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Are Sunday Schools Competing with the Church?

By A. F. Harper*

THIS IS A SINCERE QUESTION in the minds of some thoughtful pastors deeply concerned for the spiritual welfare of their people. It is occasionally a rhetorical question on the lips of a thoughtless pastor. In the latter case the answer is a glib and resounding "Yes" from a man who fails to understand the power of Christian teaching or who is unwilling to pay the price required to achieve spiritual results from the Sunday school.

Let us lay down a basic premise at the beginning—if any Sunday school is seriously competing with the church, it is not a good Sunday school. Good Sunday schools supplement and support the church services instead of undermining them. We have Sunday schools in order to further the work of the church; we do not build churches in order to provide Sunday schools. The Sunday school is a part of the church, but it is not a part of the church in the casual sense that a spare tire is a part of an automobile. The Sunday school is a part of the church as the eyes are a part of the body. The life of the church could conceivably go on if her Sunday school were weak or destroyed, but that life would be maimed and only partially effective. There may be old and established churches with relatively small, nonaggressive Sunday

schools but such churches are not usually growing churches. On the other hand, even though a church be small, if it maintains a large and effective Sunday school, that church will be a growing church.

Sunday Schools Are a Part of the Church

It may sometimes seem that the Sunday school is in competition with the church because the ultimate purposes of the church and of the Sunday school are identical. Both are working to bring men and women, boys and girls into a saving knowledge of Christ, to see them sanctified wholly, and then to see them grow in grace until they develop mature Christian character. But in all of this the good Sunday school is a supplement and not a substitute or competitor. The various activities of the Sunday school are designed only to multiply the forces of Christian influence and to make those influences more effective for the different age-groups in the church.

The pastor preaches doctrinal sermons in order to instruct his congregation. From time to time the various classes in the Sunday school will take up the study of those same doctrines in order to give opportunity for questions and clearer understanding, in order to make two impressions in-

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stead of one, in order to supplement what the preacher did not have time to say, in order to help the pastor do more fully what he could do only partially in the church service.

Our Purposes Are the Same

The pastor makes an evangelistic appeal from the pulpit in order to move his unsaved hearers to seek God. The teachers in the Sunday school keep themselves alert to the spiritual needs of their pupils in order to appeal personally to those who were not reached publicly, in order to present the call of the gospel to children who missed the appeal planned for adults, in order to encourage those who sought and found God at the church's altar, in order to help the church enjoy a more fruitful evangelistic ministry.

If the Sunday school at its best does help the pastor to accomplish the God-given tasks of the church, why does he ever seriously raise the question, Are Sunday schools competing with the church?

The most frequent source of the question is a full house at nine-forty-five on Sunday morning, half a house at eleven o'clock, and a mere handful in the Sunday evening service. When a man sees two hundred in the Sunday school and a hundred of them leave before the morning worship service, he cannot avoid the question before us. He cannot avoid it but he must study his problem prayerfully and thoughtfully or he will come up with a quick, easy answer—and answers that are quick and easy are usually wrong.

They Don't Stay for Church

Let the pastor first remember that if his problem at this point is a serious one it is not typical. Most of our

churches are struggling to get members into the Sunday school. They have not yet reached the happy position where they must devise ways of getting a large group of Sunday school pupils to remain for the preaching services. Half a loaf is better than no bread. It is better to have folks in Sunday school even though they do not stay for church than to have them in neither Sunday school nor church services. In all fairness the pastor must ask, Is it easier to get a Sunday school member into the church service or would it be easier to get the same person into the services if he were a rank outsider? To ask the question is to answer it.

Who Goes Home?

A fair solution to the main question must find the answer to this related one, Who are the folks that go home before the church service? In general the exodus from Sunday school involves three tribes. From the largest to the smallest they are (1) children and young people from unchurched homes, (2) unsaved adults who are interested enough to come to Sunday school but not yet interested enough to stay for church, (3) church members who need more religion.

UNCHURCHED CHILDREN

If the large exodus is made up of young children we must ask how much we really *want* them to stay for the church service. An abnormally large number of unattended children can so seriously disturb the morning service that we may defeat our purpose for that service. If we really want them to stay we must face up to asking teachers and other church members to accept the responsibility of sitting with them and supervising them during the service. This is the

best solution; but as is often the case, the best one is the most difficult one.

A second-best solution is the junior church which provides a special children's service conducted while the adult worship service is in progress. The junior church is better than letting the children go home from Sunday school. Its weaknesses are (1) children miss the deepest experiences of worship with parents and other Christian adults, (2) the work is pushed off on a few willing workers and the rest of the congregation assume no responsibility for this spiritual task, (3) weak leadership often results in poor discipline. Even with all the problems involved, every reasonable effort should be made to bring these children into the church services.

Of the 600,000 pupils in Nazarene Sunday schools some 246,000 are children—30,000 in the nursery group, 60,000 kindergartners, 72,000 primaries, and 84,000 juniors. At least half of these boys and girls come from unchurched homes. Certainly we should rejoice to have these 123,000 children in our worship services. But if we cannot achieve this, few would seriously assert that the Sunday school's ministry to them is weakening the church service.

UNSAVED YOUNG PEOPLE AND ADULTS

Here if anywhere we should be able to support the charge that the Sunday school is in serious competition with the church. Young people and adults ought to be in preaching services. If we could get more of them into preaching services without the Sunday school, we would be compelled to admit that the Sunday school is a counterattraction and classes for these groups should be discontinued.

It is a fact that many who come to Sunday school do not stay for church. To what extent is the Sunday

school to blame? To what extent is the church service itself at fault? How often is neither at fault—the cause being the power of the devil at work in the lives of these whom we are trying to wrest from his grasp?

Toward a Solution

When Sunday school pupils who ought to stay for church do not stay for church what is the answer? Some have tried a unified service, never dismissing the Sunday school and thus trapping pupils into remaining for the church service. If this works, no one would quarrel with the method. But it sometimes drives folks from the Sunday school instead of getting them into the church service.

The best approach is for the pastor to seek to cultivate in his teachers a deep loyalty to the church services. The teacher, whether of children or adults, who wants his pupils to attend church services and who genuinely encourages them to do so is the most effective instrument in God's hands for the accomplishment of this purpose.

Co-operation between pastor and teachers in planning special features for the church services is also helpful. If a quartet from the Home Builders Class is singing in the church service, the teacher can use the lever of class loyalty to encourage attendance. If recognition is being given to the class with the highest attendance in the church service, the teacher can be more effective in persuading careless class members to attend.

Among children and younger teenagers, stay-for-church contests within the class are often helpful. With older young people and adults the teacher's own sincere concern and enthusiasm for the church services are probably the most effective possible influence. To the extent that Sunday school teachers are careless at these points,

the Sunday school fails to support the church and may drift into the role of competitor. At this point we must always be on guard.

Because the ultimate objectives of the church and Sunday school are the same, some care must be exercised that their respective efforts do not overlap. If the Sunday school and the church are doing the same things, for the same people, in the same way, at approximately the same time, then they do compete.

Further Points to Watch

The church service is chiefly a service of worship. The good Sunday school will therefore plan its ninety-five service for young people and adults with minimum emphasis upon worship of the kind planned for the church. A long opening exercise similar to the church service makes the Sunday school a competitor. A brief opening service with at least a forty-minute teaching period makes the Sunday school a supplement to the church.

The church service is a preaching service. The good Sunday school therefore ought to have in its classes a minimum of preaching and a maximum of teaching guidance and pupil participation. *Let your pupils do it* is good advice for the Sunday school teacher who seeks to make his class an enriching addition to the preaching ministry of his pastor.

The church service is fundamentally an adult service. It has an important ministry for children but they must come in for only secondary consideration. The good Sunday school, therefore, while not neglecting adults, will be to a large extent the specific effort

which the local church makes to create and conserve the spiritual life of the children and younger youth of the congregation. As long as the Sunday school does a good job of reaching and teaching children it will be the strong right arm of the church for this necessary supplementary Christian ministry. No thorough spiritual ministry to children in the Sunday school is in competition with the church services unless we assume that the Sunday school gives the child all that he needs.

Forward Together

Are Sunday schools competing with the church? As I see our work in the Church of the Nazarene, the real answer is "No." In all fairness that answer would need to be qualified in some localities. In occasional instances where a local program is out of balance, the best solution is not less emphasis on Sunday school but *more emphasis upon the church*.

With approximately 300,000 church members and 600,000 enrolled in our Sunday schools we have a great field of evangelism and the potential for 600,000 saved and sanctified Nazarenes. Let us not divide our forces and weaken our efforts by fear of competition. Let us reach 1,000,000 enrolled in Sunday school by 1960 and plan, under God, to win them to Christ and the church by 1970. We shall move in this direction most rapidly as we work devotedly and enthusiastically for the Sunday school, remembering always that this is an important part of the work of the church—but only a part. Our Sunday school program must always be enthusiastically supplementing and never carelessly supplanting the church services.

SUNDAY SCHOOL EVANGELISM

It is easy to start a new Sunday school. All that is needed is a superintendent, the living room in a home, and some Sunday school literature.—J. N. BARNETT.

BIG MEN

THE GREATEST NEED OF TODAY is for big men. Not, of course, big in avoirdupois, but in personality and character.

This need can be seen in international affairs, governmental circles, social and economic life, down to our individual communities, into our churches, and into our homes. The world is having to get along with too small caliber of men. It is as if we had sent out an army, equipped with tanks, planes, atomic weapons, and millions of well-trained men but turned over its command to a high school freshman.

But while it would appear here that we are going to tackle the problems of the world, I should like rather to be more provincial and much more personal. I should like to look at us, as holiness preachers, and the people in our congregations for whom we are spiritually responsible.

Dr. J. B. Chapman once said, "The biggest problem we have in the church is that we have too many \$50.00 preachers in \$100.00 churches." And by that, as I recall it, he did not mean to bracket either ministers or churches by a certain salary scale. He meant that we were not producing preachers who were commensurate in size to the jobs which they were being called upon to fill. While that evaluation was made nearly fifteen years ago, it could probably be made just as well today.

To be true, we are working on the matter of getting the best possible

ministers for the church. We are creating an atmosphere in which the best of our young people who are called to preach are responding. (And we feel also that God is wise in that He is calling our best young people to His high and holy service.) In addition, we are encouraging these to see that adequate training for the ministry involves formal training in addition to this calling. We are constantly seeking to improve this training through better equipped staffs, better equipment, and better know-how in our colleges and in our Seminary. For example: With the forty-nine young men in the graduating class of 1957 at Nazarene Theological Seminary our number of graduates for our twelve years of operation went well over five hundred. Most of these have gone out into the stream of the active ministry of our denomination. Also, we are producing through our Nazarene Publishing House more books, materials, helps, and periodicals (such as the *Preacher's Magazine*) for all of our ministers, those who have not had formal training and those who have had. We are hoping through all of these mediums, and others, that within the next fifteen years we can show Dr. Chapman's statement to be outmoded.

While we may be able to do this insofar as training is concerned, for this is in one sense a technical problem which can, to some degree at least, be solved through the improved "mechanics" of training preachers, yet

we have another, a deeper problem, and this is the one I want to discuss with you at this time. This is the more significant task of making *big-ger men*, which is another problem (though not unrelated) to the one of making better trained men. And may I venture to say that in this area we are making much slower progress than we are in that of training. And we must remember that no matter how well equipped our preachers may be in doctrinal understanding, in methods of church building, and in religious salesmanship, if they fall short in sound personality, in true manhood, and in true holy character they have fallen far short of God's goal for their lives. We shall still have too many \$25.00 men in \$50.00 churches.

But we as preachers have more than the problem of increasing our own moral and spiritual stature; we have the task also of producing in the people of our congregations, through our preaching, our leadership, and our example, that same proportion of character. The two are not unrelated. In fact, they are a part of one and the same task. To do the first is very largely to do the second. Perhaps, even, if we were to center our attention on our ministry to others it might in the end even produce some results in our own lives. That is why I should like to include both in our discussion.

It seems to me that this is one of the vital reasons why we have not had more BIG MEN. Our ministry of the past has not produced them. I say this after careful thought and after having worked with our young people—the product of our preaching—in every area of the church, and after having faced some of the intellectual and spiritual problems of a few of our young preachers. I have been amazed and alarmed at the number of basic questions which these have

expressed, questions which relate to the doctrine of holiness and its ethical implications in their lives. As I have tried to evaluate these problems, it has seemed to me that they have arisen from two sources: (1) the poor living of someone in the young person's past and (2) the poor teaching he has received from the pulpit of the church or churches he has attended. If the problems arising out of these situations were only intellectual I would not be quite so concerned, but they go deeply into the spiritual and ethical lives of these young people, endangering their usefulness to our church and to the Kingdom. To me, these are symbols of the quality of the product of our teaching and preaching ministry in the past. I *will not* say of our teaching, "It is not good." I *will* say, "It is not good enough."

And so I am coming to our preachers to challenge you to strive to be big men—men worthy in every sense of the confidence that God has placed in you when He called you—and set your sights now that your ministry to men and women, young people, and boys and girls will *produce* big people—proper examples of the great gospel which we preach.

We have been using a compound word, "Big Men," which is a very relative term and can mean something very different to one from what it does to another. As I have used it I have had a very definite concept in mind. Now I must try to define that concept or else all that I will say will be meaningless to the reader.

