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Evangelism, the Mighty Impact of the Centuries**

By Samuel Young*

Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied (Acts 9:31).

In facing up to the leading issues in any situation it is fairly easy to overstate the case, but it is no exaggeration for me to say boldly that the issue that confronts our church today is this: we will either evangelize or die. Here death does not of necessity mean immediate or in a matter of days or weeks, but death surely awaits and decay lies before any church that does not undertake this task in every generation. It would be possible for us to receive a rich spiritual heritage from the service of our founding fathers without catching the spirit that brought us into being.

In discussing the decadence of the Roman Empire, particularly the Greek scholars of the tenth century, Gibbon observes: "They held in their lifeless hands the riches of their fathers, without inheriting the spirit which had created and improved that sacred patrimony." The real test of our church today is this: whether or not we have spiritual power enough to perpetuate ourselves in an intelligent, aggressive program of evangelism that will reach around the world.

**From a message given at the Golden Anniversary Evangelism Conference.

*General Superintendent of the Church of the Nazarene.

I am optimistic about the financial program of our church, and my soul is thrilled and challenged with the devotion and sacrifice of our people. But inside of me I have a fear lest you and I and all of us become satisfied with monetary gains, with devotion expressing itself only in tithes and in offerings. I look back on the resources of the Early Church as described in the Book of Acts and there discover that they lacked nearly everything that we want, but they had exactly what we need today. They lacked numbers and to some extent they lacked technique. Their critics said they were unlearned and ignorant men, but if we should judge their school by their principal teacher—the keenest the world has ever known—it was a mistake born of conceit to say they were ignorant men. They also lacked modern methods, modern transportation, mass communications, and they lacked wealth. But they did have a passion, and they did have a burning concern to let men everywhere know that the Jesus of Nazareth, who had been hung on a tree and had entered a rich man's tomb, had risen from the dead, and that His coming to earth was actually God's chief message to man.

I think of the growth of that Early Church. I read recently an estimate by a historian who figured that by the end of the first century there were half a million Christians, by the end

of the second century there were two million, and by the end of the third century possibly five million believers. All who have read the Book of Acts—the greatest book on evangelism in print—would agree that those early Christians had an irrepressible urge to present Jesus Christ to all men as Saviour and Lord.

I read again the other day that classic definition of evangelism that comes to us from the Anglican church. It declares: "Evangelism is to so present Jesus Christ in the power of the Holy Spirit that men shall come to put their trust in God through Him, to accept Him as their Saviour from the guilt and power of sin, to serve Him as Lord in the fellowship of the Church and to follow Him in the vocations of the common life." The evangelistic church is a church that has this New Testament urge to tell men and women that the answer to their hearts' cry and their souls' need is in the cross of Jesus Christ, and who so present that Cross in the power of the Holy Spirit that men can feel and know from experience that this answer is true.

I have a feeling that our church needs to hear again at this time the old saying, "Let the Church be the Church." Folk ask me sometimes, Would it be wrong for the Church to do this? Would it be bad for us to do that? To me, the answer is frequently not in the area of ethics—goodness or badness—but in the area of vision and discretion and in choosing our task. I know there are implications that grow out of the Church's mission and message that are diversified, for we must invade the world at every level of life, but it is easy for the Church to become sidetracked. If the Church does not stick to the main business of soul saving, this work will not be done. Some needy assignments

will be carried on by other organizations who derive their motivation and impulse from the Church.

When the Church has had this urge and this holy boldness, she has made progress and the world has had to take notice. There is a march to the Church. In every century God has had men that have followed Him. Even in the old Catholic church, before the Protestant church had its rise, God had a holy band that followed Him. When Martin Luther was seeking for the truth in Germany in the sixteenth century, he could turn to the Word of God for the true way; but he also turned to the writings of the mystics, and there found a correspondence with the yearnings of his own soul. There were revivals of the old, old church even before the Protestant Reformation. Many of those in the monasteries and in the special orders of spiritual men were striving for what was right. We may not agree with their isolation and "walled-in" devotion, but they were trying to keep purity in an impure world, to preserve truth in the midst of falsehood, and to preserve simplicity in a world of greed and graft. In the seventeenth century we have the Puritan revival in Britain, for the Reformation was not as strong in the sixteenth century in England and Scotland as we wish it might have been. In the eighteenth century we have the labors and message of Wesley, Whitefield, and Jonathan Edwards. In the nineteenth century we have Charles Finney and D. L. Moody; and in the twentieth century, Billy Graham.

When Wesley died there were about 130,000 Methodists, but the constituency of the Methodist church probably ran it up to nearly a million souls. In Finney's day, when he began his ministry, in the United States alone

there were some two hundred thousand members; at its close there were approximately three million church members. Moody did as much good in Scotland (my native land) as he did in America, and was probably the first outstanding American evangelist to be cordially received by the Scottish people. Moody preached the love of God and his compassionate, tender, and practical approach won its way into the hearts of the Scottish people. Someone has estimated that Moody through his own ministry on both continents—direct and indirect—probably reduced the population of hell by one million souls.

I truly believe that God is still in this business of redeeming men. If we as a denomination, inwardly as well as outwardly, personally as well as officially, will pay the price in humble obedience—God will give us a spiritual awakening so that we may serve our generation.

I believe, first of all, that we must humble ourselves before God and acknowledge our need and inadequacy. The words of Hosea come to me tonight, "Break up your fallow ground: for it is time to seek the Lord." Let us cease putting a hush-hush on our "slow gains" and on our "no gains." Let us cease excusing halfheartedness. I have observed some encouraging signs in recent months. I was in one of our large cities a short while ago and there learned that a group of our pastors was having one of those all-night prayer meetings on Saturday night. I dropped in on that band unannounced and joined them. They met at 10:00 p.m., at the close of a youth rally, and prayed until the "lift" came and then went home. It was about 1:30 a.m. My own heart cried out: If we could have something like this as a spontaneous cry through the church, not as a regimented program,

I believe God would help us and the spiritual tide would rise.

I believe with all of my heart if our church will pay the price God will bless us abundantly. I believe that there is an empowering of the Holy Spirit that fits our work. In the language of another, "What God claims I must yield, what I yield He fills, and what He fills He uses." God is as near as the prayer of self-surrender. In this case indifference becomes badness. If we invest in the Kingdom, God will surely afford us some dividends. Personal security is not our goal; rather we would spend and be spent. Someone said that if the Apostle Paul had been rich he would have become a philanthropist; but he was poor, so he set himself up as his own capital and then proceeded to spend the principal all the days of his life. God wants us to invest ourselves—all that we have and all that we are—for Him and for His kingdom.

We need to have a re-emphasis on a full-time ministry if we are to accomplish our goals for the Kingdom this anniversary year. I have high regard and appreciation for those who, like Paul, have labored with their own hands in order to preach the gospel without charge. (Ironically, Paul apologized to the Corinthian church later on for doing this very thing, as though he had cheated them.) But I remind you that those fishermen who followed Jesus left their nets and forsook all to follow Him. They gave up the idea of building their own estate when they set out to build their Master's kingdom.

