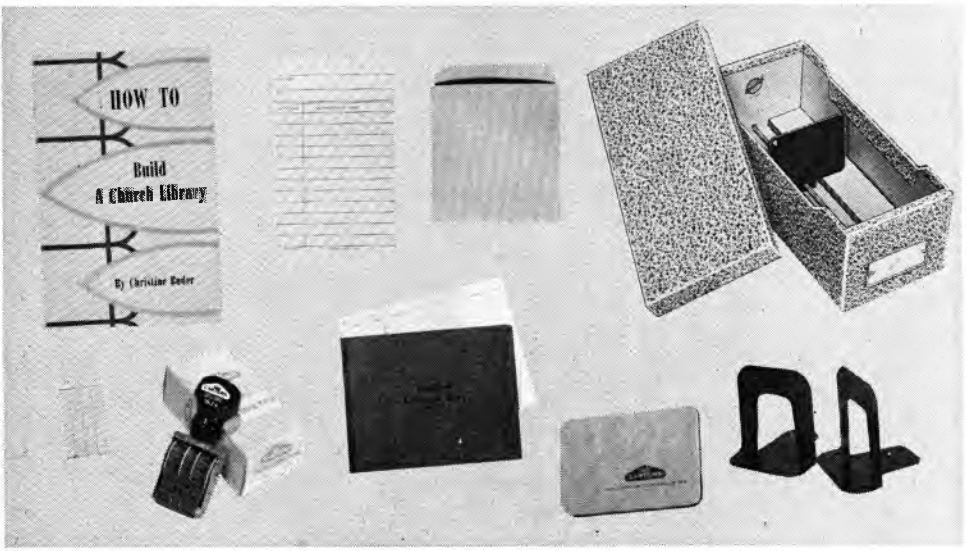

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Queen of the parsonage.....

MRS. B. EDGAR JOHNSON

The Symphony of Life

By Vashti B. McGraw*

SPEAKING TO YOURSELVES in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." "Talk with each other much about the Lord, quoting psalms and hymns and singing sacred songs and making music in your hearts to the Lord" (Eph. 5:19, *Living Letters*).

God is the Creator of music. He is both the Infinite Composer and Maestro. Music is God's master plan for a universal language. It has many dialects and idioms.

We of the Western culture may not be attuned to Oriental music, as is illustrated by the story of a prince from India who was the guest of Kaiser Wilhelm of Germany. To honor him, the symphony orchestra gave a command performance. At the conclusion the maestro, wishing to do further homage, offered to repeat the number most enjoyed by the prince. The prince was unable to identify it by the name on the program, so the maestro had a short excerpt played from each of the numbers. The prince shook his head at the conclusion of each sampling. Then the conductor had a happy thought. He instructed the oboe to sound the A tone, and each musician began tuning his instrument. The conglomeration of sounds, unintelligible and unmusical to the Westerner, brought forth an excited and rapt expression to the face of the prince. "Ah, that is it; that is the most beautiful music you've played all evening." Henry Thoreau said, "If a man does not keep pace with his companions, perhaps he hears a different drummer. Let him step to the music he hears, however measured or however far away."

With music as our theme we shall draw an analogy of our lives as preachers' wives.

Let us begin where music begins—with sound. Sound consists of vibrations. The higher the number of vibrations, the higher the pitch or tone.

Relatively then, we may think of the PITCH as the "ups and downs" of life. Disappointment, misunderstanding, financial problems, injustice, inequity, physical infirmities and handicaps, and even death have been our lot. Then there is the spiritual application. Often we are on the mountaintop—UP. The songwriter says, "I am dwelling on the mountain where the golden sunlight gleams." But in the same song we sing, "Often hindered in my journey by the ghosts of doubts and fears"—DOWN.

After the discovery that pitch was dependent on the number of vibrations, the next step was to establish an arbitrary home tone which could be used as a point of departure for other tones. After many experiments, a tone of 256 vibrations was decided upon. This is middle *C*—the constant from which all others are measured. May we think of this HOME TONE as the all-important one—conversion—the beginning point. "Behold, all things are become new" (II Cor. 5:17).

Each tone, when sounded, has overtones, usually an octave above the fundamental; the next is five tones

*District superintendent's wife, Oregon Pacific District.

above this, then an octave, etc. This family group makes the harmonic series. Sometimes a singer is off-key—sharp or flat. The mixture of an unfriendly overtone is jangling and unpleasant. This is because there is perfect and true tone—the principle of resonance or sympathetic vibrations. Are there ever overtones in our words or acts which are unsympathetic? Could it be that we are not on perfect pitch? Criticisms, innuendos, an uplifted eyebrow, a shrug of the shoulder?

INTENSITY of musical sounds means the degree of loudness or softness. "In *quietness* and confidence shall be your strength" (Isa. 30:15). ". . . that we may lead a *quiet* and peaceable life in all godliness and honesty" (II Tim. 2:2). "The ornament of a meek and *quiet* spirit, which is in the sight of God of great price" (I Pet. 3:4). These scriptures we equate with *p—piano,* or *pp—pianissimo.*

But there is also the *fortissimo* degree —loud. "Make a joyful noise unto the Lord . . ." Indeed the Psalmist admonishes us in a number of places to make a joyful noise unto the Lord. Certainly contrasts enhance our effectiveness as a person as it does in music.

In our Christian walk we must also give proper attention to our TIME values. The wise man in Eccles. 3:1-8 mentions many things relative to time for certain things. Perhaps to us the pertinent verse is found in Eph. 5:16, "Redeeming the time, because the days are evil."

In practically all compositions there are places where a REST is desirable. "Rest in the Lord, and wait patiently for Him" (Ps. 37:7). "Be still, and know that I am God" (Ps. 46:10). Again we are urged to "stand ye still, and see the salvation of the Lord." Do we pause in whole-note fashion, or do we think we must be in a sixty-fourth-note hurry?

To go with the analogy: The rate of speed at which a piece is played is called TEMPO. Musicians have in their repertoire the entire tempo-gamut from perpetual motion to a funeral march. So do we as Christians—not only as individual persons, but in our role as copartners with our husbands.

Providence has not dictated that we as women be Clara Schumanns or Lily Ponses, but we must be sure that our performance in the great symphony of life is significant. Each has her own responsibility to make it a unified, coherent, emotional, and thoughtful work of Christian art. A modern symphony may consist of from 80 to 100 instruments, approximately 20 to 25 different kinds. You may hide unobtrusively, as the flute often seems to do; but remember if you are a flute or piccolo, you are the finest acrobat in the orchestra. You produce! You may be an oboe; two to four are required in an orchestra, so distinctive are they. But remember that other instruments tune from the oboe's *A*. Few of us would identify with the overpowering tuba. Perhaps most of us would like to put ourselves in the string section, the backbone of the orchestra. The essential thing to keep in mind is that we are part of the whole. As a symphony enthusiast would say, "I heard Toscanini, or Eugene Ormandy," as though he, and not the men under his direction, were wholly responsible, so the Master Conductor of our lives shall be preeminent.