As I have sought to put this concept into understandable language, I have discovered just how broad and how deep it really is. Hence I can only suggest a few items in outline form which seem to illustrate what I mean. For some time, whenever I have been disappointed in someone

or have been disappointed in myself I have jotted down what seemed to me to be the principle involved or characteristics displayed. In so doing, of course, I have used the negative approach in the entire study. Yet I have been slow to change this into a positive form because, to me at least, this is the more forceful method of analysis. May I dare, then, suggest some of the more evident characteristics of "small" men?

1. Those are small who are occupied with self and with self-interests, who must steer every conversation to what they are doing. It is like the man who said, "Come now, let us talk about me some more." It has been said that a bore is "one who talks about himself when I want to be talking about myself."

2. Those are small who cannot stoop to do menial tasks or who feel that the measure of success is in how many people wait on them and how much. But the measure of greatness, Jesus said, is in the "servant's complex," seeing the fulfillment of life's biggest moment when we can serve another.

3. Those are small who delight in receiving but who are slow in giving. It is no mark of virtue when one works overtime seeking out someone who can do for him. Bigness of soul is found in the one who is rather constantly seeking out someone for whom he can do something.

4. Those are small who are conceited enough to believe that the entire world revolves around them. One such remarked, "I used to be so conceited I was ruining my life; I was a real stinker. It got so bad I went to a psychiatrist. And he helped me. Now I'm one of the nicest guys in town!"

5. Those are small who can lead but who cannot follow, who are not loyal to leaders who have been duly

elected, appointed, or otherwise designated by duly delegated authority. No one ever gets to the place where he always leads. The best leader is also the best follower. Big men can take orders. Small men revolt under direction.

6. Those are small who can criticize but who cannot praise. Always to be negative without counterbalancing this with positive assertions and commendation, without appreciation for intention, motive, endeavor, and potentiality in another, is to be lacking a fundamental trait of character.

7. Those are small who put the worst construction on the acts of others, who are not understanding, not charitable. There is something in respect for personality which reflects itself in confidence and faith. Big men never profane personality by such total rejection. They know that only over the qualities of the man as he is can the best that he is ever get through.

8. Those are small who are not tolerant with those who disagree with them. A man at the conference table or in the board meeting or in the schoolroom when ideas differ bares his true character and reveals his true size.

9. Those are small who are more concerned with saving face than in being honest. The Orientals are not the only ones who make face-saving a major project in life. The Occidentals are just as bad. If men were as concerned with finding truth as they are in finding justification for their bad judgments, more of them would have long since arrived. To be honest and humble and forthright regardless of personal consequence is to be reaching for the qualities of greatness.

10. Those are small who are loyal to their friends only for what those friends can give to them. People who

easily forsake their supposed friends for the company of those whom they believe to be "more important" can hardly properly make claim to bigness. Loyalty must be a twenty-four-hour-a-day expression or it is meaningless.

11. Those are small who seek the "chief seats" or the company of "chief persons" to enhance their own popularity. Position, as such; particular jobs, as such; certain pastorates or offices or titles or degrees, as such, do not make a person bigger or smaller. Men give nobility to jobs but jobs have no such power to return the compliment.

12. Those are small who practice an extension of childhood traits into adulthood, and of this tribe there is little danger of extinction. Someone has aptly said, "There is no need to worry that we shall lose our youth; after all, we can keep our immaturity as long as we like."

13. Those are small who are not self-controlled, who are emotionally immature, lacking in poise in their home, social, or other human relationships. A consistency of poised reaction

pattern is integrally tied up with basic character.

14. Those are small who are afraid to trust their hearts to know and experience the blessings of God. Those who have brought their entire being under the discipline of what the head alone can understand are not greater thereby but smaller.

15. Those are small who cannot see truth and life in perspective. There is no fact of life but what is tied up with other facts. The big mind sees these relationships, the small mind excludes them. As has been said, "It is amazing how narrow minds can stack so many prejudices in such a narrow column."

It will be readily recognized that these principles have been plucked at random. Each individual could very well add to the list. No doubt other lists will contain more of the characteristics of the writer's life and fewer of those seen in others. In any event, they do serve to point up some attitudes found in Christian people about which we have not had too much to say in the past.

(To be continued next month)

CHARACTER AND CAPACITY

When a young man applies for a position with us today, we don't care what he knows. What we want to know, is he willing to learn? We are not too much concerned about his I.Q. We want to know if he has character and capacity. If he has character, he will instinctively and without fail do what is right because it is right. If he has capacity and the will to learn, we can take him on from there. There is no limit to what he can achieve.

"We know a great deal in our business about what causes friction between metals, but we do not know nearly enough about what causes friction between people."

—CLARENCE BELDEN RANDALL, chairman of the Board of Inland Steel (*Sunshine*).

SERMON OF THE MONTH

The Great Challenge

By Carline Fontanilla *

TEXT: *What shall we then say to these things? If God be for us, who can be against us?* (Romans 8:31.)

Every individual who decides to take the will of God as the rule of his life is always challenged by either the enemy or God himself. Jesus Christ, before He began His ministry, met the big if of Satan. Christian, in Bunyan's *Pilgrim's Progress*, was furiously attacked by Apollyon. But did Christian fail? No indeed, because God was for him.

Now, brethren, here lies before us a great challenge by the Apostle Paul. A challenge that, if we take God at His words, will bring triumphant victory. "If God be for us, who can be against us?" I want to draw inferences which will challenge both laymen and preachers from this text.

If God be for us, let us live above the world.

It is a tragedy that in our day there seems to be no dividing line between the lives of Christians and the lives of sinners. What is practiced by sinners is apparently common to the professing Christians. Brethren, it is a sad fact that church people and even ministers of other denominations act as saints in the church but live as the devil outside the church. These are the very reasons why Christianity is slow in its propagation.

Brethren, the challenge is for us. Even if the professing Christian of yesterday did not live as he should

—and some in our day do not—let us live apart and different from the world. Let us be examples to the world and in so doing we will convert the world.

But Apostle Paul emphatically urged us Christians to be separated from the world when he declared: "Wherefore come out from among them, and be ye separate, saith the Lord" (II Corinthians 6:17). We should not participate with the world's defiling activities. We should have nothing to do with the degrading vices that pull people into hell. Again Paul said, "Be not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? (II Corinthians 6:14-15.) The people of God must be a "peculiar people." They must be different in the way they dress, the way they talk, the places they frequent, and the way they live. They must be living letters to be read by the world.

Brethren, let us be an example to the world. The world lies in darkness because of sin and Jesus said to every believer, "Ye are the light of the world" (Matthew 5:14). In this sense let us radiate Christ in our lives. Let the light of salvation so shine in our lives, before men, that they may glorify our Father which is in heaven. Let your lives "be

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blameless and harmless . . . without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

It is not necessary to live with the people of this world, neither is it needful for us to be enslaved by the god of this world! The chain of sin which bound us once to this world was broken by Christ. The fetters of vices that linked us to this world were broken in twain by our Redeemer.

To live above the world we should overcome the world; and if we are to overcome the world, let us fight the battle against the world. The question runs, "Can we overcome the world?" My answer is, "If God be for us, we can live victoriously over the world."

God's Word says, "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (I John 5:4).

If God be for us, we should not only live above the world, but *we should also evangelize the world*.

Before we attempt to evangelize the world, let us not overlook the importance of preparation. Someone hath said, "If I have ten years to work, I will employ seven years for preparation." This fact was demonstrated by Jesus Christ. He employed about fifteen years of preparation for three and one-half years of His work. And before He entered His public ministry He prayed and fasted for forty days and forty nights. Yes, preparation is important. If our Lord did not overlook it, then it is important for us, His servants, not to overlook it, for "the servant is not greater than his Lord."

Preparation is both mental and spiritual. Mental knowledge is good, but it is not enough. It may reach a certain height, with all its brilliance, ability, and glory, but it will decline. What we need is both mental and

spiritual preparation, because we are not fighting or wrestling "against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6:12). In such a battle we need the enduement of the Holy Spirit to overcome the enemy.

The apostles did employ three years under the greatest Teacher the world could ever have, yet they were not ready to evangelize the world. They didn't have the power to move hearts unto repentance. Foreseeing the need, the Lord said, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). It is this power from on high that can move the people to repent. It is this power that "turned the world upside down." This is the power that can change the history of mankind, the power that shook the Philippian jail open.

Friends, it is presumptuous for us to preach without preparation. Neither is it safe to have a one-sided preparation. My co-graduates, if the three years under the greatest Teacher was not enough to prepare the apostles to evangelize the world, our five years in Bible school is not enough to equip us to evangelize the Philippines. If the apostles needed to tarry in Jerusalem for power, we need to tarry before the Lord till we be endued with power from on high. Then, and only then, are we ready to evangelize. This power is indispensable for our work. Without this equipment our efforts to carry out the divine commission will be futile. Without this our insufficiency means defeat and dishonor at Jesus Christ.

Remember, my friends, that Jesus Christ hath chosen us to be soldiers. He hath called us to special service, and in so doing has placed upon us peculiar duties and honors. We are

but a small company of the great army of our King, but we are picked men for a special duty. We are specially commissioned to uphold the banner of the Lord in the Philippines and to charge the enemy with the power of the blood of Jesus.

We are called to lift high the banner of holiness, to preach the blessing of Christ and lead men and women into its fullness.

It is not too much to say that every true soldier loves the detached service. A regiment or company chosen to do a particular work because of its difficulties and dangers and the need of heroism to do it, regard it as a matter of honor. Our Commander orders difficult assaults. The work to be done demands greatest heroism. He hath called us to a most heroic service. We are to be like Gideon's band. God said in choosing us, If there be any attractions that can draw you away, go now. If old associations or tastes or ease or respectability are likely to affect you, you are not of this company. If you do not so hear the call of God that you cannot well be anywhere else, you have not fully the spirit of this work. It is not simply a call by a preference for a church. It is the call of God to proclaim holiness without compromise.

The equipment is of God. Our weapons are not carnal, nor of the flesh. We have neither expectancy nor hope from worldly sources and powers. We are not looking for human eloquence to move men to the fountain of cleansing.

Our weapons are of God and are mighty through Him. The soldier of Calvary and Pentecost is dressed for battle. On his brow is the helmet of salvation. What he knows is by personal experience and is mightier than all argument. Vain are the attacks of Satan and men upon the brow of him who has the Holy Ghost. He

wears the breastplate of righteousness of Jesus Christ. His loins are girt about and made strong by the truth of God. His feet are shod with the preparation of the gospel of peace. He has the shield of faith, quenching every dart of the enemy, and the Sword of the Spirit, which is the Word of God. He has the howitzer of prayer, which by the way of the throne sends great shells into the ranks of the enemy, causing counteraction to men and devils.

The power is not in the weapons; it is of God. Our hope is in God. He is our strength. My co-graduates, my co-preachers, what shall we do? The world lies out before us. The enemies of Jesus Christ were never more intense than today. The devil and his forces are defiant in the face of the church. Instead of our boasted civilization being really Christian, the black flag of the piracy of hell waves everywhere. The devil pours out his broth in the trough and millions drink to their debauchery and poverty and eternal damnation. He sets his doorway in the gates of the Christian Sabbath. The professedly Christian church, enslaved by worldliness, largely does the bidding of the arch-destroyer.

Friends, let us gather our robes about us and buckle on the heavenly armor a little tighter and with renewed strength press the battle of the Lord Jesus Christ. Let us storm the strongholds of Satan and help deliver every human soul we can and bring him to Jesus Christ.

Ed. Note: The sermon, "The Great Challenge," was presented in the "Missionary Sermon Award Contest" for graduating seniors at the Trinidad Bible School in the Philippines. The author was the class valedictorian for the 1957 graduating class. Rev. Bob McCroskey, missionary, sent this sermon in with this note: "Your readers might get a glimpse of the quality of the student work on our mission fields."

The Preaching of Gipsy Smith

By James McGraw*

DWIGHT MOODY AND IRA SANKEY swept Glasgow for Christ in 1874, and Billy Graham in 1954. Between these two mountain peaks of evangelistic fervor the tight old city experienced another revival not so well known but just as worthy of mention—the revival of Gipsy Smith in 1894.

"We have seen nothing like it since the visit of Mr. Moody and Mr. Sankey in 1874," wrote a newspaper editor. "The speaking is remarkable . . . people of all kinds attend the services."

Born Rodney Smith in a tent in Wanstead parish near England's beautiful Epping Forest on March 31, 1860, this black-haired, fair-skinned gipsy boy was destined to preach on three continents to some of the largest crowds that had ever gathered in religious services until that time.

His parents, Cornelius and Mary Smith, were not Christians in the light of our standards of Christian experience; but they had a peculiar sense of reverence for the Bible as God's Word, and they were strict believers in the Sabbath as God's holy day. They read and memorized the Scriptures, and they rested on the Sabbath. Well aware that some of their practices, such as "fortunetelling," were dishonest, they seemed to feel they were justified by the fact that the "gorgios" (people who were not gypsies) had forced them to do these things and expected it of them.