God also wants laymen who will invest their all in this venture. I believe in the universal priesthood of believers as intercessors and in their participation in this soul-saving business. Every Christian in our church

is a potential soul winner. Harry Lauder, the Scottish comedian, talked about the lamplighter in his native country. He said he often watched the old lamplighter go down the street and then he would go out of sight and he couldn't see him. He concluded, "But I knew where he was all the time by the avenue of light that he left behind."

I believe the prospects for the future are good, but the assignment is never easy, and some areas are more difficult than others. I thought again tonight of Adoniram Judson, who

wrote about the prospects in his day. He insisted, "The prospects are as bright as the promises of God." These words were actually written after seven long years of hard service when he did not have one convert to testify to the authenticity and efficiency of his labors. We must be as sure as that. The choice is before us! Shall we say with Hamlet, "The times are out of joint," or shall we declare with faith in the name of Jesus Christ, "This is our day"? We must evangelize our own generation or this generation will die unredeemed.

FROM the EDITOR

"Keep the Glory Down"

ONE OF THE MOST frequently quoted phrases coming to us from the pen and lips of Dr. P. F. Bresee is, "Keep the glory down." This truth seemed important to him back at the turn of the century at the beginning of our denomination. It is important also today, after half a century of history. Just exactly what Dr. Bresee meant by this phrase we can probably never know. However, as it has been interpreted, we feel that it points at the need for ministers and churches to maintain services in which the presence of God is felt and in which the Spirit of God moves. It also means that the minister, the leader of the church services, must "keep the glory down" on his own soul and his own life.

Just how any one person would evaluate this principle in terms of his own life or his own services would of

course be a question. There have been those who have thought of "glory" as certain human manifestations or emotional reactions which could be produced quite on the spur of the moment. Hence they have felt that the admonition relates primarily to methodology, feeling they must hold to that certain pattern of service which produces this result most frequently. At those other times when the pattern did not seem to bring the desired result, these persons have been tempted to resort to more extreme methods, which have had all of the earmarks of the human, to whip up response on the part of the congregation.

Others, looking on this sort of substitution of human emotions for the genuine blessings of God, have reacted, sure that, if this is what Dr. Bresee meant, then they must dis-

agree with the validity of the exhortation. These have tended to swing to the other extreme, in which they do not make place for a response on the part of the people. Theirs becomes a human approach to worship too.

Perhaps we have pastors and evangelists who would be in both of these extremes. There are others who are in between, hardly knowing just what to think and hardly knowing how to interpret this in terms of their services week by week.

While this is a difficult problem to resolve and the whole matter is one in which there can be gross misunderstanding, it would seem to your editor that a frank consideration of some of the problems relating to this is long overdue. To get at it, I should like to throw out some basic factors which definitely relate to resolving the seeming contradictory extremes. Dr. Bresee was right. There is no place for a holiness church which does not experience rather regularly the outpoured blessings of God. However, there is no place, either, for the artificial, the superficial, the human substitution for that which is genuinely of the Spirit of God. How to be sure which is which and how to be sure how the genuine can be assured is a much harder question to answer. I should like to get at it by suggesting certain prerequisites. If we give attention to the foundations upon which God can and does bless His people, then we shall not be quite so vulnerable to the temptation to "produce results" when those adequate causes are missing.

1. It is extremely difficult for God to bless a waiting congregation when the leader of that congregation (the pastor or the evangelist) is not "in tune," and when his own soul is cold and unresponsive. The way to be sure

that God will bless his congregation is for the preacher to have his own soul blessed and refuse to go into the pulpit until he has waited on God for that service and in one degree or another feels that he has God's leading for that service.

2. The same principle applies to the people who worship. God can bless when the people of God are prayed up and come to the service with a sense of expectation. Our people should be encouraged to come to service as active conductors, ready to make a contribution through prayer, through a spirit of optimism, and as channels of the blessing of God if that should be God's purpose. There are entirely too many plugged channels in our services.

3. We should encourage our people to give testimony in the congregation of the unusual blessings of God in their lives, of the unusual deliverance which God gives them in the time of great need. There are too many of our folks who have learned to accept the providences of God in an all too casual manner. In even a small congregation, if those who have tasted real victory in the Lord in their personal lives will share those victories with others, God will have a chance to get to other needy hearts.

4. The true blessing of God will seldom come through the same individual every time. Hence we must encourage all of our people to be receptive and each to make the vital contribution to worship which only he can. When certain ones get the feeling that, because once in a certain manner God used them as the initiators of blessing in a service, they can and should repeat the routine at rather regular intervals, we find the human taking precedence over the divine. Likewise, the pastor should be careful that he does not fall prey to the same trap.

5. Those of us who advocate the "informal" type of worship service feel that there must be audience participation if there is to be true worship. We feel that God can bless the group best when there is this participation. Our people must be more than spectators. They must take part, in singing, in prayer, in the reading of the Scriptures, in giving, and in as many other parts of the service as possible. We must see that the Protestant concept, that of the "priesthood of believers," means in part that the congregation in worship is the "priest" of any service. It is not the minister alone; it is the minister leading the congregation. It is as the entire group, as many individuals as possible, is taking a vital part in this worship experience that God has His best opportunity to make himself felt.

6. We must see, as leaders of the services, that the people will need some guidance in the manner in which they should allow God to work through them. In certain instances it may be necessary to point out the "human" that can creep into our efforts to prompt the blessing of God. However, far more frequently in our churches today we need to encourage

our people to "quench not the Spirit" but to find ways, each in his own way, to let God bless them and through them to bless others. Our people will largely follow at this point sound guidance as well as the example set by the pastor.

7. In a large sense this entire discussion is about an intangible which can really never be nailed down for objective discussion. After we have said all that we can say and defined our terms to the best of our abilities, we are faced with the fact that God does move in mysterious ways. So much so that it is really better not to seek the "blessings of God" as such, but rather to go ahead with the basic elements of worship and keep our own hearts warm and let the outward blessings of God come as God chooses to send them in the regular course of worshiping God and doing the will of God.

In any event, the admonition from Dr. Bresee could well come in for some attention in our churches today. Let us never get far from it. There is a basic truth which is implied in this exhortation. Let us find the truth and let us indeed "keep the glory down."

The One Prayer

*Some pray kneeling, some pray standing;
Some pray asking, some demanding.
Some with anger, some want praise;
Some in fear their voices raise.
Some persistent, others brief;
Some want vengeance, some relief.
And of them all, God hears the one
Who humbly says, "Thy will be done."*

—SUE SANDERS

The Preaching of Mary Lee Cagle

By J. Fred Parker*

IN AN AREA and in an era which produced some outstanding women preachers, it is not surprising that we should be able to draw from their number one whose ministry was unusually successful. The name of Mary Lee Cagle will always be listed among the honored pioneers of the New Testament Church of Christ, one of the parent branches of the Holiness Church of Christ, which united with the Church of the Nazarene in 1908. Her influential leadership helped shape the policies and spirit of the southern branch of the church.