In our association with others, HARMONY must always be the order. Let us be sure our ACCENTS are on the right and eternal issues. RHYTHM inexorably governs life. May our hearts beat with others and feel with them.

In summation, life as a symphony needs these three characteristics: harmony, rhythm, and melody. Harmony is cooperation; rhythm is activity under control; melody is the predominant ideal begun in the first movement as Christ, the theme of our song, is announced.

So "with unrelenting crescendo, the symphony of a life replete with melodic progression, hastens to its Finale. And friendships that are ours to share with the 'largos' and 'allegros' move everlastingly until we one day join the Celestial Choir."

IN THE STUDY

SERMON OF THE MONTH

Questions for the Sanctified

By Milton Harrington*

SCRIPTURE: Rom. 8:24-39

For many days a certain group of men had been attending an unusual school of religion and theology. They were men from several walks of life who had suddenly found themselves with a common interest and had enrolled in this school one by one. Their classrooms never seemed to be the same, for they were constantly on the move. Many times they studied to the soothing music of the birds. A few times they studied within the shelter of sacred walls. Other times they studied in the midst of a noisy crowd in the marketplace. Almost without warning, examination day arrives and they are suddenly asked, "Whom do men say that I the Son of man am?" (Matt. 16:13b) When answered to the satisfaction of the Teacher, another question quickly follows, "But whom say ye that I am?" (Matt. 16:15) Paul has some personal *questions for the sanctified*:

I. *If God be for us, who can be against us?* (v. 31)

Perhaps this question can be prefaced with the question of Jesus, "Whom say ye that I am?" for the answer depends upon our understanding, our comprehension, our vision of God. Just how much greatness do you ascribe and attribute unto God? Among all of the things you know of nature, of humanity, of intelligence and power, where do you place God? Your personal spiritual power is the answer to your conception of God. Deeply, sincerely what is God to you? The expressions of others will not do unless you are using them as better expressions of your own depth of personal decision.

Should we convince ourselves, with the aid of God's Spirit, that God is everything and all else fades into nothingness, then we are ready to examine the question, "If God be for us, who can be against us?" In His truth of the vine and branches Jesus said, "Without me ye can do nothing" (John 16:5). In His truth on the mustard seed He said, "Nothing shall be impossible unto you" (Matt. 17:20). Here are pictured the human nothingness and the divine everything. This is the proper relationship. Without Him "we can do nothing." With Him "nothing shall be impossible." The meaning of "nothing" is the same, but what a vast difference exists in what it is connected to!

When we have obtained God's favor through the experiences of justification and sanctification, there remains nothing that can be against us. In slightly different language Jesus says, ". . . fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Matt. 10:28). In the sanctified Christian's mind, "who" is there but God? It is the thought of David, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee" (Ps. 73:25). How could there possibly exist another source or capacity of power that could stand against God? When "who" is spelled with holy capital letters, it can find no counterpart but in God.

Our responsibility, then, is not to spend the time of our privileged position in trying to find out "who" our enemies are, but to explore the relationship of "God

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being for us." This provides us with the confidence of victory. Many of our visualized enemies are allowed to seem greater than they really are because we try to find out "who" is "against us." We build up our straw men under the guise of circumstances, spirit of the age, lethargy, indifference; but they are only straw men. They are magnified by the importance we give to them in excusing our lack of God being for us. They may even be allowed to grow in such proportions that they damage faith and cause God to be reduced in size. They are accepted as normal and natural rather than challenged with the magnitude of God.

II. *He that spared not his own Son . . . shall he not with him also freely give us all things?* (v. 32)

Justification plus sanctification team up together to provide a relationship between man and God that is glorious. "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ" (16-17). In sparing "not his own Son" God has proven, "no good thing will he withhold from them that walk uprightly" (Ps. 84:11). His Son was the highest, the finest, the best He could give.

When Paul said, ". . . God loveth a cheerful giver," it was by way of explanation that God himself is a cheerful Giver. The use of the word "freely" suggests this—"Freely give us all things." Finishing his thought Paul says, "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (II Cor. 9:8). There is absolutely no reason for a sanctified Christian to be spiritually skinny, undernourished, or a pauper.

The difficult key to turn the latch is faith. God has "freely given us all things"; but we must find the way to receive them. When we approach God in what we call "faith," too often we leave open the door of retreat, so if faith doesn't "work" we can return without embarrassment or the stigma of fanaticism. We can always explain that we were a little too exuberant and thus apologize. True faith must let the Red Sea roll back into position, the Jordan flow together again, the bridges be burned behind, and all of the strings be cut. Anticipated failure will not come because the door of anticipated failure has been locked and the key destroyed. Then we shall find a new experience of freely enjoying all things.

It takes faith to claim and receive redemption, the forgiveness of sins and the baptism with the Holy Spirit. God proves himself to us in these experiences. Then it becomes us to consider that "he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Our own personal experience in grace is the evidence of how "freely" God gives through our faith.

III. *Who shall lay anything to the charge of God's elect?* (v. 33)

Again we must analyze our conception of God to find confidence in the midst of condemnation. Paul emphatically states, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (v. 1). "It is God that justifieth." When God has justified and honored with the title of "God's elect," "who" is there in existence that can "lay any thing" to their "charge"? It is God that we must meet and deal with. Outside of God's holy Trinity there is no one else to whom we must give an answer or an accounting.

When the assurance exists that God has saved and sanctified, then "who is he that condemneth?" It is a fruitless effort upon the part of the enemy of the soul and it shall not stand. It is not Christ that condemneth, for Paul declares, "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (v. 26). This is so aptly illustrated in the conversation Jesus had with Peter when He said, "Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not" (Luke 22:31-32).

When Paul stood before Felix to answer the charges that had been brought against him, he testified, "Neither can they prove the things whereof they now accuse me. And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men" (Acts 24:13, 16). They thought they had a case, and in the eyes of the world they may have had a case, but in the eyes of God, Paul was without charge. He could stand confidently, courageously as "God's elect."

That loving writer John comes to us saying, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and

not for ours only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep his commandments" (I John 2:1-3). As long as Christ is our Intercessor, our Advocate, our Propitiation, there remaineth no one to "lay any thing" to our "charge."