Such was the ethical and moral background of Rodney Smith when his mother, whom he loved with characteristic gipsy devotion, died while

he was very young. Her fatal illness occurred because of her love for her children—she ignored a doctor's warning that she stay away from the wagon where her children lay stricken with smallpox, and in caring for them she sacrificed her own life. Her death, and the homely little song she sang as she realized she was slipping away, made an impression on Rodney that he never forgot. He recalls her dying song in his autobiography:

*I have a Father in the promised land.
My God calls me, I must go
To meet Him in the promised land.*

At the age of sixteen, Rodney Smith was converted, following the example of his father, Cornelius, who had just recently quit his drinking and found the Saviour. When asked by his father how he knew he was saved, he replied, placing his hand over his heart, "Daddy, I feel so warm here." Like the disciples on the road to Emmaus, his heart burned within him as the Lord drew near.

It was General William Booth of the Salvation Army who was responsible for getting Gipsy Smith started to preaching. Not long after his conversion, when he had made known his desire and intention to answer the call to preach, he was a visitor in a mission where Booth was in charge of the service. Various speakers were introduced for brief talks; then the General announced: "The next speaker will be the gipsy boy!" Realizing he was the only gipsy boy there, Smith said later that he had a strong impulse to run away. Trembling there on the platform, he heard some-

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one behind him say, "Keep your heart up, youngster." Rodney replied quickly, "My heart is in my mouth; where do you want it," The audience roared, his nervousness left him, and he made it through in fine style.

It was natural that he should join Booth's group when invited, and in 1877, at the age of seventeen, he found himself an evangelist in the Salvation Army. This relationship continued five years before it ended, and he later began a more independent and interdenominational ministry of evangelism.

With the friendship and respect of spiritual giants like William Booth, G. Campbell Morgan, and Alexander Maclaren, Gipsy Smith preached not only in his native England and in nearby Scotland but in America and Australia. Each of his several visits to the United States was fruitful in revival results, and his campaign in Glasgow stirred that devout old Presbyterian city as it had never been moved before.

Always known as "Gipsy" after the introduction he received from William Booth in the Army mission that day he preached his first sermon, Smith, a self-educated man with no schooling, wisely decided from the beginning that he would be himself. Even in Union Chapel in Manchester, preaching to Maclaren's congregation composed of some of England's brainiest people, he prayed: "I place myself and my methods in Thy hands. In this church I will be true to what I believe Thou hast been pleased to use." Manchester, just as other congregations, took Gipsy Smith to her heart.

What can be said of the style of this unique preacher of a passing generation? He seems to have had a personality that won its way into the hearts of his audiences, and with it a

spirit that moved them toward the great heart of God.

G. Campbell Morgan attempted to describe his preaching by saying of his style that it was "full of force and beauty." A London daily newspaper said of him that he was "one of the finest exponents of the possibilities of Anglo-Saxon speech since the days of John Bright." A Lynn, Massachusetts, editorial described him:

"A short, wiry, thick-set gentleman, with an elastic, springy step, dressed in common, everyday suiting . . . a head well rounded and finely formed; a face of fair finish and clear countenance, brown as the berries of the autumn bush; a heavy, dark mustache, backed by half-cut, well-trimmed English whiskers; dark eyes that glisten like diamonds with the zeal of religious enthusiasm; a magnificent head of hair, black as the raven's wing, and strikingly suggestive of the nomadic race that gave him birth—all this paints a fair pen-picture of the man who, for over two hours and a half, riveted the attention of fifteen hundred people in the Lynn Common Church on Thursday evening."

Eugene Williams, in an extensive study of Gipsy Smith's preaching, summarized his conclusions with the apt observation: "He was plain in his mannerisms and powerful in his thinking." Perhaps this explains the effect his preaching had upon those who heard him. Simple and unassuming, there was nothing in his messages to offend good taste. People of cultivation and refined sensibilities were attracted to him, according to Edward E. Bagliss, his biographer. He had a transparent sincerity, a spirit of earnestness and good feeling, and he won at once the confidence and respect of his listeners.

His voice was remarkably appealing. Indeed, his singing, which usually

preceded the sermons in his meetings, often had as much effect upon the audience as his preaching. There was a sense of emotion in his voice that moved from pathos to humor, from softest cadence to thunderous appeal, and from hushed suspense to relaxed conversation. He was winsome in his plea, and only the most hardened were not affected.

Gipsy Smith's sermons were mostly topical, and he used many illustrations from his own experiences. One of his best-known sermons is the one recorded in *Great Gospel Sermons* (Vol. 1) entitled "As Jesus Passed By." Using the text, "As Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me" (Matthew 9:9), he brings two main thoughts. "Why should Jesus go to this man?" he asks, and his listeners find themselves thinking and feeling with Matthew, and wanting to know more about Matthew's Lord. He preached on the great themes of the Bible, apparently aware of John Henry Jowett's advice that "you cannot drop the big themes and create great saints!"

Smith's messages, usually based on familiar texts, nevertheless had a quality of freshness and originality. Andrew Blackwood has suggested that hearers enjoy two kinds of sermons. They like to learn something strange about a thing they can see

every day, and something familiar about a thing remote from their daily experience. In Gipsy Smith's sermons there was usually the former characteristic, and sometimes both. His discussion of Matthew, or Zacchaeus, or Judas, or a parable of Jesus would contain some unique approach not often used in explaining these passages; and his nomadic background gave to his personality the element of being different enough to be interesting, yet ordinary enough to be acceptable and effective.

Charles Haddon Spurgeon paid tribute to Gipsy Smith's evangelistic work in 1901, when he wrote of a London campaign:

"Converts resulting from Gipsy Smith's mission are still appearing and asking to be united with God's people. Those who have already joined us seem to be of the right sort, and these later applicants are bright examples of Christ's power to keep and save. Writing eight months after the mission I can only confirm my original verdict of it—full of real power and blessing."

He left his gypsy tents to wander more widely than any other nomad has traveled since Abraham left Ur looking "for a city which hath foundations, whose builder and maker is God." Like the ancient patriarch, he loved God, he believed His promise, and he left an example for warm-hearted soul winners to follow.

FOOD FOR THE HUNGRY.

A tip from a farmer: "I see in your church convention," said an old farmer to a minister, "that you discuss the subject how to get people to attend church. I have never heard a single address at a farmers' convention on how to get the cattle to come to the rack. We spend our time discussing the best kind of feed."—*Sunshine*.

The Observance of the Lord's Day in Modern Times

II. THE LORD'S DAY AND THE STATE

By Jack Ford*

IN A DEMOCRACY, a Christian is not only a private individual; he is also a legislator, unless he refuses to use his vote. He is expected to have a say in the affairs of his nation. It is a well-known fact that no nation can be made Christian by act of Parliament. At the same time it is incredible that anyone should believe the Bible to contain the revelation of God to man without seeking to introduce its saving principles into the legislature of his country. So Constantine thought, and Justinian, and Alfred the Great, and other outstanding professedly Christian rulers.

The Bible teaches that the Sabbath institution is as old as man himself.³³ Our Lord declared that the Sabbath was made for man.³⁴ There is evidence that many races outside of the Hebrew had some kind of seventh day observance. Professor A. H. Sayce, in the chapter in the *Teacher's Variorum Bible* entitled "The Bible and the Monuments" states: "After the extinction of the Accadian power the whole of this religious system [*the worship of the Sun God*] was adopted by the Sernitic Babylonians and Assyrians, along with such old Accadian beliefs and practices as the sacredness of the number seven [*in reference to the seven planets*], the

division of the month into weeks of seven days, and the observance of the seventh as the day of rest." Bishop Wilson claims that there were vestiges of the seven-day week among the Assyrians, Egyptians, Indians, Arabians, and Persians.³⁵ Although the original revelation was corrupted, it evidently continued to exist in some form in different parts of the eastern world.

So, when a Christian urges the introduction of the Sabbath rest into the legislature of his land, or seeks to enforce it when it is already embodied in it, he believes that he is not only suggesting a course of action which honors God and therefore will bring down His blessing, but is also advocating something essential to the well-being of his fellows. The former motive is a matter of faith, but the latter reason can be tested by experience.

Some may wonder how it was that the heathen in the Roman Empire so readily acquiesced in Constantine's edict concerning the keeping of Sunday as a holiday and day of rest in A.D. 321. Actually there was already a strong desire among the heathen for a regular rest day similar to that of the Christians.³⁶ And among the Christians, too, the movement for Sunday, the Lord's day, to be observed regularly as a day of rest was mainly

³³Gen. 2:3.

³⁴Mark 2:27.

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³⁵Daniel Wilson, "The Lord's Day," p. 18. (See also "Sabbath," E.R.E.)

³⁶"Sunday," E.R.E.

from the laity.³⁷ It has been repeatedly asserted in recent days that man works more efficiently with one day rest in seven than he does working a seven-day week. This was proved during the first year of the 1914-18 war.³⁸ It was confirmed by an Admiralty Fleet order, issued after consultation with the Ministry of Labor in July, 1940.³⁹ The finding of the Commission of Industrial Fatigue, as a result of scientific research and actual statistics, was that "a man's general efficiency was greater in a six-day week with one day's rest than in an unbroken week of seven days."⁴⁰ Sir James Crichton Browne, the famous physician, states: "We doctors are now constantly compelled in the treatment of nervous diseases to prescribe periods of absolute rest and complete seclusion. *Some periods are, I think, only Sundays in arrears.*"⁴¹

But this touches only a part of man. Not only does his body need the opportunity of resuscitation, but also his mind and spirit. He needs to have the opportunity to read and think, and, most of all, to worship. No nation can survive if it thinks lightly of its soul, and this is especially true of a democracy. England has given a place to Sunday observance greater than most nations—albeit not as great as she should. The acute mind of Voltaire has seen in this the secret of England's greatness. What a tragedy if she were to forfeit that secret!

How then should a nation observe the Lord's day in modern times? Let us suppose there is no legislation in force. What should we advocate? Should we advocate any at all? John Stuart Mill in *Liberty* asserts that "all legislation in respect of Sunday

is an illegitimate interference with the rightful liberty of the individual." On the contrary, it is one of the ways in which the liberty of the individual is safeguarded.

M. G. Glazebrook has a striking passage on the subject. Dealing with the period in England 1848-1914, he writes: "Intent upon claiming what they considered their right to recreation and convenience, the mass of people did not see what was involved in its satisfaction. Shops were increasingly opened, trains ran in ever increasing numbers, and a large number of subsidiary industries were obliged to join the movement. Then contractors who were in a hurry began to look for Sunday work; and *there was a real danger that the industrial population might lose their day of rest.* [Italics mine.] About the beginning of the twentieth century the trade unions and other bodies began to realize the danger; shop assistants began to protest; and so a check was imposed upon the movement." He goes on to deal with the continent during the same period. During the latter half of the nineteenth century "Sunday was hardly different from any other day. But at last even the 'anti-clerical' Governments . . . became aware that it was causing immense social mischief; while on behalf of the overstrained social workers urgent claims were made for a *legal day of rest.* [Italics mine.] Between 1895 and 1910 laws were passed, in almost every country in Europe, which were intended to secure a weekly holiday for every working man."⁴²

In spite of this, we have the spectacle in our country of the workingman being pulled into voting for Sunday cinemas and a general trend away from the Lord's own day of rest. "We

³⁷Ibid.

³⁸Ibid.

³⁹Ibid.

⁴⁰"Why Sunday?" by a London Journalist.

⁴¹Ibid.

⁴²"Sunday," E.R.E.

learn from history that we do not learn from history!" No wonder Rt. Hon. James Griffiths, M.P., at that time minister for National Insurance, in the debate in the House of Commons on the Sunday openings of theaters on April 1, 1941, said: "I would take the liberty of speaking on behalf of my colleagues in the Trade Union movement and the pioneers who have spent generations in trying to stop Sunday work. . . . It is not so much that this Order in itself is vital, but it is the whole tendency. When one begins to accept these things, there is no stopping—we are making Sunday just another ordinary day."

So to safeguard the workers' day of rest, legislation must be introduced. All but essential work must be prohibited. The electricity, gas, water, and other essential services must be maintained. Essential maintenance work is permissible. The agricultural and pastoral society of Israel were permitted to care for the cattle on the Sabbath,⁴³ not only because of the divine concern for the beast, but also because they were the means of livelihood of the people. In our industrial age, the necessary maintenance of machinery is likewise allowable.

What of transport? I think a minimum transport service should be allowed. Facilities should be afforded to the public to travel to worship and to visit the sick in hospitals and homes.

And what of the people's leisure hours? What of those who have no desire to worship nor take part in works of mercy? They have their homes in which they have the opportunity of cultivating family life. (It is interesting to note that most people spend Sunday quietly at home.⁴⁴) That is one of the reasons

why it is so important that as far as possible Sunday should be a universal holiday. Moreover, with radio and television, it is possible for people to receive in their homes, not only religious services, but talks and dramatizations and music of a high and uplifting tone with the minimum employment of others. There is, of course, the question of overcrowded houses and slums, where conditions make home life difficult. This question should be tackled realistically and sympathetically by those skilled in social problems—not by those interested in profit—and reasonable facilities offered.

Beyond this, I believe that the parks and the open spaces in our towns and cities should be open to the public, but not for games. The population should be encouraged to give sport and pleasure a rest for one day and concentrate on higher things. No one should be compelled to go to church, but every inducement should be given.