Mrs. Cagle was a large and stately woman, and her well-modulated but powerful voice, which reportedly "could be heard a mile," proclaimed the message of holiness with no uncertain sound. She was a Biblical preacher, often using the expository approach in presenting the truth, and illustrating her points with incidents from the Bible. She said once that what success she achieved in her ministry she attributed first of all to the fact that she kept close to God, and next that she preached the Word, giving book, chapter, and verse for all her statements. After her introduction she usually launched into her sermon with: "Now we are going to look into the Bible and see what it has to say on the subject."

In a day when hour-long sermons were not unusual she was known as a short preacher; but if she did go beyond her usual thirty or forty min-

utes, her listeners minded little, so enthralled were they with her messages. "She was easy to listen to—you had to!" commented one who heard her often.

Such pulpit ability was a divine gift, for she was denied the privilege of formal training, even of regular public school. Indeed, that she preached at all is surprising; for when she announced to her family that she felt called to preach, the news was met with violent opposition. A brother-in-law went so far as to say that if she started to preach, his children would never call her "aunt" again. But for her it was "preach or perish," and she set out to fulfill her calling. For one who did not go beyond the bounds of her home county in Alabama until she was twenty-five years of age, this involved a most radical change in her pattern of living.

The first major step came when, at the age of twenty-seven, she married R. L. Harris, the "Texas cowboy preacher," under whom she had been sanctified six years before. An evangelist in the Southern Methodist church, he had also served a term as a missionary in Africa. Mary Lee Harris adjusted well to the new life as together they held meetings in Tennessee, Mississippi, Alabama, and Texas.

As they traveled about they became impressed with the need of a distinctly holiness church. This led to the organization of a congregation in Milan, Tennessee, which became the first of many to carry the banner of the New

*Editor, "Conquest," Kansas City, Mo.

Testament Church of Christ. The time was 1894, a historic year for organized holiness in several areas of the land.

But R. L. Harris was a victim of tuberculosis and not long afterward he passed away. This threw Mary Lee Harris out into the active ministry, where for many years she was an itinerant evangelist, receiving calls which carried her to widespread areas of the southland. Among the many whom she led to an experience of entire sanctification was H. C. Cagle, whom later she married in August of 1900.

Although evangelism was her central interest, she also had to give active administrative leadership to the church which she and her husband had founded. Annual conferences were held in the Tennessee area from 1899 on. Then, as churches began to be organized in Texas and adjacent states, the need for a similar annual gathering in that sector was felt. In 1902, with twelve churches participating, the first such western council was held.

There was more a unity of fellowship than of organization, however. Mrs. Cagle would be the last to profess leadership ability. Indeed she openly admitted that, as business meetings, these annual councils left much to be desired. With characteristic humor she said of that first Texas conference, "There were twenty-four delegates and none of us was too versed in parliamentary procedure and we had to back up and start over several times. But there was a fine spirit in the whole affair and we would all get blessed and shout and laugh and have a good time."

Another illustration of her warm-hearted good humor was her story of Grandpa Bales. He was a big old Texan with white hair and flowing beard. When unusually moved, he would jump up in the air with an

alacrity that belied his age. Not infrequently, however, he carried candy in his pockets for the youngsters and when he jumped it would pop out as he went leaping down the aisle. The children would follow him and dig the candy out of the straw. Mrs. Cagle never could suppress her laughter on such occasions. Her ability to switch from laughter to tears very quickly was noted by many who knew her.

Mary Lee Cagle was a fearless preacher and was not one to mince words, though she was no ranter. One time when she was hewing close to the line on dress and tobacco, a man threatened her with a hickory switch. A friend warned her that a group planned to stone her that night if she went to the church. "I went in a corn patch to pray," she related later, "and told the Lord if he wanted me to go to heaven by way of stoning, I was never more ready. We drove the two miles to church unafraid and found the place so jammed full we could hardly get to the platform. I preached on 'The Cost of Discipleship' and what a tremendous altar service we had! That put an end to the stoning in that place."

The subject of that sermon was also typical, for Mrs. Cagle used plain, straightforward titles for her messages: "The Two Works of Grace," and "Regeneration and Sanctification" were familiar wordings. "Second-blessing holiness" was her central theme.

Her favorite personal text was, "My God shall supply all your need according to his riches in glory by Christ Jesus." All the years of her ministerial life, she said, she went without salary or a cent promised her from anywhere. Yet she was also able to witness that she never really needed anything, for "God always arrived in time." The going was not always

easy and many times they had to pray in the groceries to keep going, but God did provide and in many unexpected ways.

These privations doubtless had a mellowing influence upon her preaching. God's love and the wonderful provisions of grace were the heart of her appeal. She did not attempt to scare people into the Kingdom, though her messages were not without warning. When she preached on the judgment (which was not too frequently) her message was watered down with tears. A warmheartedness, pathos, and tenderness characterized her ministry. "Tears will prevail when arguments fail," she said many times. There was one notable exception to her general mode of appeal, however, and that was in a meeting at Neida, Texas—the one, incidentally, in which her husband-to-be, H. C. Cagle, was saved. In that meeting she said she was able to preach holiness only once—that God made her preach hell every time. It was evidently the message needed for that particular time.

Her public prayers reflected the fact that she spent much time in the secret closet. It was as if she were praying to a very close friend in the simple language of the heart. "Thou precious Father," she would pray, "it is with reverence we bow in Thy presence this hour." Then she would proceed to open up her heart as a child would to an understanding father. The secret of her unction is found in her prayer life.

In the earlier years of the Cagles' ministry together they traveled in a specially constructed wagon which

had built-in sleeping and eating equipment under its canvas top. They usually took their 40 x 60-foot tent with them as well.

Later when Mr. Cagle was serving as a district superintendent, she continued with her evangelistic work. Even during a short period in the pastorate she never ceased preaching and conducted revival meetings whenever opportunity afforded.

Because of her close association with the New Testament Church of Christ in both East and West councils, she occupied a key position with C. B. Jernigan of the Independent Holiness church in arranging the union of their two groups at Rising Star, Texas, in 1904. This union, forming the Holiness Church of Christ, was consummated in 1905. She had a part in the organization of scores of churches in eleven states from Florida to California and as far north as Wyoming.

Mrs. Cagle's commanding presence as well as her winsome personality and unusual preaching ability made her known and loved throughout the church. She lived to the age of ninety-one, passing to her reward on September 27, 1955. Although almost blind, she preached her last sermon at Rotan, Texas, on her eighty-ninth birthday.

Editor's Note: We are grateful to Fred Parker for his work in compiling material on Rev. Mary Lee Cagle. It was not an easy task, since there is a limited amount of printed material available to assist. The writer wishes to convey his thanks to those who, by letter and by verbal conference, related from memory their impressions of Mrs. Cagle's ministry: Dr. B. F. Neely, Mrs. Lottie Stone, Mrs. J. B. McBride, Mrs. Nancy Bost, and Mrs. John Roberts.

SPEECH

There is only one kind of speech people tolerate—those they make themselves.—*Curieux*. (Geneva)

Is It Nothing to You?