IV. *Who shall separate us from the love of Christ?* (v. 35)

Just how intensely Christ loves us we shall not know now, nor perhaps in eternity. Who but He himself can know ". . . what is the breadth, and length, and depth, and height" of His own love? (Eph. 3:18). Perhaps we should not even mention His love with our glib tongues, for it is so pure, so precious, so holy, so consuming. To speak of it with human tongues cannot help but cast a shadow upon it. But the soul-thrilling question is, "Who shall separate us" from that love?

Look at the things that will try: tribulation, distress, persecution, famine, nakedness, peril, and sword. We might add tensions, aversions, recreations, preoccupations, negligence, and physical weaknesses. Beating like a war-drum in our hearts should be these words, "Nay, in all these things we are more than conquerors through him that loved us" (v. 37). We do not need to submit! These cannot claim the victory —we are more than just conquerors.

What a wonderful haven for the soul of man in the love of Christ! To realize its great strength and keeping power! Isaiah pictures it thus, "Can a woman forget her . . . child, that she should not have compassion on the son . . . ? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands" (Isa. 49:15-16). The prophet Hosea writes, "I will betroth thee unto me forever" (2:19). When Jesus looks at the nail scars in His hands, the scars somehow disappear and in their place appear those who are the recipients of His love.

Paul demands time to answer the question in soul-stirring, emotion-packed words, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." His opening words are, "I am persuaded." Of what persuasion are you?

Maybe you have different answers, but these are the questions for the sanctified: (1) "If God be for us, who can be against us?" (2) "He that spared not his own Son . . . shall he not with him also freely give us all things?" (3) "Who shall lay any thing to the charge of God's elect?" (4) "Who shall separate us from the love of Christ?"

V TOWARD EXPOSITORY PREACHING

By Sherrill F. Munn*

The Just and the Justifier

Rom. 3:24-26, especially 26, *For the demonstration . . . of His righteousness at the present time, that He might be just and the justifier of the one who has faith in Jesus.* (All quotations from NASB unless otherwise indicated.)

INTRODUCTION

Since *dikaioumenoi,* "being justified" (v. 24), is linked grammatically with "all" (*pantes*) in v. 23 and contextually with "all those who believe" (*pantes . . .*) in v. 22, the emphasis of the phrase "being . . . grace" (v. 24) falls upon the adverb *dorean,* "as a gift." This is intensified by the presence of *autou,* "His," with *chariti,* "grace," for *autou* is a subjective genitive[1] indicating that justification is of His grace alone, a free gift which man can in no way earn (cf. vv. 21-23; Gal. 2:16 f.).

One is justified *dia tes apolutroseos tes en Christo Iesou,* i.e., "through" the agency of "the redemption which is in Christ Jesus." *Apolutroseos,* "redemption," carries here the thought of ransom (cf. Mark 10:45) and can include the idea of "price" (cf. I Cor. 6:20; 7:23). It is a way of describing the death of Christ which emphasizes the cost of man's redemption.[2] *En,* "in," retains here probably its basic significance of "within."[3] The phrase *en Christo Iesou* relates to the glorified Christ and not to the historic Jesus.[4] Paul is talking about that redemption which is presently available *in the resurrected Christ.*

The character of this redemption is the

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Christ Jesus *hon proetheto ho theos,* "whom God displayed publicly" (v. 25). *Proetheto* is aorist tense, probably constantive, which gathers the action involved into a single whole regardless of the extent of its duration.[5] The voice is permissive middle which represents the agent as voluntarily yielding himself to the results of the action.[6]

As a result the redemption which is in Christ is freely given to man in the form of a mighty act of God in history through which the salvation of God is made public or visible (cf. v. 21). There is a reason that the salvation of God is made public in Christ Jesus, for

I. THE PURPOSE OF GOD IS TO GIVE THE WORLD A PROPITIATION FOR SIN (v. 25*a*).

A. *The propitiation is Christ Jesus: hon . . . hilasterion.*

In the Septuagint *hilasterion* is constantly used for the "lid of the ark" or "the mercy seat" (cf. Heb. 9:5), so called from the fact of its being sprinkled with the blood of the sacrifices on the Day of Atonement.[7] Paul is in keeping with the Old Testament in ascribing the initiative in the matter of propitiation to God's grace: "For the life of the flesh is in the blood; and I have given it for you upon the altar to make atonement for your souls; for it is the blood that makes atonement by reason of the life" (Lev. 17:11, RSV).

Hilasterion is an adjective used substantively in apposition to *hon,* whose antecedent is *Christo Iesou.* So God publicly displayed Jesus upon the Cross in order to give Him visibly to the world as a Propitiation for sin.

B. *The propitiation is the sacrificial death of Jesus: en to autou haimati.*

En is instrumental expressing means. *Haimati,* "blood," is the instrument. Here it refers to the life of Jesus as a means of propitiation.[8] Blood was regarded by the Hebrews as the seat of life (Lev. 17:11). Its application was the application of life, and the offering of the blood to God was an offering of life.[9]

The article *to* and the possessive pronoun *autou* emphasize the particularity and identity of the sacrifice as that of the life of Jesus. The emphasis is on the voluntary offering of the life of Jesus to God. Jesus' sacrificial death becomes the means by which God really does away with His people's sin. It is *really* in a twofold sense: the sin has been removed not only from the believer's conscience but also from the presence of God, since the initiative in the efficacy of Christ's self-offering is divine grace.[10] The *hilasterion* which God has provided in Christ not only removes the ungodliness and unrighteousnsss of men, but also averts the wrath and retribution which is its just due (Rom. 5:9).

C. *The propitiation becomes effective through faith: dia pisteos.*

Dia with the genitive can express means and in this case indicates how the benefits of the propitiation are appropriated.

Since *hilasterion* involves both God's judgment and His mercy, "faith becomes the obedient acceptance of the divine verdict on the understanding of himself which man has had up to that point."[11] It is recognition and acceptance that he is under grace. Thus it is total submission to God in response to His act. This results in a totally different relationship to God, namely, a life of righteousness which is bestowed as a gift to faith.

Paul continues to draw out the significance of the death of Christ and suggests a further reason why God has so publicly displayed Him:

II. THE PURPOSE OF THE PROPITIATION IS THE DEMONSTRATION OF THE RIGHTEOUSNESS OF GOD (vv. 25*b*-26).

A. *It is a propitiation for the sins of the past* (vv. 25*b*-26*a*): *eis endeixin . . . theou.*

Eis with the accusative can be translated "to" or "for" and here indicates purpose.[12]

Endeixin is the accusative singular of a substantive from the same root as *endeinumi,* which means "to point out," "show forth," "prove," or "manifest" by act.[13] Thus *eis endeixin* can be translated "for the purpose of demonstration or elucidation."