What of museums and art galleries? Unfortunately, these are associated with the "thin edge of the wedge," owing to the controversy over opening them in the last century. Apart from the fact that it means the employees there being robbed of their day of rest, I think it would be good to give the public these facilities.

It must be clearly understood that those engaged in Sunday work should work on a rota system, so that they might have a share of Sunday rest.

Before bringing this thesis to a close, there are two objections which ought to be answered. The first is that such legislation would give the churches an unfair advantage. If they have something to offer superior to Sunday games and entertainments, let them prove it in free and open competition

⁴³Luke 13:15.

⁴⁴"Meet Yourself on Sunday," 1959. Mass Observation.

with them. We do not address the question of education in such a fashion. How many children would choose to study algebra in preference to a western thriller? But as D. Weatherhead puts it, "Because Donald the Duck commands greater crowds than Jesus of Nazareth it doesn't mean that the nation is better served by being asked to listen to the first than to the second."⁴⁵ A nation must make up its mind about Christianity. If it is no more important than a film or a football then let the nation say so, and God will judge it on its verdict. But listen to Sir David Maxwell Fyfe, the former Home Secretary, who said at Peterborough, on January 24, 1954, "I am convinced that one of the most important causes of increase in crime and the decline in moral standards is the lack of the sanction of religion in daily life; and it is our fundamental task to re-create the sense of the spiritual basis of life and the acceptance of our Saviour's teaching."⁴⁶ And is the church, which exists for this very purpose, of no more value to the nation and worthy of no more support than the latest flick from Hollywood!

Then there is the scare that "Satan finds work for idle hands to do." What visions it conjures up of our youth running wild on our streets—brawling, immorality, drunkenness! It is all so logical and terrifying—until one makes a few inquiries. I find, from the limited inquiries I have been able to make, that Sunday, "when the young folk have nothing to do," is one of the quietest, if not the quietest, day of the week for the police—an opportunity of giving different members of the force a day off. And, quite illogical though it may sound, Saturday, the holiday when there is plenty to do—cinemas, theaters, music halls,

dance halls, football stadiums, boxing booth, public houses, etc., all open—is the police's busiest day! So if we are concerned about the morals of the young (and old, for that matter) we ought to set about making Saturday more like Sunday than vice versa. But there is something to be said for the present setup. Five days to pull the load, one day to let off steam, and one day quietly to refuel is a very sensible program.

So let us end where we began this section. Because the provision of one day's rest in seven is part of the good and perfect will of God, not only honoring to God, but also beneficial to man, we should press for its inclusion in the legislature. But this can be accomplished and maintained among a people who are governed by the people for the people only if the true consent of the people is gained. Let not the Christian church, therefore, depend on the law. In the last analysis, everything depends on the way her own members cherish the Lord's day. Only by observing it steadfastly in the right spirit can they hope to see it preserved in the nation in modern times.

Ed. Note: The two articles on Sabbath observance which appeared last month and this month constitute a paper written by Rev. Jack Ford in a contest sponsored by the Sabbath Observance League of England. His treatment of the issue of necessity reflects some problems which are peculiar to the British Isles alone. However, we felt that it would be more provocative to our readers if we left it cast in the mold in which it was written. This entire matter of Sabbath observance in our day is one which ought to stimulate more thought on the part of the ministry.

The author wanted to qualify the article for the readers of the *Preacher's Magazine* as follows: "This thesis is the result of a brief excursion into the wide field of Lord's Day Observance. It is not intended to be an authoritative dictum on the subject but a tentative statement to provoke thought and discussion. Criticism is invited. The suggestions concerning legislation refer to the situation in Britain, but the principles behind them have some relevance to the situation in America and elsewhere."

⁴⁵L. D. Weatherhead, "Guarding Our Sunday," p. 35.

⁴⁶Reginald Morrish, "What's Wrong with Britain?"

The Relationship Between Pastor and Evangelist

II. THE EVANGELIST

By H. C. Little*

IF THE PASTOR'S PART in maintaining a good relationship is so vitally important, the evangelist's is equally so. Since the evangelist is a *specialist* in the ministry, belonging to the order of the prophets, rather than the priests, he must be allowed wide liberty in the methods and manner of his work. As far as possible he must be given ample time in each service to deliver his message. It must never be forgotten that, after all, preaching is the matter of greatest importance in revival work. Whatever unnecessarily interferes with that would certainly be out of order. In general all our preachers, either pastors or evangelists, use the same methods of presenting the invitation. But whatever differences of method any evangelist may use, it is to be presumed he has prayed over it earnestly. Therefore it would be wise for the pastor to encourage all to follow the evangelist's leadership.

Since the evangelist is given wide liberty in conducting his part of the service, let him exercise care not to assume that he can go to all lengths, forgetting that he owes it to both the pastor and the people to keep within proper bounds. His right to have sufficient time to deliver his message does not mean that he has a right to preach an hour or more every night, or in fact *any* night. I find it surprising how much I can leave out of most

sermons without spoiling them. Again, the liberty given the evangelist to conduct the invitation and altar service as he deems best does not at all justify him in adopting extreme methods. He would be greatly hindered if he felt he was being held in, or held down, or not given a wide range of freedom, either in preaching or in presenting the altar. But if he detects a deep determination in the pastor to make all the opening service contribute to the success of the service, he will feel at once that he has all the liberty one need ask or desire. And this feeling of full freedom to preach "the unsearchable riches of Christ" with no straps on him will make him feel like putting a few straps on himself, lest by extreme methods, mannerisms, or statements he embarrass the pastor, damage that happy and harmonious relationship with him, and thus hinder the revival and grieve the Holy Spirit.

In spite of the pastor's earnest efforts, the opening services are sometimes far from the pattern that he and the evangelist would like. It is not always easy to keep them from becoming too long. Here is a chance for the evangelist to prove his ability, or at least his *adaptability*. But suppose he arises to preach, gazes at the clock on the wall, as though he would deliberately call attention to the lateness of the hour, and then says, "I should have a full hour for my great

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message tonight, but in the few minutes allotted to me, I shall try, . . . ” Why can’t he see that no earthly good can result from such an attitude? Can’t he see that he is embarrassing the pastor, who is doing his best, sometimes under trying circumstances, to make the opening exercises contribute everything possible to the service? Is the unwise evangelist not aware that he is placing a heavy strain upon that gracious and highly important relationship between himself and the pastor which is so necessary to victory? But suppose the evangelist arises, glances over the congregation with a smile indicating confidence, not in himself, but in God. Then, utterly ignoring the time, he says, “Will you please stand while I read from God’s Word?” Reading clearly, distinctly, and reverently, as though he had all the time in the world, he then prays briefly, but not hurriedly, God’s blessing upon the Word. The people being

seated, he reads his text. Then, dispensing with his flowery introduction, which often means so much to him and so little to the congregation, he says, “I see three vitally important things in the text: First, I notice . . . ,” and within two or three minutes he may be able to get their attention so that they will forget the clock (provided *he also forgets it*) and be eager to hear his second and third points. Thus he may save the day. More important, he may, by God’s grace, save a soul from sin and death. At least he will foster rather than fracture that blessed and essential relationship between himself and the pastor. The discerning pastor, noting the evangelist’s carefulness in adapting himself to every situation, will probably be more than ever determined that nothing shall be permitted to hinder the opening services from making the greatest possible contribution to the success of the campaign for souls.

SEVENTY YEARS AGO

Women wore bustles.
 Operations were rare.
 Nobody wore white shoes.
 Cream was five cents a pint.
 You never heard of a “tin-lizzie.”
 Doctors asked to see your tongue.
 Nobody cared about the price of gasoline.
 Farmers came to town for the mail.
 The hired girl drew one-fifty a week.
 The butcher threw in a chunk of liver.
 Nobody listened in on the telephone.

You stuck tubes in your ears to hear a phonograph, and it cost you a dime.

—Selected

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 4:1-8

THE FOURTH CHAPTER OF ROMANS

THE FOURTH chapter of Romans illustrates the truth of justification by faith with the example of Abraham. He was justified by his faith, not his works (vv. 2-3). Added to the example of Abraham is the testimony of David, given as a brief insertion (vv. 6-8).

Variant Readings

The three standard Bible versions in use in America today differ strikingly in their translation of the first verse of this chapter. The King James Version reads: "What shall we say then that Abraham our father, as pertaining to the flesh, hath found?" The American Standard Version has: "What then shall we say that Abraham, our forefather, hath found according to the flesh?" The Revised Standard Version says: "What then shall we say about Abraham, our forefather according to the flesh?" The second translation differs from the first in attaching "according to the flesh" (*kata sarka*) to "found," rather than to "forefather." The meaning would then be: "What did Abraham gain by his own works (or, racial origin), apart from the grace of God?" "The third differs from the other two in leaving out the word 'found.'" Why these differences?

The answer is that the three translations represent three variant readings in the Greek manuscripts.

"Found" (*heurekenai*) occurs after "say" (*eroumen*) in the fourth-century manuscript Sinaiticus and in three fifth-century manuscripts (Alexandrinus, Ephraemi, Bezae), as well as in several later ones. Nestle adopts this reading, which is followed in the King James Version. It attaches "according to the flesh" to "forefather."

The reading found in the American Standard Version is based on the text of a few rather late manuscripts (K, L, P, etc.), which place "found" just before "according to the flesh." Since this version does not ordinarily follow the late manuscripts, it may be that its translators simply felt that "according to the flesh" should go with "found," regardless of the order of the Greek.

The Revised Standard Version bases its reading on the text of the oldest manuscript, Vaticanus, of the early fourth century, and a very few others. These omit *heurekenai* ("found") altogether. This reading was adopted by Westcott and Hort and is defended by Sanday and Headlam.

Three observations might be made. The first is that most of the thousands of variant readings in the Greek manuscripts have little or no effect on the meaning of the passage. The second is that some do affect the exact meaning and so require very careful study before any conclusion is drawn. The third is that no fundamental doctrine of the Christian faith is in any way threatened by these variant read-

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ings. The foundations of our faith are secure. But everyone who is concerned to know the exact meaning of scripture will welcome rather than oppose the science of textual criticism.

Counting and Reckoning

In colloquial American English "reckon" is equivalent to "guess," or at most "think." That is what a person means when he says, "I reckon so."

Very different is the correct meaning of the word. Literally it signifies to count or compute. It is a mathematical term, with all the exactness that mathematics demands.

"Counted" (vv. 3, 5) and "reckoned" (vv. 4, 9-10) are the same verb in the Greek, *logizomai*. In its forty-one occurrences in the New Testament it is translated a dozen different ways in the King James Version. The dominant renderings are "think, impute, reckon, count, account."

Abbot-Smith says that the verb is used "properly of numerical calculation, to count, reckon." Secondly, it is used "metaphorically, without reference to numbers, by a reckoning of characteristics or reasons." Hence it means "to reckon, take into account . . . consider, calculate." That is its usage here. It is a bookkeeping term. Abraham's faith was credited to him as righteousness.

Imputing

The same Greek word (*logizomai*) is translated "impute" six times in this chapter (vv. 6, 8, 11, 22, 23, 24). Altogether, *logizomai* occurs eleven times in this one chapter alone. In fact, almost half (nineteen out of forty-one) of its occurrences in the New Testament are in the Book of Romans. This accords with the cen-

tral theme of Romans, justification by faith. The Greek word is used only six times in the New Testament outside of Paul's Epistles. He is the theologian who is particularly concerned with the forensic aspect of redemption.

The term "imputation" is not one to fear or avoid. It simply indicates the fact that when a sinner believes in Jesus Christ as his Saviour, God imputes—reckons, counts, credits—the righteousness of Christ to him. It in no way obviates the accompanying "impartation" of righteousness in the regenerating of the sinner. God at the same moment makes us righteous by imparting to us and implanting in us the nature of Christ, and declares us righteous (imputation).

The Beatitudes of David

The same word (*makarios*, "blessed") is used in verses 7 and 8 as in the Beatitudes of Jesus (Matthew 5:3-12). It was used in Homer and Hesiod, the earliest Greek writers, "chiefly of the gods and the departed."¹ An ancient model letter reads thus: "The death of ———, now blessed [*makariou*], hath grieved us exceedingly."²

The adjective is found fifty times in the New Testament. Only twice (I Timothy 1:11; 6:15) is it used of God. It occurs most frequently in the Gospels of Matthew (thirteen times) and Luke (fifteen times), always in the sayings of Jesus. It is found seven times in the Book of Revelation.

Closely related is the noun *makarismos*, "blessedness" (vv. 6, 9), found elsewhere in the New Testament only in Galatians 4:15. It has two meanings: a state of blessedness and a declaration of blessedness. Vine argues for the latter sense in the New

¹Abbott-Smith, "Lexicon," p. 275.

²Deissmann, "Light from the Ancient East," p. 177.

³Vine, "Expository Dictionary," 1, 133.

Testament.³ Abbott-Smith agrees with this.

Aristotle distinguished between divine blessedness (*makarios*) and human blessedness (*eudaimonia*). The latter word is not found at all in the Scriptures, because of its pagan associations. But the former occurs in the Septuagint to describe those who have found God's favor. This was often conceived by the Hebrews as manifested in material prosperity. So Vincent writes: "In the Old Testament the idea involves more of outward prosperity than in the New Testament."⁴

J. G. Tasker has indicated the change of emphasis which this word receives in its New Testament usage.

⁴Vincent, "Word Studies," I, 35.