By John W. May*

SCRIPTURE: Matthew 9:32-34

TEXT: *Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow . . . (Lamentations 1:12).*

Many remember a special May 17. A great prayer meeting was held in the city of Washington for brotherhood. It was also the day a little boy fell into a well. There was great concern for him. He did more for brotherhood in a few hours than many do in a lifetime. If the condition of the boy was the concern of hundreds of people, how much more should the spiritual condition of the world be the concern of Christians! The pathetic cry of Jerusalem, which we use allegorically here, is the cry of the world today. Though the words may not be the same and people may not give voice to soulful anguish, their condition is a clarion call to the Christian to get the gospel to them. Let us look at the passing crowd, the passive crowd, and the poverty-stricken world.

The Passing Crowd

The cry is to "all ye that pass by." The world bids for our attention. Dare we pass them by? They have sought in the slime pits and cellars of corruption for happiness and satisfaction. They have gone forth seeking a good

time, only to be disappointed and disillusioned. Dare any Christian harden his heart and stiffen his neck against them? They have the dire need, the Christian knows the cure, and now is the time for them to get together.

The world bids for the attention of great men. Men who are remembered the longest with affection are men who have served humanity. True, there are those who are remembered with distaste but they are remembered as men who tried to rule and ruin the world and failed. Such men are Napoleon, Hitler, and Stalin. Men who have served humanity will be remembered in the annals of history with affection. Such men are Pasteur, Booker T. Washington, and more recently Dr. Jonas Salk. It is well to remember that men who have propagated the gospel have served humanity irreplaceably. Such men are Luther, Wesley, Livingstone, Schmelzenbach, and a host of others—thus many large colleges, hospitals, churches, missions, and modern civilization.

The world bids for the attention of talented men. The question is not concerning the amount of talents but what is done with the talents we are trusted with. According to the illustration in the Bible, we can put them to service and increase, or bury them and lose not only the increase but the talents themselves.

*Pastor, Charleston, W.Va.

The world bids for the attention of the so-called common man. Into this category fall most of us. It is well to remember that you are important to someone. There are those you may reach that no one else can, people who are influenced by your life, testimony, and association who are out of contact as far as others are concerned. You can win them; but if you fail, what will become of them?

The Passive Crowd

"Is it nothing to you?" strikes at the heart of passivity. Are you unconcerned? Can you ignore the situation? Can you close your eyes to the sight or your ears to the call?

There are reasons for this passivity. Many are passive because of a lack of interest and enthusiasm. "I'm so tired," is a common complaint today. But is it a tiredness that is the result always of honest toil, or could it be at times from boredom? It is tragic when one is bored spiritually. There can be no substitute for the romance of the gospel and gospel work. That person is dead indeed who has lost his first love.

There are those who are passive because of selfishness. Self-centered lives will cause the cry concerning the needs of the world to bypass the ear. Often the indication is in the testimonies concerning the church.

One of these is, "We have no trouble in our church." Under proper circumstances this statement cannot be excelled. It is well to think, however, that a garden is not a good one because one has the weeds out. There must be abundant life if a harvest is to be reaped.

Another is self-sufficiency. The church at Laodicea (Revelation 3) declared they were rich, increased with goods, and in need of nothing. Jesus said they were wretched, miser-

able, poor, blind, and naked. They had closed their eyes selfishly to reality. Jesus further counseled them to obtain from Him gold tried in the fire, white raiment to clothe them, and eyesalve for their eyes.

Passivity does not deaden; it is death. Only a spiritual resurrection is the cure. Thus we may regain interest and enthusiasm and become Christ-centered rather than ego-centric.

The Poverty-stricken

"Sorrow like my sorrow." Notice the extent of such a want of joy. Here is sorrow that plumbs the depths of despair. Behold the poverty of sin. It makes the richest destitute in soul. Its unobstructed progression will drain all resources, mental, physical, economic, and greatest of all, spiritual.

Here is sorrow that yearns. The picture is the world with its heart in its eyes, yearning for an abatement of trouble and an appropriation for happiness. This is a yearning for which the most humble Christian may offer satisfaction. The Christ he serves can satiate the yearning of all who call upon Him.

Here also is sorrow that stems from disappointment and disillusionment. The song laments,

*I have tried the world for pleasure
But it could not satisfy.
Though it promised much, it failed
me;
All its wells and springs were
dry.**

Such sorrow is destroyed when one finds that:

*Christ is not a disappointment.
Every longing in my breast
Finds in Him complete fulfillment;
He has brought me into rest.**

It is sorrow that cries for help for the helpless, hope for the hopeless.

The solution is no problem to the child of God. Christ solved the problems in his own life. The question is whether he is willing to share the

good news. Great reward is in the sharing. He will not be held unaccountable if he does not.

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Which God Is Yours?

By Ross E. Price*

MAN CANNOT so much as make a worm, but he manufactures gods by the dozen. One of the chief activities of modern man is to create God in his own image. There is the God of rationalism, created by a process of discursive reasoning, and there is the God of sentimentalism, created by our wishful thinking. Neither of these is the God of the Bible, who is known only through revelation.

In the second chapter of his Andrew C. Zenos lectures, *The Scandal of Christianity*, Emil Brunner points out the often disregarded fact that the God of the philosophers is not the God of the Bible. That there is a great variety of philosophical ideas of God any student of philosophy must realize. Pantheism, polytheism, deism, and philosophical theism, all present a different interpretation of Deity. Hence man, by the use of his own reason, has at times regarded God to be something or somewhat of a pantheistic world soul; at other times as a deified man with body, parts, and passions; or as an indifferent absentee Creator; and still at other times as the Supreme Spirit; and so on. Philo-

sophical characterizations of God have been expressed in many formulas: The Demiurge, the Unmoved Mover, the First Cause, the Perfect Monad, the Immortal Nous, the Absolute Ground, the Unknowable, the One Absolute Whole, the *Elan Vital* of the process of evolution, the Absolute, Universal Reason, and Pure Ego, and even the Super Ego. Or the fact that there be a God has been discredited as a mere dialectical process, a figment of the imagination invented by wishful thinking. Or some have come up with the concept of a finite God, forthrightly creating God in man's image, positing evil within the person of God, thus making Him ultimately little more than a deanthropomorphized personality.

Whatever the content of the philosophical idea of God may be, the net result is a man-made deity. He is not the God of Abraham, Isaac, and Jacob; nor is he the God and Father of our Lord Jesus Christ. He is an idea of philosophy rather than the "Thou" of faith experienced through revelation.

But when we turn to the other side of the picture, what have we? One hesitates to call this a sentimental "teen-age" conception of God in view

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of the fact that so many "oldsters" are enamored with it. But for much of modern thought God is little more than a benevolent grandparent doling out gifts to children with the "gimmies," or a cosmic Santa Claus spreading good cheer, a cosmic taxi driver to help one on his way, an ever ready trouble shooter with his bag of tools and tricks, a universal bell hop ready to respond to whatever pushes a button and capable of being satisfied with a weekly "tip," a glorified M.D. who overrules our disregard of the laws of health and sends us no bills at the end of the month, or a TV superman who outsmarts the adversary and arrives in the "nick-o'-time" with sufficient power to knock out his opponent; or for the more serious, He is a universal philanthropist whose example we would do well to emulate.