Tes dikaiosunes autou, "His righteousness."[14]

Paresin, "passed over," indicates a temporary passing by and not a permanent absolution of sin.[15] *Hamartematon* indicates the single act of sin rather than the permanent principle.[16] Thus the death of Christ demonstrates the righteousness of God by showing the impossibility of simply passing over sin. As F. F. Bruce states it, "The redemption accomplished in Christ has retrospective as well as prospective efficacy."[17] Christ becomes in a cosmical act the "mercy seat" for all mankind.

En te anoche tou theou, "in the forbearance of God." *En* with the locative *anoche* probably expresses the source[18] of

the motive for this "forbearance" as the divine will.

B. *It is a propitiation for the justification of the present* (v. 26b): *pros ten endeixin . . . Iesou.*

En to nun kairo, "at the present time," is in contrast to "the sins previously committed" (v. 25).

Eis to einai auton: *eis* with the infinitive designates purpose, "that He might be . . ."

Dikaion kai dikaiounta, "just and the justifier," establishes the connection between the righteousness (*dikaiosune*) of God and the righteousness (*dikaiosune*) by faith. God is righteous and also declares righteous the believer. The cross of Christ is an act of mercy which is a direct outcome of God's righteousness. In the propitiatory death of Jesus at once are seen both the holiness and the mercy of God.

In the phrase *ton ek pisteos Iesou* the preposition *ek* indicates source,[19] *Iesou* is an objective genitive receiving the action inferred in the verbal noun *pisteos,*[20] while *ton* is used as a pronoun with the full force of a demonstrative pronoun.[21] The phrase can be translated loosely as "the one living out of faith in Jesus."

Conclusion

Through the propitiatory death of Christ, God's own righteousness is vindicated and the believing sinner justified. As Bruce states, "Christ occupies a unique position as God's representative with man and man's representative with God. As the representative of man He absorbs the judgement incurred by human sin; as the representative of God He conveys God's pardoning grace to men."[22]

[1]H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (New York: The Macmillan Company, 1927), p. 78.
[2]W. Sanday and A. C. Headlam, "The Epistle to the Romans," *The International Critical Commentary* (Edinburgh: T. & T. Clark, 1900), p. 86.
[3]Dana and Mantey, p. 105.
[4]Sanday and Headlam, p. 87.
[5]Dana and Mantey, pp. 195-96.
[6]*Ibid.*, p. 160
[7]Sanday and Headlam, p. 87.
[8]William F. Arndt and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament* (Chicago: University of Chicago Press, 1957), p. 22.
[9]Sanday and Headlam, p. 89.
[10]F. F. Bruce, "The Epistle of Paul to the Romans," *The Tyndale New Testament Commentaries* (Grand Rapids: Wm. B. Eerdmans, 1963), p. 106.
[11]Gerhaard Kittel, ed., *Bible Key Words*, Faith, trans. by D. M. Barton (London: Adam and Charles Black, 1961), X, 87.
[12]Dana and Mantey, p. 103.
[13]G. Abbott-Smith, *A Manual Greek Lexicon of the New Testament* (New York: Charles Scribner's Sons, 1936), p. 152.
[14]See the comments on "righteousness of God" in relation to 1:17 and 3:21 in the previous studies of this series.
[15]Sanday and Headlam, p. 90.
[16]*Ibid.*
[17]*Op. cit.*, p. 107.
[18]Dana and Mantey, p. 87.
[19]*Ibid.*, p. 82.
[20]*Ibid.*, pp. 78 f.
[21]*Ibid.*, p. 147.
[22]*Op. cit.*, p. 108.

GLEANINGS
from the Greek

By Ralph Earle*

I Tim. 1:1-4

God Our Saviour

This unique phrase is used by Paul only in the Pastoral Epistles (I Tim. 1:1; 2:3, 4:10; Titus 1:3; 2:10; 3:4). Elsewhere in the New Testament it occurs just twice and then in liturgical passages (Luke 1:47; Jude 25). It is also found in the Septuagint version of Deut. 32:15. It fits in perfectly with Old Testament theology, as well as that of Paul. There is no reasonable justification for using it as an argument against the Pauline authorship of the Pastoral Epistles. God is our Savior just as truly as Jesus Christ is our Savior.

"My Own" or "True"?

The word *gnesios* (v. 2) properly means "lawfully begotten, born in wedlock" (A-S), and so "true" or "genuine." The KJV "my own" suggests this, but is perhaps not strong enough. Strangely, NEB has "his true-born son" (cf. Moffatt, "his lawful son"). Probably the best translation is "my true child."

A New Word

Paul, unlike John, was particularly fond of compound words. Some of them he evidently coined himself. An example is found at the end of verse 3. "That they teach . . . other doctrine" is all one word in Greek—*heterodidaskalein.* It is composed of *heteros,* "different," and *didaskaleo,* "teach." The term (only here and 6:3 in NT) is used by Ignatius in his letter to Polycarp (ca. A.D. 115). Eusebius, in his *Ecclesiastical*

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History (A.D. 326) employs the cognate noun *heterodidaskaloi* to designate heretical teachers. In verse 7, Paul has *nomodidaskaloi,* "law-teachers." So the "different" teaching here in verse 3 was evidently that of Judaizers, who asserted that Gentile Christians had to keep the Jewish law (cf. Acts 15).

"Fables" or "Myths"?

The Greek word (v. 4) is *mythos,* from which we get "myth." In the NT it is found four times in the Pastoral Epistles (I Tim. 1:4; 4:7; II Tim. 4:4; Titus 1:14) and in II Pet. 1:16. In all five places it is rendered "fables" in KJV.

The term first meant "a speech, word, saying," then "a narrative, story"—whether true or fictitious—and finally "an invention, falsehood" (Thayer). It is thus distinguished from *logos,* "a historical tale" (Vincent, IV, 203).

Kittel's *Theological Dictionary of the New Testament* devotes no less than 34 pages to this word alone. Because of the vague and varied ways in which the term is used today by biblical scholars, it might be well to give it some attention.

The article in TDNT is written by Staehlin. He notes that some use "myth" for that which is unhistorical and yet has religious value. Then he asserts: "But if the concept of myth is brought into antithesis to both historical reality and to truth as such, and if reality and truth are thought to be essential to genuine revelation and the only possible basis of faith, myth can have no religious value" (IV, 765). Two results follow. Either the New Testament stories are "dismissed as myths, as errors and deceptions," or a sharp line is drawn between Gospel and myth. He notes that the latter is "the judgment of the NT itself" which contrasts myth with history (II Pet. 1:16) and with truth (II Tim. 4:4; Titus 1:14). His conclusion is incisive: "The Christian Church, insofar as it is true to itself, accepts this judgment that myth is untrue and consequently of no religious value" (*ibid.*). This is a welcome antidote to Bultmann!