He writes:

"But the word which describes the blessedness of those who lack no good is ennobled by our Lord's use of it. He turns the thoughts of His disciples from outward to inward good; He teaches that blessedness is determined not by fortune, but by goodness, and that it is attainable on earth by all who put themselves in right relation to God."⁵

Blessedness is more than a superficial feeling of happiness, based on pleasant circumstances. It is God's favor experienced in the hearts and lives of those who believe and obey Jesus Christ, His Son.

⁵Hastings (ed.), "Dictionary of Christ and the Gospels," I, 177.

Pulpit and Parish Tips

Late Hours

By E. E. Wordsworth*

I heard a minister say, "There are two things I hate to do: I hate to go to bed, and I hate to get up in the morning." My observation has been that preachers who retire at unseemly hours of the night usually lay abed until late hours the next day.

While we would not assume to dictate on this personal matter we would say that generally it is advisable, to say the least, for the preacher to retire before midnight, and it is even better at an earlier hour. The old proverb, "Early to bed, early to rise, makes a man healthy, wealthy, and wise," may not be absolutely correct,

but at least it contains some truth worthy of consideration.

Dr. J. B. Chapman endeavored to retire as early as possible consistent with his religious duties as a minister and administrator of the church, and by so doing he could and did arise frequently at 5:00 a.m., and did much of his writing for the *Herald of Holiness* before breakfast. More ministers should emulate his great example at this point. No hard and fast rule can be given governing all cases. One must discipline himself, find out how many hours of sleep he requires, plan his reading and study periods, and go forth to be about the Father's business like his Master.

*Pastor, Goldendale, Washington.

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Supplied by V. B. Lewis*

The Greatest Revival That I Have Witnessed

By Louis Fork**

SINCE I was reared in the Nazarene church, most of the revivals that I have witnessed have been in the form of two or three weeks of evening preaching services conducted by an itinerant Nazarene evangelist. These revivals never did reach city-wide proportions; yet there were a number of men and women converted in each one of them, and the church was always left possessing a better spiritual tone than before the meetings. New members were usually added to the local church.

It was in meetings such as these, when I was six years of age, that I saw first my mother and then my father accept Christ. Even though these revival efforts were tinged with some legalism, I, along with many others, owe a great debt of gratitude to them. My mother was sanctified at a later time in another such revival, in which there was a real outpouring of the Holy Spirit, and the church was temporarily united once again in love.

There was usually great conviction in these services, and I began to feel the pressure shortly after my own parents were converted. At the age of eight I accepted Christ under the ministry of Rev. Paul Martin during the camp meeting near Santa Cruz, California. Subsequent to this and

during my adolescence, I witnessed many revivals which were either a time of dread or of joy, depending upon my own spiritual status. Then came a rather intense revival effort at Pasadena College in which I was sanctified. I thank God for what He gave me in each of these revivals. God's grace seemed to progressively capture more of me, until He had answered the need which I had so inadequately tried to fill myself. But in spite of all that God did for me in the revivals mentioned above and of the men and women who were won to the Lord, I do not consider any of them the greatest revival that I have witnessed.

The greatest revival, in my opinion, that I have witnessed occurred when and where I expected it least. I expected nothing very good when I was drafted into the army immediately upon finishing college, at mid-term. At first it seemed as though my expectations were going to be fully realized. The army was fast making a pessimist out of me as I headed for Korea along with three thousand other young men. The evening before we landed at Inchon, I took one last look at the rugged, snow-covered mountains along the Korean coast that looked so forbidding and promised God that I would do my best and would accept whatever was to come without bitterness, and a great

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**Student, Nazarene Theological Seminary.

peace entered into my soul and remained. I remember distinctly that I asked for nothing specifically but that I did yield to the will of God without any reservations.

The day we landed was Christmas Eve, and I was immediately transferred from the infantry to an ordnance battalion headquarters detachment twenty miles northeast of Seoul near the village of Ui Jong Bu. Then I received my Christmas present. The officer assigning the new replacements asked me only one question, "Do you want to be chaplain's assistant?" The answer was automatic, "Yes, Sir!" Home was about a third of the way around the world, but that was one of the happiest Christmases I have ever spent. For the first time in my army career I could not find even one thing about which to complain, and that is little short of miraculous. Even the food tasted good, and I must say that I believe God's grace would have been sufficient had I been compelled to remain in the infantry, but I had interpreted my new assignment as God's way of asking, "Now are you willing to preach the gospel?" This had been on my mind for several years, even since childhood, but I had not always been favorable to it. Now I was happy and perfectly contented, for I felt that at last I had found God's will for my life. A revival was beginning in my own heart. I soon found another soldier with the same religious tendencies, and we began to have systematic prayer and Bible study together. I found that my testimony had taken on more fervor and that I gave it at every opportunity and soon had earned the affectionate nickname of "Deacon."

My chaplain and I were of decidedly different schools of theology, and we immediately launched into a theological argument which lasted for the fifteen months we were together. I was

of the firm conviction that he was not only not born again but was a poor representative of the denomination of which he was a member. He championed orthodoxy over love, exhibited a lack of love in his relationships with others, including chaplains, and confessed that he was a sinner. He also showed annoyance at any religious activity not under his supervision. If there was any grace received at all in his parish, he wanted to be the means; but the tragic truth was that he did not even know how to lead an awakened and convicted sinner to Christ. He also had a killing literalism which practically amounted to bibliolatry. We were dying a slow death on his sermons. The sinners were not disturbed at all, and we were surrounded on every hand by unspeakable drunkenness and immorality.

Meanwhile, our prayer group had grown to four over a period of six months, nothing sensational, but comforting to us personally. One of these boys had been saved shortly after coming into the army, and we saw him sanctified there in Korea. He went off and prayed through all by himself. If ever I have seen a person with a shining face, he was that one. He fairly glowed. His testimony was joyful, natural, and fresh, and he moved almost everyone to whom he talked. The Lord was the one dominating theme of his conversation. He was not speculating about a god of philosophy, but he spoke of the God whom he knew personally and with whom he met every morning and night. To be around him was the most refreshing experience I have ever had. All four of us were from different backgrounds, different sections of the United States, and were completely different types of personalities; yet we had the one important thing in common.

While I was busy with duties in

the chaplain's office, the other three fellows made an important discovery. A prayer meeting was being held every Wednesday night in the little chapel of a transportation company about five miles from our compound. The chapel was called Truckers' Cathedral. My buddies began to bring me excited reports of what was going on over there. It sounded interesting, but for some reason I did not become really interested right away; then one Wednesday evening I consented to go with them. I reasoned that there must be a terrific drawing power somewhere if they were willing to walk part way and hitchhike part way in sub-zero weather along a lonely Korean road and through a dark, treacherous, filthy, stinking hole like Ui Jong Bu. When I arrived at Truckers' Cathedral, I found the reason. There were not just men from the transportation company there but groups like our own from the surrounding companies in that vicinity—signal corps, ordnance, engineers, etc. Here was the best illustration of the drawing power of the Holy Spirit that I have ever seen. One GI walked up to me and said that Truckers' Cathedral was the only chapel in the army in which he had felt the presence of the Holy Spirit. There was no stifling formalism there. There was a freshness and spontaneity about it all that fairly charged the atmosphere. We were always reluctant to leave when the service was over.

The chaplain there was a colored major, a Methodist, Major McNair. He was a huge man with a stentorian voice that would bounce off the back wall and make your hair stand on end. He also had a message. The Christian could rejoice under his preaching, but the sinner knew where he stood. The lines were clearly drawn. He would go through the congregation and ask each man to give

his testimony. There were always some unsaved in the congregation. The different groups kept bringing different unsaved men to the meetings, and that was the wonderful part about these meetings. The chapel was not for us what John Logan has called some churches—"holiness huts ministering to their own exclusiveness." These men, when asked for their testimony, simply stood and stated that they did not have any testimony yet. They were not offended, for there was too much freedom for embarrassment, and who could get embarrassed in Korea anyway? They often recognized their need, for sin and righteousness are quite clear-cut in the army, and some of them would go forward when the altar call came. We always knelt and prayed, and the Holy Spirit was poured out in a wonderful way.

Major McNair asked us one evening if we all wanted a revival. This seemed strange, for we were already having a revival, but every hand was raised anyway. He read some verses of scripture on repentance and preached on repentance, and then we prayed that everyone present would repent of every known sin and would seek God's kingdom first. We then each determined to go out and bring new men to the services. I had to be with my own chaplain on Sunday, but I kept up the Wednesday services. For a while I was able to take the men in the jeep which I drove, but then the jeep was not big enough. One of my buddies was able to take us all over on a three-quarter ton truck from our area. It was a real revival.

Chaplain McNair would often let different GI's preach. He would often call upon them to preach extemporaneously. They need not have feared. We were all there to hear the Word and not to criticize. Some of these boys were planning on entering the minis-

try, and some of them had their calls confirmed in those services. It was a very encouraging atmosphere.

The revival was marked by several outstanding characteristics. It was first of all marked by a great love for and interest in God's Word. This is what really started the meetings. Most of the men brought their own Bibles. There was a great hunger for more and more of God. Other things were secondary. The soldiers seemed to be completely united in love. There was no disharmony, no self-seeking, no attempts at making a big impression. Maybe this was because the situation was unique, considering the isolation from home and the freedom from the various complexities of life in America. This unity in love persisted in spite of difference in color, creed, or language. The chaplain and about a third of the boys were Negroes. Several Koreans attended, even though they did not understand everything that was said. There was something very real that drew them. There was a young Korean girl with a thrilling voice whom God used in a wonderful way every time she sang. There were southern white boys in the congregation who sat right alongside the Negroes and who also loved the chaplain. There were many denominations represented—everything from Lutherans to Pentecostals. Our own particular four was made up of two Nazarenes, one Pentecostal, and one Pilgrim Holiness. There were also Methodists, Baptists, Presbyterians, and many others. This proved graphically to me a very great truth. When the Holy Spirit is really present in a great measure, theological, language, and racial barriers are broken down. In-

deed here in Korea, Pentecost was repeated in our day.

There was no preaching on externals. The chaplain was concerned with the weightier matters. There was too much sin, the actual breaking of the moral law, to bother with non-essentials. He placed much emphasis on prayer and personal testimony. He radiated great joy in his own experience, which was contagious to us who were all of one accord. He was as humble as a child, completely unaffected, giving all the glory to God. Other chaplains began to wonder why the attendance had grown so rapidly at the Sunday services. The soldiers were quick to explain that the typical formal military service left them unsatisfied and that the need of their souls was met at Truckers' Cathedral.

I shall never forget those times of refreshing. As I looked around at all the faces during my last service there, I was impressed as never before with the universality of the gospel. There was joy on all of those faces that represented the three great ethnic groups of the world—the Mongoloid, Caucasoid, and Negroid. There was not one note of disharmony either in their spirit or hardly in their singing. The services were getting increasingly better as the time came for me to rotate, and I actually had a feeling of regret as I left for the States. So an experience which I had thought was going to be bad turned into something very good. I was helped immeasurably by that revival, and I am sure many others were also. I am sure none of us who were there will ever really forget it. I consider it to be the greatest revival that I have ever witnessed.

SUCCESS

When you can think of yesterday without a regret, and of tomorrow without a fear, you are on the road to success.—*Sunshine*.

The Church and World-wide Evangelism

By C. E. Shumake*

Go ye therefore, and teach all nations (Matt. 28:19).

The simple words of Jesus to His Church in that beginning period were, "Go ye, therefore, and make Christians of all nations." For it was His will then, and it is still His will today, that all the nations of the earth be brought under the mantle of His saving grace. For Jesus loved the world and died for it, for all of it. The scope of the Father's love is all-inclusive; it extends to men everywhere, wherever they may be found. Jesus commissioned His Church to convert the world! He did not say that this would be accomplished in its entirety, but that is our commission, nevertheless.

Love is the motive in evangelism. There can be no evangelism without love. In fact there can be no Christianity without love. The real power that characterizes Christianity from the other religions is the power of love. Paul said, "The love of Christ constraineth me." In other words he said, "The love of Christ propels me onward and upward." When Livingstone was asked why he went to Africa he replied, "The love of Christ compelled me."

It was love that inspired the first thought of redemption. It was love that offered the first sacrifice; "For God so loved the world, that he gave . . ." It was love that brought Jesus to live among men and die for them.

Love brought Him to the manger, to live the life of complete selflessness.

Look, if you can, at the love of Jesus! I think that Jesus said to Peter: "Go back to Jerusalem and preach My gospel to those very men who put Me to death. If you can't do this yet, then go to Jerusalem and tarry there until you receive the power to do this. Offer them the gospel first. Go, seek out that man who spit in My face; tell him that I freely forgive him; that there is nothing in My heart but love for him. Go, find the man who put the crown of thorns on My head, and tell him I will give him a crown of life, and that there shall not be one thorn in the crown that I give him, and he shall wear it forever and forever. Tell those soldiers who put the purple robe upon Me in mockery that I have robes of righteousness for them that will be whiter than the driven snow. Tell the one who smote Me with his hand that I hold out My hand to him, and that if he will take it I will present him blameless before the throne of My Father. Tell the soldier that pierced My side that My heart yearns for him, and the blood that ran from the wound is for the remission of his own sins. Tell them one and all, Peter, that I love them as completely as the heart of God can love."