Do we need to hear the words of Xenophanes again? "Mortals think the gods can be born, have their feelings, voice and form; but, could horses and oxen draw like men, they would make their gods after their own image." Was it his observations of something like this among the sons of men that called forth the rather wistful sigh from Freud: "One would like to count oneself among the believers so as to admonish the philosophers who try to preserve the God of religion by substituting for him an impersonal, shadowy, abstract principle, and say, 'Thou shalt not take the name of the Lord thy God in vain!'" (*Civilization and Its Discontents*, Sec. II, 1)? At least we discover a totally different picture when we turn to the Hebrew prophets and the Christian apostles.

The God of the Bible is *Yahweh*, a Being of undervived existence. His very name stems from the root of the Hebrew verb "to be." He revealed himself to Moses as the Great "I Am." To an Isaiah He is the thrice holy

One, and "the high and lofty One that inhabiteth eternity." He is not only the "Holy One of Jacob" but the God of the nations (gentiles) as well. He is not the mere God of power, but the God of holiness. And because He is such He can redeem those who reject and disobey Him. Though He is full of loving-kindness, He brooks no hypocrisy and shows His wrath upon sin. Jeremiah sees Him, not only as "the God of Israel," but as "the God of all flesh." To Daniel, He is "the living God," the "most High" who "ruleth in the kingdom of men, . . . and setteth up over it" whomsoever He will. He is "the King of heaven, all whose works are truth, and his ways judgment; and those that walk in pride he is able to abase." Ezekiel knows Him as the God who is able to bring about a resurrection to new life and to sanctify His people. Space will not allow a full survey of the God of the Old Testament revelation. But to speak of Him as a mere "tribal" or "national" God is sheer nonsense, and it is equally nonsensical to suppose that the godly people of the Old Testament times thought of God in such a fashion.

When the New Testament writers speak, the God of their faith is none other than He who raised our Lord Jesus Christ from the dead. He is the "God and Father of our Lord Jesus Christ." He is the triune God known as Father, Son, and Holy Spirit; and known as such only by His own self-revelation. And, again, the central idea of His being is His holiness. He stands over against man as Lord and Creator. He has mercy and forgiveness for the sinner but reacts with divine wrath against those who resist His holy will. He reveals himself as a God of holiness and mercy in the person of our Lord and Saviour Jesus Christ. He is the God who was, who is, and is to come.

This God of the Bible is inaccessible to mere rational thought, much less to our shallow sentimentalism. He is discovered only through supernatural revelation. Just as no one can call Jesus Lord except by the Holy Spirit, so for one to know the God of the Bible he must believe that "he is, and that he is a rewarder of them that diligently seek him." The God of the Bible is known only in the divine-human encounter of revelation.

This is only a hint of what may be known as Biblical theism. But to such

a God we are invited to come boldly, "that we may obtain mercy, and find grace to help in time of need." Such a Divine Sovereign is not to be made susceptible to our every whim and fancy; but on the other hand, He is touched with the feeling of our infirmities and is able to succor us in the hour of temptation.

The God of the Bible is to be preferred above all philosophical abstractions or easy sentimentalisms. Which God is yours?

Life's Little Day

By H. C. Lile*

A PASTOR whom I knew said to guests in his home, "I have many calls to make. Many desire and need my services, and life's little day will soon be past. Please excuse me. Make yourselves at home while I am out." Was the pastor discourteous? Should he have spent the day with his guests? By no means. Being "called of God" not only to preach, but to minister to the people in homes and hospitals, he had no more right to "take the day off" than a doctor would be justified in refusing to answer calls when he had company. And I think, as he leaves his friends and hastens to the hospital the words he has just said are ringing in his soul, "Life's little day will soon be past." Perhaps he prays, "O God, help me to help the one who may reach the end of life's little day today."

He enters a room in the hospital and finds a man with a body bruised and broken from an accident, and

evidently very near the end of life's little day. Sensing the situation, the alert minister moves immediately to meet it. After a few words of friendly greeting, to allay any fears that the suffering man may have, the man of God comes directly, but tactfully, to the heart of the matter. In tones of tender pathos, born of a life of prayer, devotion, and obedience, he says, "My dear man, I hope you have known the peace and joy of sins forgiven. Is it true?" "No, no, Reverend," the man replies. "I am a deep-dyed sinner." "My friend," says the minister, "no matter how deep-dyed your sins may be, Jesus died to save you. Confess your sins to Him, believe on Him, and He will save you now."

And now, listen to the scripture the pastor is quoting to the dying sinner! "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." I have read and quoted those precious words many

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times, but they seem to be filled with deeper meaning today as the minister quotes them to a deep-dyed sinner on his deathbed. Briefly, but not hurriedly, and with a tone of utter confidence, the shepherd explains to the lost sheep, who has "gone astray" so far, that, since all our sins are laid on Him, we may by repentance and faith receive forgiveness and be made free from our guilt and condemnation. Hope begins to dawn, faith begins to kindle, and in a few minutes the man grips the minister's hand, while a smile begins to play across his haggard face. Tremblingly he lifts his other hand and says, "The burden—of my sin—is gone!" With difficulty the pastor restrains his pent-up emotions, while the now happy man, still gripping his hand says, "Thank God, I am ready to die!" In a few minutes the man reaches the end of life's little day, and goes out, not into eternal night, but into the "land of perfect day." And all because a man of God kept in mind the sobering fact that "life's little day will soon be past"!

Soon I see the shepherd of souls walk down the corridor and step quietly into another room. Upon inquiry I learn that in that room is a young mother in deepest grief over the untimely death of her first-born child, whose little day lasted only a few hours. What will our Lord's devoted servant say to this sorrowing

soul? Frankly, I would like to hear, for this man seems able to "speak a word in season" that carries weight and wisdom. Evidently God hath sent him "to bind up the brokenhearted." But that's another story. I must not stay to hear it. Breathing a prayer for the minister and the mother, I hasten from the hospital. As I go, two things are imprinted deeply on my heart. First, the very evident "anointing" on this Spirit-filled shepherd of souls, enabling him to speak words of wisdom to those in deepest need, and to inspire faith in the Lord. Second, the great need of suitable scripture, stored in the memory of the minister, to be used by the bedside of the sick. Here, without using that great word "atonement," with which the dying man might not have been familiar, the devoted minister quoted one of the very greatest texts on the atonement in words amazingly sublime, yet utterly simple.

And now, my brother minister, while this one of whom I write has been about his Father's business, what have *you* done? Have you allowed other things to crowd out your time for calling? Frankly, you may sometimes be "too busy to eat." But never let Satan tell you that you are too busy for *this*. Hasten on, then, brother. They need you out there. And "*life's little day will soon be past*"!