Plato made much use of myth, but Aristotle argued that *logos* alone has educational value; myth merely pleases (IV, 775). For the Stoics myth was valid as a symbol (IV, 777). Staehlin concludes his study of myth in the Greek world by saying: "There is, however, no fundamental repudiation on religious grounds until we come to the NT and the Christian writers of the first centuries" (IV, 779).

In the Septuagint (Gk. OT) the word *mythos* is found only in the apocryphal books (twice). Later rabbis made use of Greek myths as parables (IV, 781).

Coming to "Mythoi in the NT," Staehlin reiterates his earlier statements. he says: "The position of the NT regarding what it calls *mythos* is quite unequivocal. . . . There is obviously a complete repudiation of *mythos.* It is the means and mark of an alien proclamation, especially of the error combatted in the Pastorals" (*ibid.*).

What is the nature of these myths which Paul warns against? Staehlin says, "It is highly probably that the Pastorals are concerned with the early form of a Gnosticism which flourished on the soil of Hellenistic Jewish Christianity" (IV, 783).

Staehlin concludes that "myth as such has no place on biblical soil" (IV, 793). Against those who defend it as a form of religious communication he asserts: "In the Bible, however, we have from first to last the account and narration of facts. This may undergo certain changes in form and consciousness from the childlikeness of many of the ancient stories to the maturity of the Johannine view of Christ. But the essential theme is the same throughout, namely, what God says and what God does" (IV, 793-94).

Pagan myths were sometimes used as parables. But Staehlin insists that "the NT uses genuine parable rather than myths" (IV, 794). Myths were finally thought of as symbols. Staehlin's answer to this argument is clear and direct. He says: "The central symbol of the Gospel, however, is the cross, and this embodies a hard and unromantic historical reality. No myth can be integrated into or imposed upon this symbol in any form" (*ibid.*). In a footnote he adds: "Hence the use of expressions like the Christ myth, which is common in form criticism, is to be strictly avoided."

This German writer maintains his position without equivocation. He raises the question as to whether there is some other way to make myth at home in the biblical world. He answers: "But no matter how the term is understood, and no matter how it is extended, as e.g., by Bultmann, there is within it an inherent antithesis to truth and reality which is quite intolerable on NT soil" (*ibid.*).

We have quoted at unusual length from this article because it touches on a very relevant problem in current New Testament studies. It is the most scholarly, constructive treatment we have seen to date.

The following outlines are part of the fruit of the Pastors' Retreat conducted by District Superintendent Raymond C. Kratzer on the Northwest District in 1967. In a session called Group Dynamics, Sermon Building, which I suppose could be called a ministerial brainstorming, these outlines were developed.

Temptation—Barrier or Blessing?

Jas. 1:12

I. Temptation will *come.*
   A. Not contradictory to sonship.
   B. Source of temptation.

II. Temptation can be *overcome.*
   A. Strength of temptation is *in us.*
   B. Way to escape is *God's* (I Cor. 10: 13).

III. Temptation's glorious *outcome*
   A. Blessed is the man who is tempted.
   B. Worketh patience, no variableness.
   C. Crown of life.

The Conquest of Inner Space

Ephesians 3

I. Our inner weaknesses filled with His strength (v. 16)

II. Our inner emptiness filled with His presence (v. 17)

III. Our spiritual ignorance filled with spiritual comprehension (v. 18)

IV. Our empty emotions filled with the fullness of His love (v. 19)

The Grants of God

(M. Kimber Moulton also prepared this "on the spot" outline on this passage.) Eph. 3:16, "That he would grant unto us . . ."

Introduction: God grants some things on conditions:

A. Humility (v. 4)
B. Faith on the basis of God's ability in the family in heaven and earth (v. 15)
C. Strengthened for reception (v. 16)

I. The grant of occupancy (v. 17)
   A. Not intermittency of visitation, or casual fellowship (not getting a motel for overnight)
   B. The perpetuation of His presence in us—how?
   C. For the process of rooting and grounding in love (v. 17)

II. The grant of comprehensibility (v. 18)
   A. Love in four dimensions
   B. The comprehension of personal knowing beyond mere mental concept (v. 19)
   C. Comprehension of the fullness of God (v. 19). "Of his fulness have all we received, and grace for grace."

III. The grant of ultimacy
   A. Ultimacy beyond our asking or thinking (v. 20)
   B. Ultimacy by power working in us (v. 20)
   C. Ultimacy in God's glory throughout all ages (v. 21)

Three-D Religion

Ps. 37:27

I. "Depart from evil"
II. "Do good"
III. "Dwell for evermore"

Stay of Execution

Rom. 6:23; Ezek. 18:32 (Scripture—c. 18).

Introduction: Courtroom of God. We have an appointment. There is a case pending against mankind. There we find the prosecutor, the Defense Lawyer, and the Judge.

I. The prosecutor—Satan; his case, "the law of sin and death"
   A. "The soul that sinneth, it shall die" (vv. 4, 13, 20, 24).
   B. The knowledge of the law condemned us.
   C. We failed to keep it.

II. Defense—the love of God—Jesus, our Advocate

A. We must have accepted (v. 28).
B. We must have met conditions—turn (v. 28).
C. Evidence—do (v. 28).

III. Judge
A. Who is He?—Lord God (v. 32).
B. What is He like? God of love—"I have no pleasure" (v. 30).
C. What is His desire? That we live (v. 32).

Conclusion: We need not die.
A. We will stand upon present grace (vv. 26-28).
B. We must take action—turn and live.
C. The decision is ours (vv. 30-31).

The Stewardship of the Gospel

TEXT: *I am debtor* . . . (Rom. 1:14).

There are three words in the Scriptures that show our relationship to God and others. The words are *steward, debtor,* and *witness.* We are told that a steward is a person who is entrusted with the management of the estate or affairs of another. He is not the owner, but is entrusted with the handling of the affairs of another. Let us prayerfully consider three things in the discussion of this theme:

I. THE NATURE OF THE GOSPEL
A. It is the power of God unto salvation (v. 16).
B. It brings peace to the troubled soul (Rom. 5:1).
C. It brings deliverance to the bound soul (Rom. 8:1).
D. It completely renovates the soul (II Cor. 5:17).
E. It delivers from the inbeing of sin (Rom. 6:6).
F. Paul eloquently declared that he was not ashamed of the gospel (v. 16).