Anyway, that is what Christ is telling us to tell the whole world. We are upon a day of unprecedented opportunity to do this. Let us up and be about our Father's business. O Zion, we cannot fail this generation!

*Alabama District Superintendent.

The Pastor—a Man of Ethics

By Dennis E. Wyrick*

THE TERM ETHICS is derived from a Greek word *ethos* which originally meant customs, usages, and mores, especially those belonging to some particular group. Mr. John Dewey defines ethics as "a science which deals with conduct in so far as it is considered right or wrong, good or bad." Ethics, Mr. Dewey says, "is designed to give a systematic account of our judgments about conduct."

Mr. Webster defines ethics as the science which deals with the principles of human morality and duty. The *Century Dictionary* definition is well suited to our treatise, since it tells us that "ethics deals with the rules of conduct recognized in respect to a particular class of human actions."

In this article we are dealing with the ethics of the pastor. There are four broad fields in which our actions take on an ethical nature, (1) in relationship to God, (2) in relationship to one's self, (3) in relationship to others, and (4) in relationship to his church.

I

What should God expect of us in the field of ethical behavior? I would enumerate some reactions which I feel that God would look for in the pastor.

1. *Absolute Sincerity*: A pastor can get by with many blunders and mistakes and errors of judgment if God and the people feel the sincerity of his heart.

2. *Full-fledged Fidelity*: A man who is faithful to his God, faithful to

His Word, faithful to His leadership, faithful to His worship will always be on good terms with the Lord.

3. *Unswerving Devotion*: A man who is divided in his loyalties can do only half a task, and half a task is not sufficient in the kingdom of God. It should never be necessary for our Lord to question our devotion to Him.

4. *Unsullied Love*: The love of the pastor should never be anything less than the sweetheart affection of his early experience. When the Master probed deeply into the soul of Simon, He was looking for that passionate love.

II

What should a man expect of himself in the field of ethical behavior?

1. *Honesty*: There is no way for the pastor to make it unless he is strictly honest with himself. This honesty will reflect itself in his relation to his people, to his superiors, to his reports, to his successes and failures, and to the public which he serves. Any pastor who has the finger of dishonesty pointed in his direction is a travesty upon the Kingdom, a reproach to those whom he serves, and a disappointment to God.

2. A man should expect *efficiency* of himself. Someone said the other day that "efficiency was doing the task in the best possible manner, yet never quite satisfied with the results." For the pastor this makes efficiency a sort of divine restlessness. No one knows any better than the pastor when he has made a failure in his preaching. No one knows any more than he whether he has been dabbling here and there when he

*Pastor, Broadway Church of the Nazarene, Louisville, Kentucky.

should have been in his study. The best critic any pastor has, if he is strictly honest, is himself. This efficiency should carry over into the general life of the church—in the social contacts, the business affairs, and the general oversight of the work. General Motors last year paid their employees \$986,000 for ideas to improve efficiency. The pastor will be paid much higher dividends than these.

3. A man should expect *success* of himself. Failure was not in the original plan of God, and provision was made for it as an afterthought. No district superintendent sends a man anywhere to fail. Given the ordinary opportunities which nearly any place affords, a man can have some measure of success. However, we must plan for success, work for success, and expect success in the kingdom of God.

III

What should others expect of us in the field of ethics?

1. They should expect *leadership*. A pastor can stay at any church as long as he can exert a dynamic leadership and present a challenging program to his people. A pastor is expected to have the answers and they will be many and varied.

2. Others will expect our *conduct* to be in keeping with our *calling*. Every person in our church should be able to point to his minister with pride and say, "He is my pastor." The pastor deals with the most fragile of all commodities, the human soul. Therefore he must use the utmost discretion in his conduct at all times. He might be charged with many other charges, rightly so, but never let the conduct of the pastor be in question. A man who lives what he preaches is a power and influence in his community. A preacher can have good doctrine and poor spirit and cancel out all his preaching. A pastor can also be right

in principle but wrong in spirit and attitude until people forget the principle in looking at the attitude.

3. I would say a word about the matter of *money*. The pastor simply must be ethical in the area of money. Any pastor who goes around with his lip hanging down and his hand out is not worthy to be the pastor of a Nazarene church. Nazarene pastors are better taken care of, considering the ability of the church, than nearly any other group of preachers in the world. Our people are good to us in this respect. Then, the pastor handles a lot of the church's money. We must be careful lest we fall a prey to temptation in this respect. The pastor should be careful about his personal tithe and offerings. He should have A-1 credit in the town or community where he lives. Extravagance in the preacher's family, living beyond their means, will ruin the pastor in a little while, both with his people and in the community. Making district gatherings a fashion parade is hardly in keeping with the doctrine which we preach and creates an unwholesome situation on the district where it is practiced. The pastor must be careful not to obligate his church beyond its ability, so as to bring into disgrace the reputation and influence of the church. Money is dangerous, and money has been the downfall of many a man of God.

4. I mention also the pastor's ethics in regard to the opposite sex. Society never fully forgets nor forgives a minister who goes down at this point. One misstep is too many. Only God knows the multitudes who have been damned because preachers have gone wrong morally. The faith of entire churches and communities has been shaken to their very foundations. With the low moral tone of our society today the pastor must be eternally alert and on his guard. Everyone recog-

nizes the difference between being friendly and being fresh. The pastor does not need to be snobbish or standoffish in order to retain his integrity. However, he should never allow a situation to be set up which will create a temptation in regard to sex. The pastor who applies the golden rule of ethics at every point will enjoy a good conscience, the smile of God, and the approval of the people upon his ministry.

IV

Much of what I have said has been of a general nature. I want now to come face to face with some of the problems and conditions which confront us as Nazarene pastors. I want now to consider his ethics in relation to his church.

1. In this regard there are the *program* and *message* of the church. The program is world-wide evangelism and the message is full salvation. If a pastor can't conscientiously push a program of world-wide evangelism and preach a full salvation, he ought never to accept the credentials of the Nazarene church. This means that when the Board of General Superintendents, the General Board, or the district leaders sit down and after prayer, deliberation, and consultation work out a program of progress, every true Nazarene pastor will take hold of it enthusiastically and do his reasonable best to promote it in his local church.

2. Then, there is our ethical reaction to the *polity* of our church. The Church of the Nazarene is well balanced in the field of polity. The General Assembly writes the laws of the church and the Board of General Superintendents interpret these laws. And yet, ever and anon, we discover the little supermen who want to bypass the General Assembly and the high court of general superintendents,

and make their own policies as they go along. Dr. R. T. Williams pointed out in his book *Sanctification and Ethics* that "differences among men are never important until they threaten their fellowship." Any real Nazarene pastor can abide by the *Manual* and the polity of the church, whether he preaches in the West, the North, the East, or the South.

3. The pastor has a set of ethics in regard to his local church. In dealing with his church board, his departmental leaders, his families and parishioners, any breach of ethics will cost him dearly. It is never wise to maneuver a man into a position which is embarrassing to him. If we save our face at the expense of someone else in the church we have still lost. It is better to lose face than to lose friends. Here again, it is better to be honest and straightforward. If it is necessary to take a stand on the matter of principle, let us do it in the spirit of holiness.

4. The pastor has also a set of ethics in regard to his *colleagues*. When our brethren succeed, we succeed; when they fail, we fail. We ought always to believe the best of our brethren and be very slow to give credence to, or repeat, gossip in respect to our fellow preachers.

In the technical side of our work, it is well to be an ethical man. In the matter of our reports to the *Herald of Holiness*, the district assembly, and the district papers, it is better to understate than to overstate the progress which we are making.

5. Then, there is the matter of our *membership*. When a member of our church moves to another city, if we are really interested in his soul, we ought to notify all Nazarene pastors in the city of his coming, so that they can contact him for the church in that location. It takes a transplanted tree some time to get started in a

new place. There are many, many occasions where a transplanted family never gets started. The pastor will be unable to hold either a member or his tithe very long after he moves. The tragedy is that so often the family is lost to the Kingdom. Let us not be so egotistical that we feel there is no other Nazarene church good enough for our member to be a part of if he moves to another location. The truth of the matter is that there are many as good as ours, and some better.

6. There is also the matter of the *transfer*. It is unfair, unethical, and practically downright dishonest for one pastor to prey upon another's members—either with the offer of a

good position in the church, with the old argument that we need you and your church doesn't, with the approach that our church is more spiritual than your present church, or the idea that your present pastor doesn't understand or appreciate you and we do. Before any member is received into our church from another church of our denomination, either the member or the pastor should request his transfer, and it is well for the two pastors to talk over the matter of the transfer and why it is taking place.

These are some of the main areas in which the pastor's life should exemplify the gospel which he preaches. Let us each one examine himself, and measure himself to see if he is ethical in every phase of his life.

What Is Man?

A MAN is standing at Fiftieth and Park Avenue in New York City; he is waiting for the light to turn. Who is he? To the statistician standing at the window high above he is one unit in a crowd. To the biologist he is a specimen; to the physicist a formula of mass and energy; to the chemist a compound of substances. He is of interest to the historian as one of the billions of beings who have inhabited this planet of ours; to the politician as a vote; to the merchandiser as a customer; to the mailman as an address. The behaviorist sees him from his office across the street and tags him as an animal modified by conditioned reflexes; and the psychiatrist in the next suite as a particular mental type deviating in one way or another from the alleged normal. Each science pinpoints the poor fellow from some particular angle and makes him look foolish, like the candid camera shot that catches you in the middle of a yawn. Let any one of these specialists pigeonhole you and get you to look at yourself through his single eye and what you see will not be a man, but a fragment of a man . . . But what is man like? . . . What gives him a unique dignity? Beware of asking—that way lies religion. And religion, according to our communist friends, is the enemy of man . . . The minimum reading of history will convince you that religion is the background of our modern democratic ideal and the two forces had better get together if democracy is to work."

—Conrad N. Hilton, PRESIDENT OF
HILTON HOTELS, IN "Christianity Today"

SERMON WORKSHOP

Contributed by Nelson G. Mink*

STRANGE PEOPLE—

Who talk about prayer, but never pray.

Who say tithing is right, but don't tithe.

Who wish to belong to the church, but who never attend or support the church.

People who make good salaries, and give nickels and dimes to the church.

People who stay away from church for trivial reasons, and then sing, "Oh, how I love Jesus!"

People who say the Bible is God's Word to man, and yet never read it.

People who say eternity is more important than time, but who live for this life only.

People who criticize others for things they do themselves.

People who would follow the devil all their lives, but expect to go to heaven when they die.

—*Evangelical Friend*

A LESSON ON PATIENCE

A man felt his income tax was too high, and in a perturbed and enraged frame of mind went down to the governmental office and came up to the Collector of Internal Revenue and registered his complaint, poking the paper right under the man's nose. The officer just sat there cool, and collected.

THOUGHTS ON THE HARVEST SEASON

Blessing on the harvest hands—
"The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust" (Ruth 2:12).

Hands full of honey—" . . . and honey in the carcass of the lion. And he took thereof in his hands . . ." (Judges 14:8-9).

Lessons from the harvest field—
"They joy before thee according to the joy of harvest . . ." (Isaiah 9:3).

Harvest home—"And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together" (John 4:36).

USING ONLY ONE SPUR

A man was riding his horse and only had on one spur. "Uncle John," asked a friend, "why don't you use two spurs?" "Because," the old man said, "I've found out if I make this side go, the other side will have to go along also."

ADVICE TO WORSHIPERS IN OUR CHURCH TODAY

1. Before the service speak to God.
2. During the service let God speak to you.
3. After the service speak to one another.

*Pastor, Waco, Texas

SENTENCE SERMONS

"The pioneers who blazed the trails now have descendants that burn up the roads.

"Most people are carrying more luggage than they will ever get through the pearly gates.

"Conceit is a form of 'I' strain which the doctors can't cure.

"Many a man expects to be buried from the church who does nothing about keeping it open until he gets there.

"You cannot talk to the wrong man about Christ.

"A man without principle never draws much interest."

—*Selected*

CHALLENGE!

"Reputation is what you have when you come to a new community. Character is what you have when you go away.

"There never was a person who did anything worth doing, who did not receive more than he gave."—HENRY WARD BEECHER.

BIBLE ODDITIES

There are only two women in the Bible whose ages are recorded. Sarah, one hundred and seven; and Anna, eighty-four. There is only one woman in the Bible called "great" and that was the Shunammite (II Kings 4:8).

Ezekiel was told not to mourn when his wife died.

Isa. 15:2 tells how baldness was produced artificially, as indicative of mourning.

"At Parbar westward, four at the causeway, and two at Parbar," is a complete verse found in I Chron. 26:18.

DEFINITIONS

CIVILIZATION: An advancement from shoeless toes to toeless shoes.

RAISE: What you get just prior to going a little farther in debt.

WOMAN'S TEARS: First fluid drive.

EGOIST: A man who thinks as much of himself as you think of yourself.

SAINTS

A child who had learned about saints from the stained-glass windows of his church, when asked the meaning of the word, said: "A saint is a person the light shines through."