HINT TO PREACHERS:

Success never comes anywhere of its own accord. It has to be fetched and it usually has to be brought in by the nape of the neck. So if you have thought of waiting for success, I would advise you to sit down while you wait, but you never heard of anybody leaving his footprints on the shore of time sitting down.

—F. LINCICOME

By Mildred Bangs Wynkoop*

II. Love Is Existential

“What is the first commandment?”

JESUS' COMMAND that we love the Lord our God with all the heart, soul, mind, and strength puts the Christian life into the plane where we all live. It is not merely a command or an intellectual proposition to be accepted, a theory to be believed, or some idea to be taken “by faith.” It is not the recognition of the reality of a new legal standing before God nor is it the cover of an imputed righteousness. It is not an impossible standard imposed upon fallible human nature nor is it the denial of human nature. There is nothing artificial or stilted or unrealistic about this command. It is a most practical matter and one that makes a difference in the commonest areas of daily life. It speaks of the moral atmosphere out of which life with all of its phases is lived.

It is significant that Jesus never pressed His claims on people by means of some abstract or theological term. Every appeal was to the deepest moral commitment, through a deliberate decision, to obedience, to self-giving, to love, to purity, to an expendable life. Always the challenge was in terms of a personal relation to a concrete situation. In some specific way the obligation to believe on Him was a

soul-shocking demand that a prior commitment to sin—a conscious sin—be repudiated down to the deepest human level and that Christ be put at the center of life. This commitment was to be dynamic in that a new course of life and motivation ensued. A belief that stayed in the head and did not reach the hands and feet was not the faith that Jesus talked about.

When we stand beside the questioning scribe and face the answer which Jesus gave to the question (Mark 12: 29-31), we find we cannot analyze it—“exegete” it—altogether objectively. Strangely we find ourselves implicated in the affair. The question is ours whether we asked it or not because it is the question lying at the very heart of human existence. We are compelled to make a decision with the young scribe because Truth, in the person of Christ, confronts us and we cannot be neutral about Him. We cannot stand outside this environment and make judgments; we *are inside it*, and our involvement in the story implicates us in a moral decision of our own.

1. “Thou shalt love the Lord thy God with all thy heart.”

This is the law of love. But an existential interpretation of “perfect love” does not see law primarily as an imposition of external obligations upon us. Rather it is a dynamic

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principle of life and love to God that proceeds from the deepest depth of human personality up and out to the farthest edge of everything we do. To love with the heart is the whole man integrated about a chosen object. The heart is often considered the center of the emotional life. It, of course, includes the emotions; but in the Bible it means much more—it signifies a depth of personality beyond and underneath the emotions and will and motives. The heart is the mainspring of life which determines the character of everything we think and do. It is a moral commitment that establishes the moral environment of the whole man. We *must* love something. We are not free not to love. We were made for God, Augustine saw, and are complete only when we find our completion in Him. It is “natural” to love God in that He is the only proper object of our human need. In fellowship with God is holiness. Loss of fellowship means that our object of affection and trust is an idol and moral life is corrupted at its source. Alienation from God’s fellowship is itself sin because the break is moral and deliberate.

Love is not a passive sentiment but the principle of moral action. It is a self-initiated commitment which issues in inevitable fruit. Also in Mark’s Gospel is Jesus’ contrast to love to God (7:21-22): “From within, *out of the heart of men*, proceed evil thoughts, adulteries, etc.” The deeply moral nature of the heart’s love is indicated by the attitude Jesus took to those whose commitment He condemned or approved. Love is a moral man’s responsible, personal commitment. Its opposite is also a moral man’s responsibility.

To love with the whole of the heart means that a civil revolution has taken place in the center of our beings which has dethroned selfishness and “my-

way-ish-ness” and has enthroned Christ as Lord. This revolution is always bloody. Somebody dies a violent death. Negatively it always involves a crucifixion of every false object of affection, the self included. Invariably it occurs in a moment of the most profound obedience. It is probably never an abstract promise of obedience, “I’ll do what You want me to do, dear Lord,” but always a concrete example of obedience which must be acted upon, immediately. It may seem a very small thing we have to do, but it is always a very touchy and even a painful thing which will be seen later to run directly to the main artery of the spiritual heart. It is a shock to dethrone self—but Jesus’ existential interpretation of law remains a judgment over us—not a consolation, until that crucial task is done.

But love is positive too. It is always an outflowing of life’s energies. Love is movement. It is not passive and static, but a quality that colors everything we do. Love, as a principle, cannot be defined or located. Love, as a verbal profession, does not distinguish one person from another. But love lived out of the whole heart gives a fragrance to life that cannot be hidden. It becomes an inner norm by which distinctions are made between the good and the best. It clothes crude, imperfect conduct and faltering service with a winsomeness, a loveliness that is always the hallmark of a true Christian. There is no bitterness in love. There is no edginess in it or vindictiveness or duplicity of motive. It is clean, though imperfect. It is shot through with good will, though not always with good sense. It loves the law of God, though it may not always know precisely what the particulars of that law may be. In a word, love out of the whole heart is the exact antithesis of love of self. Its full trust is in God, not self; and

in deepest, truest humility it lays its affections unreservedly on God and expresses that sentiment in its relationships in the world of men. People are important and to be loved because God loves them and the Spirit of God sheds God's love into our hearts. The question of how to express that love is a complex ethical problem which must not be too easily dismissed. But what Jesus is talking here is a more fundamental commitment which makes the solving of ethical problems a possibility.

2. "Thou shalt love the Lord thy God . . . with all thy soul [life]."

There is a danger in too limited an understanding of holiness, so that we begin to live uncriticized lives. The goal of the sanctified life is too easily reached, the ceiling too low. We take comfort in a creed and shield ourselves from the obligation to expansion and its consequent obligation to occupy the expanded areas. There are too many people who consider sanctification the end, the goal of life, instead of the beginning of life, the moral minimum, the spiritual commencement. The proper comment is not, "Thank God, I have arrived," but, "Lord, what now? What do we do next?" There may be developed a Wesleyan security that has as much to condemn it as Calvinistic security. There is a point in each that gives deep confidence in God, but the next step into careless complacency is as disastrous in one as in the other. Spiritual indifference is a major problem where the proper perspective of the sanctified experience is not clearly understood.

We stress experience and well we should. But faith must never rest in an experience. It must rest in God, who demands that faith put on running shoes to keep up with God's demands. Experience is *initiation*. It begins something not to be terminated

in this life. Loving with the whole soul (life, in Greek) is the investment of a life, not divesting of life. Its perspective is all future with only enough past to keep the lines straight.

Comfortable Christians in a church do not represent the "growing edge" of the church. Jesus' existential interpretation of the law neatly annihilates complacency. He confronts men with a commission sanctioned with a moral challenge that is not discharged, at least until death terminates the human capacity to grow. New Testament analogies of the norm for Christian life are perhaps never drawn from static existence. Even the stones of which Peter speaks are "lively" or living "stones." The rigid, cold, formal, though fixed, quality of concrete is not a Biblical picture. Rubber, with its deceptively mobile quality, is not a scriptural figure. Rubber accepts imposed configurations without resistance but snaps back to its dead formalism when the external impulse is relaxed. Corpses are not proper analogies, for all the perfection of their poise and imperturbability. The New Testament makes *life* the analogy. Life is a vital quality, beset by risk, unpredictableness, and irrepressible variety. Life cannot be externally uniformed and regimented successfully without losing its peculiar value as life. The sanctified life, to satisfy the New Testament demands, must be a living, vital, dynamic heart pumping fresh blood into the farthest extremities of an expanding personality. It is life in Christ, but it is also life in Christ lived to the finger tips.