II. THE OBLIGATION OF THE GOSPEL
A. Paul said, "I am debtor" (v. 14).
B. He was entrusted with the stewardship of the gospel (I Tim. 1:11).
C. Paul was given the stewardship of the mysteries of God (I Cor. 4:1).
D. Peter said he was a steward of the grace of God (I Pet. 4:10).
E. The basis of this obligation was Paul's love to Christ (II Cor. 5:14).
F. This is the obligation of strength to weakness (Rom. 5:6). Paul owed the strength of his spirituality to weakness. And he gave it.
G. This is the debt that abundance owes to want (v. 15).

III. THE JOY OF DISCHARGING THIS OBLIGATION
A. Some of this joy came to Paul here in this life (II Cor. 3:2).
B. And the greater part of this joy came to Paul on the other side (Ps. 126:6).

W. B. WALKER

An "Enough" Religion

TEXT: Heb. 7:25

I. A *Savior* who is STRONG enough—"Wherefore he is able . . ."

II. A *Salvation* that is SATISFACTORY enough—". . . to save them to the uttermost . . ."

III. A *Story* that is SIMPLE enough—". . . who come unto God by him . . ."

IV. A *Security* that is SOUND enough—". . . seeing he ever liveth to make intercession for them."

HAROLD MONGERSON

The Mighty Keeper

TEXT: *He will not suffer thy foot to be moved: he that keepeth thee will not slumber* (Ps. 121:3).

This psalm is the third "song of degrees." There are 15 of these. They were sung in the highest note possible to the Hebrew voice—the songs of "going up." They are songs of exultation, of triumph, and of joy.

I. THE KEEPER
A. He is the Lord of the cosmos (v. 2). He is the Maker of all things, animate and inanimate, visible and invisible.
B. He is the Lord of the Church (v. 1). Jesus said He would build the Church (Matt. 16:18).
C. He is the Lord of the camp (v. 4). He will not slumber or sleep. His eyes ever watch over His own—even Israel.

II. THE KEPT
A. He keeps institutionally (v. 4). Israel was to be tried severely, but

God would keep her and guide her destiny.

B. He will keep us personally (v. 5). He will not only keep a nation or race, but He will keep us personally.

C. He will keep us conditionally (v. 1). Christ is the Way; I will walk there! Christ is the Light; I will follow Him! Christ is the Truth; I will believe Him! Christ is the Captain; I will obey Him!

III. The Keeping

A. The Lord will keep us internally (v. 7). He did not say, "He shall preserve thy bank account." Neither did He say, "He shall preserve thy health perfectly." He did say, "He shall preserve thy soul."

B. The Lord will keep us externally (8).

1. He will keep us when we go out on the road (v. 3).
2. He shall also keep us when we go out under the sun (vv. 5-6).
3. He will keep us when we are in the midst of evil (v. 7).
4. Then God will keep us when we come in (v. 8).
5. He will keep us eternally (v. 8; Isa. 26:3).

When the universe is a wilderness of smoke and cinders, when the heavens snap back like window blinds, when the hills skip like rams, and when the islands of the sea run away, God will keep us. When the crash of judgment terrorizes the unsaved, and when the books are thundered open, and the dreadful sentence, "Depart, ye cursed," whips the countless multitudes to damnation, God will keep those who are committed to Him.

W. B. Walker

How about letting your people know about your pastoral schedule? Many have no idea what a pastor does between Sundays, or where to reach him, or what time would be convenient and what time would not be.

How about letting the parish know about the pastoral calls you have made? The following items appeared in my bulletin:

Pastoral Schedule

Your pastor will be trying to spend more time studying this summer (in the parsonage, where it's cool!). Calling will be done generally from 2 to 5 p.m. and some evenings.

Of course, in the pastorate, schedules are of necessity flexible, and vary with the immediate needs, but your pastor's summer schedule might look like this:

Mon.	9-12	Church office
Mon.	Afternoon	Free
T.W.T.F.	8-12	Study (parsonage)
T.W.T.F.	1-2	Study (parsonage)
T.W.T.F.	2-5	Calling
Sat.	8-12	Study (parsonage)
Sat.	Afternoon	Free
Evenings	As needed	Calling
Sunday		Day of rest?

Personal

I discovered that I have made 117 calls in the five weeks since General Assembly.

Roger M. Williams
Norman, Okla.

O Day of Rest and Gladness

(No. 30, *Praise and Worship* hymnal)

The author, Christopher Wordsworth (1807-85), was a nephew of the famous poet William Wordsworth, and the son of the rector of Lambeth. Named for his father, he admired his noted forebears greatly, but earned his own right to an honored name in history. Graduating from Trinity College, Cambridge, with high honors both scholastically and athletically, he became classical lecturer and public orator at the university. Later he was appointed headmaster of Harrow School for boys. He spent 19 years as canon of Westminster Abbey, then 15 years as bishop of London. During these years he wrote *The Holy Year*,

containing hymns for every season and festival of the church year. He wrote 127 hymns which were loved and sung long after his death. He was called by Canon Ellerton "a most holy, humble, loving, self-denying man." His character is reflected in the verses he wrote. It is regrettable that of these only the one under consideration is still in common use.

The composer, Lowell Mason (1792-1872), was one of America's finest pioneer composers of hymn tunes, among them the great hymn "My Faith Looks Up to Thee," which has been called the greatest of all American hymns.

The tune for "O Day of Rest and Gladness" is an arrangement from a German folk song, "Mendebras." Mason saw in it a solemnity and beauty befitting a sacred song such as this, and we are the richer because of his genius.

BULLETIN BARREL

IF I WERE THE DEVIL

If I were the prince of darkness, I would want to engulf the whole earth in darkness.

I would begin with a campaign of whisper. With the wisdom of a serpent, I would whisper, "The Bible is a myth." I would convince them that "man created God" instead of the other way around. I'd whisper, "What is bad is good and what is good is square."

In the ears of the young married I would whisper that work is debasing, that cocktail parties are good for you. I would caution them not to be extreme in religion, in patriotism, in moral conduct.

And the old I would teach to pray, "Our father which art in Washington."

If I were the devil I would encourage schools to refine young intellects, but neglect to discipline emotions; let those run wild.

I'd designate an atheist to front for me before the highest courts and I'd get preachers to say, "She's right." Thus I would evict God from the courthouse, from the schoolhouse, from the House of Congress.

If I were Satan, I'd make the symbol of Easter an egg, and the symbol of Christmas a bottle.