HYMNS AND REALITY

We sing "Sweet Hour of Prayer" and content ourselves with ten or fifteen minutes.

We sing "Onward, Christian Soldiers" and wait to be drafted into service.

We sing "Oh, for a Thousand Tongues" and don't use the one we have.

We sing, "There shall be showers of blessing," but we don't come when it rains.

We sing "Blest Be the Tie That Binds" and let the slightest offenses sever it.

We sing "We're Marching to Zion" and fail to march to Sunday school and church.

We sing "Take Your Burden to the Lord and Leave It There" and worry ourselves into nervous breakdowns.

We sing "All the World for Jesus" and never invite our next-door neighbor.

We sing "O Day of Rest and Gladness" and wear ourselves with throwing in the fishing line.

—OAKLAND, MARYLAND,
NAZARENE BULLETIN

October 6, 1957

Morning Subject: WHAT COMMUNION MEANS TO ME

TEXT: I Corinthians 11:23-24

- I. COMMUNION IS AN EXPRESSION OF MY LOVE FOR GOD.
 - A. I approach the altar because I love the Lord.
 - B. I love His person, His Word, and His will.
- II. COMMUNION IS AN ACT OF HUMBLE DEPENDENCE UPON GOD.

I need God's strength and spirit.
- III. COMMUNION IS A GESTURE OF APPRECIATION TOWARD GOD.

My prayer of communion begins, "I thank Thee, God."
- IV. COMMUNION IS AN ACT OF ACKNOWLEDGMENT.

He is my Saviour, Sanctifier, Comforter, Sustainer.
- V. COMMUNION IS AN ACT OF REMEMBRANCE.

His body was broken for me; His blood was shed for me.
- VI. COMMUNION IS AN ACT OF DEDICATION.

I promise the best of my life to the best of God's will.
- VII. COMMUNION IS AN ACT OF PARTICIPATION.

I kneel in fellowship with my friends in Christ.
- VIII. COMMUNION IS AN ACT OF PERSONAL TRUST.

Sufficient grace and strength for yesterday—for tomorrow.
- IX. COMMUNION IS AN ACT OF HOPE.

He is coming again—has a home for me.
- X. COMMUNION IS AN ACT OF ACCEPTANCE.

I want my life to be acceptable to receive the gifts of God.
- XI. COMMUNION IS AN ACT OF RECIPROCITY.

It is the privilege of a mutual spirit-to-spirit relationship.

—ORVAL J. NEASE, *Pastor*
Ontario, California

Evening Subject: CHRIST-MASTERY

TEXT: Romans 6:16-19

- I. EVERYONE HAS A MASTER.
 - A. Many everyday masters—business, home, game, battle.
 - B. In the secret of everyone's heart there is a crown.
 - C. Today's cry for false freedoms.
 1. Freedom from restraint—impulse becomes master.
 2. Freedom from comfort—comfort becomes master.
 3. Freedom of unrestricted pleasure—pleasure becomes master.
 4. Freedom from poverty at any cost—success, money, reputation become masters.
- II. THE GREATEST MASTER IS JESUS CHRIST.

- A. Serving the masters of lower living will bring dividends of lower living.
- B. Major attention to minor masters will bring minor benefits.
- C. The one giving maximum of life to minimum masters will be of minimum value to others.
- D. False masters will offer us false rewards.
- E. Only in Christ will we receive dividends beyond our investments.
- F. God's universe is equipped to give adequate blessings.

III. HOW DO WE GAIN CHRIST-MASTERY?

- A. To repent is only to begin.
- B. God needs committed lives.
- C. World needs empowered lives.
- D. Something terrific happened at Pentecost.

IV. HOLINESS IS THE MASTERY OF CHRIST OVER ALL OF YOUR LIFE.

- A. The master clock (others in perfect accord).
- B. The mastery of your and my life is at stake.
- C. In that mastery lies eternal destiny.
- D. Give Christ the mastery over your soul powers.

—ORVAL J. NEASE

October 13, 1957

Morning Subject: THE CHURCH IS IMPORTANT TO YOU

TEXT: John 1:12

- I. THE CHURCH INTRODUCES YOU TO AN ATMOSPHERE.
 - A. The atmosphere of a Person—Jesus Christ lifted up.
 - B. The atmosphere of a Presence—Holy Spirit at work.
 - C. The atmosphere of a power—God being honored.
 - D. Without this atmosphere the church is dead.
- II. THE CHURCH INTRODUCES YOU TO A MIRACLE.
 - A. The miracle of a transformed life.

It points the way to a new heart, a new home, a new outlook.
 - B. The miracle of dedicated personalities.

Built on those dedicated to becoming better persons in Christ.
 - C. The miracle of a better way.
- III. THE CHURCH INTRODUCES YOU TO THE LAWS OF SPIRITUAL LIVING.
 - A. Christian heritage shows the way.
 - B. The Bible unfolds truth.
 - C. Mental and physical benefits in worship.
 - D. A personal surrender to Christ enables life's finer adjustments.

—ORVAL J. NEASE

Evening Subject: THE YEARNING CHRIST

SCRIPTURE: John 10:9-11; 14-18; TEXT: Luke 19:10

- I. AWFUL TO BE LOST
 - A. Illustrations of a child being lost from home or a ship lost at sea.
 - B. Pitiful lostness of a lost soul.
Lost from ark of safety, from arms of shepherd, from reach of Saviour.
 - C. Pathetic loneliness in the human heart.
- II. WONDERFUL TO BE FOUND
 - A. This is a *found* world, though not a *saved* world.
 - B. Christ has found *you*.
 - C. He is the Good Shepherd.
- III. CHRIST YEARNs FOR YOU.
 - A. "O Jerusalem, Jerusalem, . . . how oft . . . "; "Father, forgive them . . . "
 - B. "The Son of man is come *to seek and to save that which was lost*."
 - C. God wants you—that is the gospel.
 - D. Christ is *yearning* to save your soul (tears, blood, sacrifice).
 - E. Every influence that God sets in your way shows His yearning heart.
 - F. Christ is come *to save*—not to condemn.
 - G. Christ has a claim on you.

—ORVAL J. NEASE

October 20, 1957

Morning Subject: YOU ARE IMPORTANT TO YOUR CHURCH

TEXT: Colossians 1:18; Ephesians 1:22

- I. WHAT DOES THE CHURCH EXPECT OF ITS MEMBERS?
 - A. Faithfulness in attendance.
All regular services are for *all* regular members.
 - B. Co-operation in service.
The church serves the community *only* as its members serve the church.
 - C. Fervency of spirit.
The magnetic power of the church is in the spirit of its members.
 - D. Loyal support of the whole church.
Critical members never improved the church they criticized.
 - E. Scriptural tithing into the storehouse.
 - 1. This is God's plan for supporting His work on earth.
 - 2. This is God's way of testing the genuineness of discipleship.
 - F. Consistent improvement of personal devotional life.
- II. WHY DOES THE CHURCH EXPECT SO MUCH OF ITS MEMBERS?
 - A. It is God's consistent method to get gospel to every generation.

- B. The Good News is that Christ died for the redemption of all humanity.
- C. Christ died for the church to be purified, sanctified, preserved blameless.
- D. Christ commissioned the church to a soul-winning crusade.
- III. WHO IS THE CHURCH?
 - A. You are the church! Each member the mirror of the church in his community.
You have joined the ranks of the transformed hearts.
 - B. You are vitally important to your church.

—ORVAL J. NEASE

Evening Subject: **THE MIRACLE CHRIST**

SCRIPTURE: Hebrews 2:9-13; 4:14-16; 5:7-9

- I. STORY OF CHRISTIANITY IS PROFOUND, SIMPLE, AND FASCINATING.
 - A. Man was originally made perfect—in the image of God.
 - B. He fell through disobedience and could never be restored without God.
 - C. God put His Son into the stream of human existence.
The love of God has become our salvation through Christ, our Saviour.
 - D. He walked the dusty pathway of human life demonstrating His love, reflecting His purity, giving His life.
 - E. But He arose from the grave to conquer.
He is the miracle Christ.
- II. HE WILL SAVE US FROM LIFE'S CIRCUMSTANCES.
 - A. The circumstance we dread most is suffering.
 - B. Some occasions for suffering.
Sorrow, pain, plans destroyed, roughest treatment, disappointments, etc.
 - C. But Christ is our Deliverer from suffering.
- III. HE WILL SAVE US FROM SIN.
 - A. Sin does not have to defeat your life; destroy your mind and body.
 - B. Christ will save us from the power, consequences, and bondage of sin.
 - C. Sin in the life should cause us to run to Christ.
- IV. HE WILL SAVE US FROM DEATH.
 - A. Jesus arose out of the grasp of death—a Conqueror.
 - B. Death is the last consequence of man's fall.
 - C. Death is not the pretty curtain that man would claim.
 - D. Death means that judgment has begun.
 - E. Death means that life's book has been closed.
 - F. Christ is our only hope—the door to eternal life.
 - G. Christ saves us from the judgment of death.

CONCLUSION: I point you to the miracle Christ—the Saviour of the world.

—ORVAL J. NEASE

October 27, 1957

Morning Subject: WHO IS THE WISE MAN?

SCRIPTURE: James 3:13-18

INTRODUCTION:

- A. James is keen in discerning the balance of life. He distinguishes between pretended wisdom and true wisdom.
- B. He establishes guideposts for the earnest heart when he seeks to answer the question, Who is the wise man?
- I. WISDOM IS MORE THAN KNOWING. It is making the right use of that knowledge.
 - A. True wisdom produces good conversation (words).
 - B. True wisdom is known by its works.
 - C. True wisdom is revealed through meekness of spirit and temper.
- II. THERE IS WORLDLY WISDOM THAT COMES FROM BENEATH.
 - A. To run down love and peace, to give way to envying and strife, to use your knowledge to be hateful are contradictions to the Christian way.
 - B. Envy and strife are opposed to wisdom.
 - C. Envy excites strife.
 - D. This is wisdom from beneath.
Earthly, sensuous, devilish.
- III. THERE IS WISDOM THAT COMES FROM ABOVE—TRUE WISDOM.
 - A. Pure—without mixture of aims, free from defilement, iniquity.
 - B. Peaceable—peace follows purity and depends upon it.
 - C. Gentle.
 - D. Easy to be entreated—persuadable.
 - E. Full of mercy and good fruits; easy to forgive.
 - F. Without partiality.
 - G. Without hypocrisy.
 - H. True wisdom honors God in perfect love relationships toward all men.

—ORVAL J. NEASE

Evening Subject: CHRIST'S COMPELLING CLAIM

TEXT: Romans 11:28

- I. CHRIST'S CLAIM DIFFERENT FROM THOSE OF ANY MAN WHO EVER LIVED—"COME UNTO ME."
 - A. His invitation is a claim that is contrary to the claim of this world.
 - 1. The profile of this world is bald with unfulfilled claims.
 - 2. This world's false claims constantly pull on my growing family.
 - 3. Christ stands in the midst of this world and is different.
 - B. Christianity's appeal is different from that to which this world is accustomed.
- II. TO WHOM DOES HE MAKE HIS APPEAL?
"All ye that labour and are heavy laden."

- A. The labour of Christlessness.
Head troubles, heart troubles, soul troubles, body troubles.
 - B. The heavy laden who live under condemnation.
"All have sinned . . ."
 - C. Areas of temptation.
Defeat, disappointment, pain, frustration.
- III. WHAT DOES CHRIST CLAIM?—"I WILL GIVE YOU REST"
- A. Implications of Christ's claim.
His accessibleness, His applications, His thoroughness.
 - B. Differences in Christ's claim.
Pardon, purity, power, presence, a restful spirit.
- IV. CONDITIONS OF RECEIVING THIS GIFT.
- A. It is a gift! *The rest* of personal relationship with Christ.
 - B. Simplicity of receiving Christ.

—ORVAL J. NEASE

The Source of Spiritual Life

TEXT: Philippians 1:21

INTRODUCTION: Man lives in a *real* world and it takes more than *things* to satisfy his spiritual nature. This vacuum in Paul's soul had been filled.

- I. THE OBJECT OF HIS AFFIRMATION—"Christ"
We would all be better people if we could get a glimpse of Christ today.
 - A. We need to see His divinity.
 - B. We need to see His humanity.
 - 1. Why not see the ragged and tired Jesus after a day's work touching humanity at every point possible?
 - 2. The human Jesus experienced temptations, pain, sorrow, like you—He understands.
 - II. THE PERSONAL RELATIONSHIP WITH CHRIST—"me to live is Christ"
 - A. He is our constant Companion.
 - B. He is our constant Guide.
 - C. He is our constant Sustainer.
 - III. THE GLAD PROSPECTS IN ETERNITY—"to die is gain"
 - A. If I live for Christ here, then I gain in eternity.
 - B. If I deny Christ here, then I am the loser in eternity.
- CONCLUSION: Christ is the difference between freedom and bondage, life and death, heaven and hell.

—ELBERT WATSON, *Pastor*
East Gadsden, Alabama

Sanctified by Faith

SCRIPTURE: Acts 15:8-9 and Acts 26:18

INTRODUCTION:

- A. The distinguishing feature of most cults is that the adherents must work their way to heaven.
- B. But Hebrews 11:6 says, "Without faith it is impossible to please him."
- C. The whole program of redemption is based on faith.
- D. There are steps that lay a foundation such as conviction of need, consecration, and others, but faith is the final step to entire sanctification.