All human potential is God-given. Sanctified responsibility includes the stewardship of this potential. The world puts a tremendous premium on human ability and pays high prices for its development and utilization. Jesus indicates that a man's Christian obligation is not satisfied before God

until the fullest measure of life's capacities have been exploited in God's service. There is no place for hidden talents, for thwarted energies, for dwarfed and stifled creativeness, in God's economy. To love God with the whole of the life means more than maintaining an easily defensible *status quo*. It means the lifelong vocation of expressing love for God in every possible area of our expanding personalities, whether in very hidden and intimate ways or very open and observed ways. It is love *lived*.

3. "Thou shalt love the Lord thy God . . . with all thy mind."

Loving God with the whole mind is putting at God's disposal all the intellectual faculties with which we are endowed. It has to do with ability to understand truth. It involves all our capacities for rational thinking and spiritual insights. Love from the whole mind is not a cheap and easy mental assent to truth, after which all curiosity and mental alertness and desire for learning is stilled. It is not the disposition to throw on the Lord the full obligation of filling our gaping mouths with overwhelming brilliance in the hour of service. Loving God with the mind is inconsistent with a closed mind, a mind which rejects investigation and inquiry and fails to seek the fullest possible development of every ability to think properly. God gave man a rational nature as the only reliable way by which He could reveal himself to man. Emotions cannot be the avenue or source of revelation. Emotions prompt actions but cannot define their own impulses or interpret truth. The will cannot create truth. The will can only force decisions presented by the mind; never can it stand in judgment over truth. The mind alone is the thread linking God to man. The stewardship of mental development, then, is a moral obligation upon us;

for only as we nourish this area into full maturity can God make himself known to us maturely and use us as proper instruments for the Kingdom. God has been forced to forge out sections of the Kingdom with blunted, twisted mental tools for lack of ready men and women, and the result is often a distorted segment of the Kingdom. This existential interpretation of perfect love stands in grim judgment over any indolence on my part as to my stewardship over my mind.

Loving God with the whole mind involves a passionate endeavor to sharpen that rational tool to its keenest edge. It means that no shoddy, bluffing approach to learning will ever be permitted. It means that we live in the constant awareness that we will be required to give an account of our use of our minds. Did we muff an opportunity to make a proper and wise and tactful answer to some inquirer after Christ, because we had not adequately prepared our minds to serve God? Then our guilt is great and our repentance must include renewed preparation and discipline. The man or woman who fails to love God with his whole mind can no more expect God to use him greatly or bless him in service or provide him with a depth of understanding of the Scriptures, or even to keep him in the center of God's will in life, than one who fails to love God with his whole heart. The Spirit of Truth, who sanctifies, leads us into all truth. He never implants it or drives us into it or violates in any way man's own initiative in the matter of learning. If we do not keep step with the Spirit of Truth we stand in danger of losing His presence.

When I say, "I love the Lord supremely," do I mean that I actually do love Him enough to give Him as well a prepared mental instrument as

it is in my power to provide? Can I honestly say I love Him and fail in this matter? Perfect love—or sanctification—had in it—not as a rider in the contract, but as a main obligation printed in large type—the lifelong obligation to conscientiously keep a well-disciplined and well-stocked and well-sanctified intelligence through which God could work. Have I kept my part of the contract?

4. "Thou shalt love the Lord thy God . . . with all thy strength."

As a hand would be quite useless without an arm, and a head would be incompetent without a body, so would a religious sentiment or profession of faith be without the cooperation of the whole of a man's personality and physical being. For lack of natural and spiritual vigor, Christian faith must suffer. It does not take great strength to believe a proper doctrine, but Jesus seemed to be saying that the life of perfect love requires as a minimal demand the harnessing of all of a believer's resources. All the motors into which human life is geared must operate at full capacity. Sentiment must issue in fruitfulness. Profession of grace must not be a paper flower tied to a branch, but a bursting out and expression of the very nature of the plant. The last stand of professionalism or spiritual complacency is invaded and judged by Jesus' interpretation of the law.

Whatever else may be indicated by this interpretation, the fact that progress in Christian life is not automatic but deliberate is obvious. Loss of capital and disintegration of assets, in the realms of both the material and the intellectual, accompany indifference or any relaxed attentiveness. In spiritual things the same law of death takes over when the law of life is violated. To love God with the whole of one's strength puts a practicality

into religious profession that saves it in every instance from unwholesome introspection and detachment from life. It emphasizes the fact that the whole of man's attention and the whole of his moral responsibility must be consciously enlisted in the matter of love to God. Love must be cultivated, nurtured, disciplined. Jesus is saying, it seems, that sanctity is not anemic but virile and utterly congenial to humanhood as such and must exist concomitantly with human life.

When all our strength is occupied in expressing our love to God, there is nothing left in time or capacity or possession or desire left to vitiate that love. This leads inevitably to the conclusion that of the two alternatives—complete separation of the secular from the religious (and a denial of the secular, or the sanctification of the secular to religious ends—it is the latter which is Jesus' way. The whole of life—everything involved in human strength, starkly necessary duties, duties incident upon responsibility to any other human being, whether in the family, society, or business, pleasurable and elective engagements—is to express love for God. And that love for God must be expressed to the peak of human capacity—"with all thy strength." Everything that requires strength is involved, for all the strength is involved and with it the whole man putting feet and hands and deliberate attention to his love to God.

It need not be a serious charge that no man can perfectly express this love to God. It is not Biblical teaching that the whole potential of a man's strength is realized at any moment in life. What is required is *all* we have at any one moment. The available strength will be relative to the day and circumstance. The "all" demanded is the absolute possibility in any relative moment.

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 6:7-11

Justified or Freed?

The seventh verse reads literally: "For the one who died has been justified from Sin [the sin]." The meaning commonly given to *dikaioo* is "declare righteous" or "make righteous" (cf. 3:20). But does that fit here?

The verb *dikaioo* occurs forty times in the New Testament. In the King James Version it is rendered "to justify" thirty-seven times, and once each "to free," "to be righteous," "justifier." Here it has "is freed." The American Standard Version has "is justified," with the margin giving "released." The Revised Standard Version returned to the King James rendering, "is freed."

Here is an instance where it appears that the revisers of 1881 and 1901 were lacking in sanctified imagination. One of the main criticisms of the English and American revised versions is that too often they give a wooden literal translation instead of representing the true thought of the original language in free, idiomatic English. It was said of them when they first came out that they were "strong in Greek, but weak in English." That is a very correct characterization. Hence they were good versions for the study, but poor ones for the pulpit. That suggests the use which should still be made of them.