If I were Satan, I'd just keep on doing what I am doing and the whole world would go to hell as sure as the devil has gone to hell.

—Paul Harvey, ABC News
Whittier First, Calif.
CHARLES OGDEN

TIMELY CLIPS

No one can live in doubt when he has prayed in faith.

. . . . . .

A beautiful heart more than offsets the handicap of a homely face.

. . . . . .

Christ's limitless resources meet our endless needs.

. . . . . .

Live so the preacher can tell ALL the truth at your funeral.

* * * *

Better than counting your years is to make your years count.

* * * *

Any hill is too high for a poor climber.

* * * *

Your talk walks, and your walk talks, but your walk talks farther than talk walks.

* * * *

We would all be better off financially if we would act our wage!

FROM THE PASTOR'S DESK . . .

It is easy, unless we guard it, for the summer months everywhere to become "lax months" as far as the Kingdom is concerned.

A few years ago, when I was in college, I was driving through one state which had a notice on most church signs which read, "Closed for the summer."

Needless to say, we never should take a "vacation" from God. May all of us put "extra guards on duty" as the warm weather approaches, to be faithful *all* summer to *all* of the services.

Here are four tips I would suggest:

1. Return from vacation early enough to spend your last Sunday back in your home church.

2. Place (or send) your tithe in to the church *before* you leave town (the expenses of the church remain the same in the summer—and you'll not be tempted to spend it).

3. Bring your pastor a bulletin from the church you attend while on vacation.

4. Never miss church (anytime) for sickness or rain, etc., which would not cause you to miss work.

Then the Kingdom will continue to function effectively in the summer. See you Sunday.

J. Rex Eaton
Minister, First Church, Miami, Fla.

V-Verily, verily
I-I
S-Say unto thee,
I-If the Sunday school
T-Teacher will visit
A-As he should,
T-The wonderful results
I-In his class will
O-Overcome the absentee problem
N-Now facing him.

Fullerton, Calif.
John Price, *Pastor*

Don't Stay Away from Church—

Because you are poor—there is no admission charge.

Because it rains—you go to work in the rain.

Because it is hot—so are the golf course and the lake.

Because it is cold—it is warm and friendly inside.

Because no one invited you—people go to the movies without being invited.

Because religion is emotional—what about the ball game?

Because you have little children—what if you no longer had them?

Because your job leaves you tired—you may lose your job.

Because there are hypocrites—you associate with them daily.

Because the church standard is too high—take a look at the Bible standard.

Because the church always wants money—so does your grocer.

Because you have plenty of time to get saved—are you sure?

Divers Diseases

"They brought unto him all sick people that were taken with divers diseases."

Only the Lord can cure "divers diseases." And there is a regular epidemic of "divers diseases" among us!

Some DIVE for the door after Sunday school is over. Some DIVE for the television set during the evening services. Some DIVE into a box of excuses about work that needs to be done for Jesus. Others DIVE for the car and take a trip for the weekend. A few DIVE into the flurry of faultfinding every time the church takes on a work program. Yes, only the Lord can cure "divers diseases."

—*Selected*

Perry, Mich., *News*
Gouthey Jones

HERE AND THERE AMONG BOOKS

Be Ye Holy

By Leslie D. Wilcox (Cincinnati: The Revivalist Press, 1965. 407 pp., cloth, $3.95.)

This volume should have been reviewed in this magazine several years ago, but only recently came to our attention. It is unquestionably one of the most useful handbooks on holiness theology available, comparable in many respects to the older standby, *Foundations of Doctrine,* by Harry Jessop. The author is a professor of theology in God's Bible School, Cincinnati, Ohio.

This is a scholarly work, well-organized, thoroughly comprehensive, yet written in a very readable and clear style. It is suitable as a college textbook, for local training classes, or as a stimulating reference work for the pastor's desk.

The first major division presents a careful doctrinal and scriptural presentation of the doctrine of holiness. At the end of each section are references to supporting readings, called "Parallel Readings." The second half of the book traces the development of holiness doctrine from John Wesley to the present. This is expertly done, showing thorough acquaintance with the writers and the literature.

Of special value is the competent analysis of the central Wesleyan position in respect to certain divergent near-holiness movements and also the analysis of varying viewpoints within the holiness movement.

The acquaintance with the vast literature in Wesleyanism reflected in this volume is in itself an outstanding contribution. This is seen in the development of the book, but also in seven bibliographies at the close, listing holiness writers and their books under distinct and very useful categories.

Surely this volume should be more widely known and used than it is.

R. S. T.

Susanna Wesley

And the Puritan Tradition in Methodism

By John A. Newton (London: Epworth Press, 1969. 215 pp., $4.20, [35s].)

Of books on the Wesley family there seems to be no end. Until now, however, we have not had a really worthwhile study of the "mother of Methodism." This need has been fully met in *Susanna Wesley,* by Dr. Newton, of Wesley College, Bristol, England. The appearance of this biography is timely, for 1969 is the tercentenary of the birth of Susanna, and Dr. Newton is her ideal biographer, having already written the prize-winning George Eayrs Essay on "Susanna Wesley" in 1960.

In every way, Susanna Wesley was a remarkable woman. Well-known is the amazing way in which she taught and disciplined her large family, and the lasting effects of the Epworth atmosphere on her sons John and Charles in particular. Less well-known is the scope of her reading and writing, her decisive change from the Puritan worship of her father, Dr. Annesley, when only 13, to that of the Anglican church, and the fact that while engaged in the incredible upbringing of her family she was constantly battling against extreme poverty, poor health, uncouth and vicious parishioners, and, to say the least, an unpredictable husband.

Dr. Newton's opening chapter on Dr. Samuel Annesley, Susanna's father, is a lively portrait of the great nonconformist. Of particular interest is the comparison drawn between Annesley's teaching on Christian holiness and that of his grandson, John Wesley. When Annesley pleads for "humble, serious, constant course of godliness"; when he exhorts to a "divine faith, wrought by the Holy Ghost, where God and man concur in the operation, such a faith as works by love . . . a holy faith, full of good works," it might well be John Wesley speaking.

The careful research and balanced evaluation of this study will do much to answer what so often has been written about the sternness, the joylessness, and the harsh discipline of the Epworth rectory. Such a picture is completely untrue and Newton's pages are a sufficient refutation—to choose one example, the strictures of Marjorie Bowen's "Wrestling Jacob."