FORSAKING

ALL

I

TAKE

HIM

I. FORSAKING

- A. The first aspect of faith is to abandon the former life (Ephesians 4:22-24).
- B. Become a deserter to sin—Gouzenko in Canada.
- C. Renounce and oppose sin—Many Communist refugees commit themselves to fighting communism.

II. FORSAKING ALL

- A. Faith cannot operate on partial renunciation.
- B. Faith is the open door to all of God's gifts—some things cannot be taken through that door.
- C. Complete renunciation of self-leadership in favor of divine leadership.
- D. Renunciation to the uttermost paves the way for salvation to the uttermost (Hebrews 7:25).
- E. Obedience encourages faith (I John 3:21, 22).

III. FORSAKING ALL, I

- A. Faith is highly personal (Luke 11:9-10).
- B. Faith involves the entire personality—Dr. Wiley says that faith is:
 - 1. The assent of the mind.
 - 2. The consent of the will.
 - 3. The committal of the feelings.

IV. FORSAKING ALL, I TAKE

- A. Appropriating faith—the will on the side of knowledge produces action.
- B. We can believe if we will believe. Be as determined to believe as to make a full consecration.
- C. Four simple steps—A. M. Hills, *Holiness and Power*:
 - 1. I *must* be filled with the Spirit.
 - 2. I *may* be filled with the Spirit.

3. I *would* be filled with the Spirit.

4. I *shall* be filled with the Spirit.

Faith is "an affirmation and an act

Which bids eternal truth be present fact."

D. Believe that God is at least as faithful as you are.

V. FORSAKING ALL, I TAKE HIM (Hebrews 11:6)

A. The blessing comes, not by vows of consecration, tears, or prayers, but by faith.

B. In entire sanctification we receive a Person, the Holy Spirit (Acts 1:4-5; 2:1-4).

C. When we take Him, He takes us.

D. The blessing on the Day of Pentecost came only when and because they had met the conditions.

CONCLUSION:

A. You need not tarry indefinitely to obtain the blessing of holiness.

B. Faith is the one condition which can never be met without receiving the blessing.

—GENE VAN NOTE, *Pastor*
Sacramento, California

The Way of Holiness

TEXT: Isaiah 35:8a

INTRODUCTION: I have had the privilege of traveling on some beautiful highways. In Christian living there is also a highway. Let us consider this highway, which is the way of holiness.

I. ASPECTS OF THE WAY OF HOLINESS

A. It is a way of self-surrender.

B. It is a way of heart-cleansing.

C. It is a way of Spirit-filling.

D. It is a way of service.

II. POSSIBILITIES OF ENTERING THIS WAY OF HOLINESS

A. The way of holiness was promised.

B. Christ prayed that His followers enter it.

C. Provision was made for entering.

D. Believers of all ages have entered this way.

III. CONDITIONS OF ENTERING THE WAY OF HOLINESS

A. Have knowledge of first work of grace.

B. Make a complete and living consecration.

C. Believe.

CONCLUSION: In the way of holiness the resources are unlimited. Since provision has been made for entering, let us not be satisfied with traveling any way but God's highway, the way of holiness.

—CARL ALLEN, *Pastor*
Bay City, Michigan

The Necessity of Holiness

TEXT: Hebrews 12:14

INTRODUCTION: Holiness is as necessary for eternal life as food is for physical life. Since it is so important, we will notice for whom it is provided and what it provides.

I. INVITATION TO HOLINESS (Hebrews 6:1)

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God."

A. Admonition to Christians—"Let us go on."

B. Admonition to grow up—"Leaving the principles of the doctrine of Christ."

C. Admonition to receive something they don't have as yet—"Go on unto perfection."

II. PROVISION OF HOLINESS (Hebrews 10:10)

"By the which will we are sanctified through the offering of the body of Jesus Christ once for all."

A. What God wills He can provide—"By the which *will* we are sanctified."

B. What God willed He did provide—"Through the offering of the body of Jesus Christ."

1. A final sacrifice—"Once."

2. A universal sacrifice—"For all."

III. PURITY OF HOLINESS (Hebrews 9:14)

"How much more shall the blood of Christ, who through the eternal Spirit [Holy Ghost] offered himself without spot to God, purge [purify] your conscience from dead works to serve the living God."

A. Purify your conscience from sin—"Dead works."

B. Purify your conscience for service—"To serve the living God."

IV. UNITY IN HOLINESS

"For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren."

A. Unity of natures—"Are all of one."

B. Unity of family relationship—"He is not ashamed to call them brethren."

CONCLUSION: The necessity of holiness is seen:

A. By our admonition to receive it.

B. The costly provision which gave it.

C. Man's nature requires it.

D. The one who experiences it is united with Christ, demonstrating he has it.

—CHARLES MOSHER, *Pastor*
De Land, Florida

HOW TO BE A REAL PROTESTANT

INTRODUCTION:

- A. Brief historical resume.
- B. Today is Reformation Day.

I. HAVE A PERSONAL FAITH (1st pillar—justification by faith).

- A. Clear-cut beliefs.
 - 1. Supremacy of Christ.
 - 2. Salvation by faith.
 - 3. Immediate access to God (no necessity of an earthly intermediary).
- B. The courage of your convictions.
 - 1. It cost Luther dearly to stand for his faith.
 - 2. It will cost us likewise.

II. HAVE A PERSONAL BIBLE (2nd pillar—right of private interpretation).

- A. Reformation released the Bible to the people.
 - 1. Printing press helped.
 - 2. Translated into language of the people.
- B. A real Protestant uses his Bible.
 - 1. His is not a "hand-me-down" faith.
 - 2. Not enough to have a Bible on the table.

III. HAVE A PERSONAL MINISTRY (3rd pillar—"priesthood of believers"; Luther—"every Christian should be an advocate of gospel").

- A. True Protestant is a "free slave" (Luther—"A Christian man is the most free lord of all, and subject to everyone").
 - 1. Reflected in our songs:
 - a) "Hallelujah, I Am Free" "... is free indeed."
 - b) "A Charge to Keep" "... let him be servant ..."
- B. Be a priest in your daily sphere of life.
 - 1. Reformation hallowed daily human life.
 - a) Religion had become associated with monasteries, ascetic practices, and lifeless ritual.
 - b) Prevailing idea was that holiness was possible only by withdrawing from ordinary life.
 - (1) Jesus did not agree (John 17:15).
 - (2) Paul did not agree (Titus 2:12).
 - 2. Perform the priestly functions.
 - a) Point men to Christ.
 - b) Pray for others.
 - c) Comfort, encourage, entreat, and warn.

CONCLUSION: Protestantism is more than opposition to Romanism; it is a glorious, positive force against sin.

—WENDELL WELLMAN, *Pastor*
Atlanta, Georgia

BOOK BRIEFS

BOOK OF THE MONTH SELECTION, October, 1957

SERMONS FROM JOB

Clovis G. Chappell (Abingdon, \$2.00)

Job, the greatest epic poem ever written, challenges every preacher and Bible student. While read by everyone who faithfully reads his Bible through each year, still it stands as a largely unexplored plateau. Incomparably designed and beautifully written, it outlines and dramatizes the deepest yearnings and the blackest doubts of the human mind.

Clovis G. Chappell is a writer known and loved. While we do not look to his pen for detailed exposition, we have come to know that his books are rich in human understanding. In *Sermons from Job* we find just that. These messages are fruitful in new sermonic insights. Chappell opens up Job and faces those same nagging problems of human suffering, yet Chappell pauses to point out repeatedly "The Way of the Lord."

The illustrations are fine, though not brilliant. They are, as always in his writings, well placed and admirably used. It is your Book Man's sincere hope that this Book Club selection will introduce many to this secluded book, and to those who have stood off and looked for a while, the courage to attempt an exploration.

PREACHING FROM THE GREAT BIBLE CHAPTERS

Kyle M. Yates (Scribners, \$2.50)

I came to this with keen anticipation, for Kyle M. Yates is a name which raises hopes in the writing realm. But while there is some splendid expository material, there is a lack of solid exegesis and a deeper lack of usable illustrative material. His doctrinal leaning toward eternal security does peek out from time to time, though not strongly propounded.

PAY-DAY SOMEDAY

Robert G. Lee (Zondervan, 50c)

The famous sermon which has been preached annually by the well-known Baptist minister of Memphis, Tennessee. This sermon is fluent, as all Robert G. Lee sermons are. It is also forceful and keenly evangelical. Interesting? Well, have you ever read or heard a Lee sermon that was not interesting? I doubt if you ever will.

The story of Naboth from the Bible is given a total look, and adapted by a master preacher.

IS GOD AT HOME?

J. B. Phillips (Abingdon, \$1.75)

When I read Phillips' translation of the Epistles I wanted to be able to highly endorse everything that might come from his pen. But alas! The books keep coming but the light seems to have burned low. Now he seems to be straining to provide books. *Is God at Home?* makes a terribly insignificant contribution to the evangelical world. For Phillips evil is gradually eliminated rather than being instantaneously forgiven by an act of divine grace. When he refers to personal Christian experience he is both vague and hazy—much of that and the author suicides for the evangelical market.

MAKE YOUR FAITH WORK

By Louis H. Evans (Revell \$2.50)

St. Paul kept saying, "You live by faith that is real." St. James chimed in, "Yes, and that faith must be reliable." No conflict between these two Bible greats.

In *Make Your Faith Work* the well-known Louis Evans asks nine pointed and pertinent questions and answers them. His answers are based on scripture support found in the Book of James. Remember, James insisted that faith must be *reliable*. Evans adapts some of the most pointed wisdom of the Book of James right to everyday living in Detroit or Tucumcari, in factory or on the farm.

"How Do You Face Life's Trials?" "Is Your Tongue Converted?" "Is Your Money Converted?" "Can Your Faith Heal?" "Are You a Soul Winner?" Here are some of the chapter headings. Didn't I say that this book was pertinent—even in capitals!

INSPIRATION AND CANONICITY OF THE BIBLE

By R. Laird Harris (Zondervan, \$4.50)

This is a substantial book: a triple-purpose volume. It discusses the Bible canon, the inspiration of the Bible, and the transmission of the Biblical text through the years. Historic conservative positions are maintained relative to Biblical infallibility. Evangelical in its approach.

LEARNING TO LIVE AS A WIDOW

Marion Langer (Gilbert Press, \$3.95)

A widely publicized book, written to meet a deep and vital need. The author considers the complex and various problems of widowhood in deep sympathy and with studied understanding. However the author makes the sad error of calling in the psychiatrist and the psychologist alone; the Lord God Almighty seems to be studiously ignored. He who promised to be help to the widow did not exist as far as this writer is concerned. This could have been a book of wide use in Christian circles but, sad to say, it was prepared as though this were totally a pagan world.

THE CHRISTIAN AND THE MOVIES

Stephen W. Paine (Eerdmans, \$1.00)

Totally wholesome, frankly outspoken, and up-to-date. It avoids the "rant" sometimes accompanying books on this subject. Stephen Paine is a Wesleyan Methodist; he is both fair and frank. Like a careful surgeon with his scalpel he cuts open and exposes the "movie" problem. All, young and old alike, will benefit from this treatment of a current insidious problem.

WHERE TO GO FOR HELP

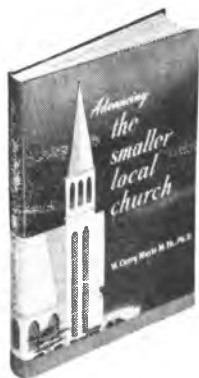
Wayne E. Oates (Westminster, \$2.00)

The title of this book is very accurate: it is a "where-to" and not a "how-to" manual. A very thorough source book on where to go for help. The author does not discuss remedies for the perplexing aches of the human heart; he gives you names and addresses of doctors. In each chapter there is a brief presentation of the problem and then a full bibliography and, more than that, even addresses of institutions all over the country which aid persons in the conflicts through which they press.

A tremendously valuable book at those times when help is urgently and immediately needed.

Fulfill Thy Ministry

... through the vital information in these timely books



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Small churches can succeed!

Dr. Mavis makes a thorough diagnosis of the pressing problems facing hundreds of today's churches. His prescribed remedies give practical attention to danger points, morale, planning and organizing, and training workers.

It is a long overdue book. You'll want to take advantage of it at once. (LL)

189 pages, clothboard

\$3.00

The Church Secretary

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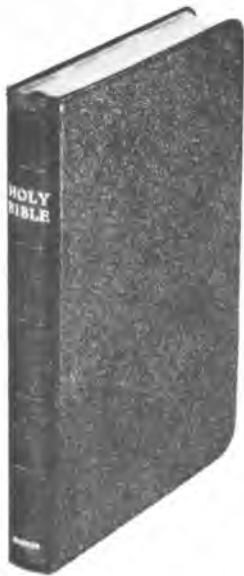
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which thou hast spoken. He said
moreover, For there shall be
peace and truth in my days.

CHAPTER 40

COMFORT ye, comfort ye my
people, saith your God.

2 Speak ye comfortably to Jeru-
salem, and cry unto her, that her

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