The chapter entitled "Methodist Matriarch" reminds us of Miss Wedgewood's sentence: "The true founder of Methodism was Susanna Wesley." Here is seen how much and how far she influenced the thinking, the temperament, and the faith of her son John. Think of her influence at critical junctures: after the Epworth fire she resolved to be "more particularly careful of the soul of this child"; she constantly advised and counselled him while he was at Oxford, and shortly after his great lifework began, she wisely restrained him when he had made every sign of excommunicating the unordained Thomas Maxfield for daring to preach.

Nor was Susanna a mean apologist. John's sermon on "Free Grace" evoked Whitefield's reply: *A Letter to the Reverend Mr. John Wesley,* which occasioned in turn *Some Remarks on a Letter from the Reverend Mr. Whitefield.* This 28-page pamphlet was published anonymously and Dr. Newton rightly concludes from internal and external evidence, with most Wesleyan authorities, that it was from the pen of Susanna Wesley—then 75 years of age. Here is an exciting discovery—Susanna defending the Arminianism of her son John, with no punches pulled. "If, as Calvin says, 'God speaketh by his ministers to reprobates that they may be deafer; he giveth light to them that they may be blinder,' what good man would not rather choose to be a hangman than a minister of the Gospel?" (p. 183).

The one major criticism of Dr. Newton's thesis is that the subtitle, "The Puritan Tradition in Methodism," is not justified. That there is such a tradition is undeniable but it is not at all elaborated in these pages. Otherwise this fine biographical study is one of the most welcome recent additions to Wesleyana.

HERBERT MCGONIGLE

This Adventure Called Marriage

By Milo L. Arnold (Kansas City: Beacon Hill Press of Kansas City, 1966. 132 pp., paper, $1.95.)

Here is another practical and powerful book on Christian living from the helpful pen of this veteran pastor and teacher. As the title indicates, this volume concentrates on marriage and home. It is comprehensive in its scope and human and warm in its sympathies and perceptions. Completely nontechnical, it is written in language understandable by the teen-ager, yet interesting to the older and more knowledgeable adult. Those who are not married should read it to prepare themselves for the establishment of a Christian home. Those already married should study it carefully to know the secrets of assuring both marital happiness and stability for the glory of God. The pastor can unhesitatingly use this widely, either by promoting its sale or by giving it as gifts to families or persons in his constituency.

R. S. T.

An Exposition of the Gospel of John

By Herschel H. Hobbs (Grand Rapids: Baker Book House, 1969. 297 pp., cloth, $6.95.)

This is the third book in a series, the first two being expositions of Matthew and Luke. Dr. Hobbs is pastor of the First Baptist Church of Oklahoma City and preacher on the "International Baptist Hour."

This is a practical exposition for either pastor or layman. Written in a very interesting manner, it avoids the more abstruse and technical problems and goes straight to the devotional and doctrinal heart of the passage being considered.

It's organization lends itself to easy grasp and homiletic adaptation. He deals with each brief but unified segment of scripture in a separate chapter of normal sermonic length, and not only assigns a most intriguing and suitable title, but divides his treatment into clear and appropriate divisions. The style is somewhat similar to that of Wm. Barclay. Thoroughly evangelical, this volume should be a useful addition to the library of any Christian, especially that of a preacher. Perhaps not all of his positions can be thoroughly endorsed, but he writes from a sound, orthodox base, and his presuppositions concerning the origin and nature of the inspired Gospel are reliable. His writing is an example of the kind of study that is possible by a busy pastor even in this day when so much is heard about the maceration of the ministry.

R. S. T.

In Christ's Stead

By Arthur John Gossip (Grand Rapids: Baker Book House, 1968. 247 pp., paper, $2.95.)

These are the Warrack Lectures on preaching, delivered in 1925 to the students of the colleges of the United Free Church of Scotland in Edinburgh, Glasgow, and Aberdeen. While the volume is a reprint, its fiery, sparkling content is new to most preachers today. And nothing better is being written on the preacher as an ambassador for Christ.

The author spent most of his life in Scotland, first as a pastor, then as professor of Christian ethics and practical theology at Trinity Theological College, Glasgow.

This is brilliant, sparkling reading, but far from mere entertainment. These lectures search the preacher's soul. Matters of art and craftsmanship are helpfully handled, but the deeper thrust is into the heart of the man who stands in the pulpit. At one point Gossip betrays an antipathy to what he calls "doctrinal" preaching, which is as unfortunate as it is illogical. Yet in spite of some such weaknesses, the reader is filled over and over with an exalted sense of the noble and magnificant privilege of proclaiming the Gospel. After experiencing this book it would be much harder for any minister ever again to be casual about preaching.

—R. S. T.

DEFINITIONS:

TACT is the ability to close your mouth before someone else wants to.
PREJUDICE is being down on what we are not up on.
HOUSEWORK is something you do that nobody notices unless you don't do it.
TROUBLE is only opportunity in work clothes.
PEACE is not the absence of conflict, but the ability to cope with it.
ANGER is a wind which blows out the lamp of the mind.
HATE is a prolonged manner of suicide.
WORK is love made visible.
JOY is not in things; it is in us.
PROCRASTINATOR is one who puts off until tomorrow the things he already put off until today.

Ada, Oklahoma
W. E. CHANDLER

Preachers' Exchange

WANTED—*Works of John Wesley*, 14 vols., B. Edgar Johnson, 6401 The Paseo, Kansas City, Mo. 64131.

WANTED—*Works of John Wesley*, Vol. I, Zondervan Ed., 1959; *The Holiest of All*, by Andrew Murray. Walter S. MacPherson, Jr., P.O. Box 220, Mt. Pearl, Newfoundland, Canada.

FOR SALE—56 old copies of *Preachers' Assistant, Preacher's Mag., Pulpit, 20th Century Preacher, Homeletic Review*, and *Preacher's Helper* (1891-1931), $35.00. Three antique geographies, Series 1, 2, 3 (99 yrs. old), Indiana issues. S. T. Moore, 314 S. Eliz. St., Angola, Ind. 46703.

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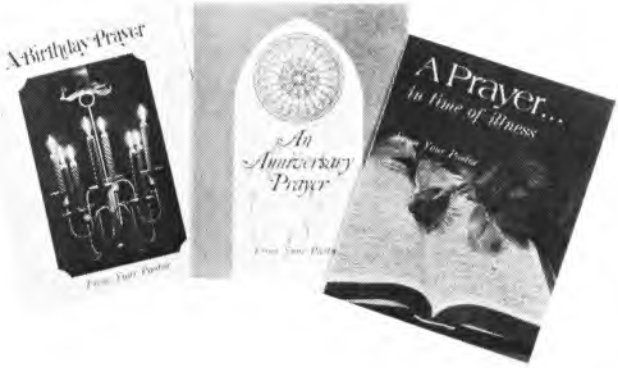

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