But to get back to *dikaioo*. Arndt and Gingrich in their "superb" lexi-

con—as it is being commonly characterized—trace the history of this word. At first, as in Polybius, it meant "show justice, do justice." In the Septuagint it signifies "justify, vindicate, treat as just." But "Paul, who has influenced later writers, uses the word almost exclusively of God's judgment."¹ In his Epistles it means "be acquainted, be pronounced and treated as righteous . . . be justified."²

But Arndt and Gingrich go on to point out a very significant further use of *dikaioo*. In the Septuagint of Psalms 72 (Eng. 73):13 it means "make free or pure," and twice in noncanonical books it is used in the passive with the sense "be set free, made pure"³ (from, *apo*, as here in Romans 6:7). It seems to have this same connotation in Acts 13:39—"from which you could not be freed by the law of Moses." That is evidently its meaning here in this passage.

There is still another use which suggests that in I Corinthians 6:11 it should be rendered "you have become pure." For, "In the language of the mystery religious . . . *dikaiousthai* refers to a radical inner change which the initiate experiences."⁴

Wuest notes that *dikaioo* is used here in a different sense from that

¹Arndt and Gingrich, op. cit., p. 196.

²Ibid.

³Ibid.

⁴Ibid., p. 197.

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found in 3:21—5:11, because in the earlier passage Paul is dealing with the doctrine of justification, while in chapter six he is treating the doctrine of sanctification. He then continues with this comment: "The one, Paul says, who died off once for all from the sinful nature, has been set free completely from it, with the present result that he is in a state of permanent freedom from it . . . and it is his responsibility to maintain that freedom from it moment by moment."⁵

In explanation of the thought of this verse Sanday and Headlam write: "The idea is that of a master claiming legal possession of a slave: proof being put in that the slave is dead, the verdict must needs be that the claims of law are satisfied and that he is no longer answerable; Sin loses its suit."⁶

What is the dying mentioned in Romans 6:7? Meyer insists that the reference is to physical death. He claims that the thought of ethical death—though held by Erasmus, Bengel, and others—is foreign to this passage; it does not appear until the eighth verse.⁷ D e n n e y, however, points out the unreasonableness of this view in the light of the context. He says: "But it [dying with Christ] is no new idea; it is the idea of the whole passage; and unless we bring it in here, the quittance *from sin* . . . remains inexplicable."⁸

Typical of the emphasis on physical death is this comment from Weiss: "Only when the soul is in death separated from the body, in which sin has attained the dominion, has it been, as it were, given to itself again, and has it returned to its normal state released from sin."⁹ It is easy to see how this

idea that sin is resident in the physical body could lead to the extremes of ascetic practice which appeared in the ancient and medieval Church. The whole notion is heathen, not Christian. It is the basis of the fanatical asceticism common in Oriental countries to this day. The teaching that one cannot be freed from sin until he is released from this physical body is surely a hopeless theology! Those who hold such perverted ideas about the human body should read Paul's words to the Corinthian Christians: "Know ye not that your body is the temple of the Holy Ghost?" (I Corinthians 6:19) That is the Christian conception.

Reckon

The eleventh verse is the sequel to the sixth. Our death to sin which was provisional and potential at Calvary we are to make experiential and actual now. Only as by faith we "reckon" ourselves to be dead to sin can we realize in our hearts that which Christ's death has made possible.

The word *logizomai* occurs eleven times in chapter four. There it is translated three different ways: "count" twice, "reckon" three times, and "impute" six times. Its most frequent rendering in the King James Version is "think" (nine out of a total of forty-one times). Twice it is translated "suppose." Does this passage mean that we are to "think" or "suppose" ourselves dead to sin?

As already noted (on 4:3) the modern American colloquialism "I reckon" means "I guess" or "I suppose." But Paul believed in a "know so" Christian experience, not in a "guess so" or "hope so" one. With him "reckon" meant something far different.

Arndt and Gingrich note that the original meaning of *logizomai* was

⁵"Romans," p. 103.

⁶"Romans" (ICC), p. 159.

⁷"Romans," p. 236.

⁸E. G. T., II, 633.

⁹Bernhard Weiss, "A Commentary on the New Testament" (New York: Funk & Wagnalls Co., 1906), III, 51.

“reckon, calculate.” They divide this into two categories. The first is “count, take into account.” In this connection *logizomai* is sometimes a commercial, technical term, meaning “credit.” The second idea is that as a result of calculation it may signify “evaluate, estimate, look upon as, consider.” This last word is the rendering they prefer for Romans 6:11.¹⁰ It is also the one adopted in the Revised Standard Version (as also by Moffatt, Verkuyl, and Williams).

But we feel that it is not quite strong enough. By faith we are to “account” ourselves as being actually dead to sin. We must believe that it is so and then live day by day in the light of that truth.

Through or In?

The King James Version ends verse eleven with the phrase, “through Jesus Christ our Lord.” But the Greek reads *en Christo Iesiou*.¹¹ This is rendered correctly “in Christ Jesus” in all translations today. The King James Version deprives us of one of the many passages in which “in Christ” is the keynote. It is only as we are “in Christ Jesus” that we can be alive to God. It is not simply “through” His death on the Cross. Far more significantly it is by actually being “in Christ,” united to Him by faith, that we become and continue “alive unto God.”

Sanday and Headlam note the significance of the phrase “in Christ.” They write: “This phrase is the summary expression of the doctrine which underlies the whole of this section and forms . . . one of the main pillars of St. Paul’s theology.”¹²

One more observation might well

be made. It is only as we keep “alive unto God” that we can and shall remain “dead indeed unto sin.” Life can never be a vacuum. If it is not filled with God and good, it will inevitably be invaded by sin.

The Tragedy of Prosperity

Their possessions were so great that they could not dwell together (Genesis 13:6, R.S.V.).

Abraham and Lot were embarrassed by their prosperity. Their flocks multiplied to the extent that the land could not contain them, and the shepherds could not properly account for them. Separation was imperative for the kinsmen.

The first tragedy of their prosperity was strife between Abraham and his camp and Lot and his camp. They argued and fought about numbers and locations and methods.

The second tragedy of their prosperity was that the land could not support them. The sheep grew faster than the grass. It was a problem of supply and demand; the flocks demanded more food than the ground could produce.

The third tragedy of their prosperity was the unequal manner in which the problem was solved. Selfish Lot took the tall grass in the valley and got richer. Bighearted Abraham took what was left, the rocky ridges where the grass was short and scarce.

The fifth tragedy of their prosperity was that Lot got all tangled up in the godless society of Sodom and eventually lost all his possessions, including his wife and children.

May God save us from the dangers of our prosperous times!

—FLETCHER SPRUCE

¹⁰Op. cit., pp. 476-77.

¹¹Some ancient MMS add “our Lord.”

¹²Op. cit., p. 160.



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MEMBERS	YOUTH & OFFERS	SUNDAY SCHOOL	ALFAMA	N.F.M.S.	Y.O.P.S.	YOUTH	OTHER	TOTAL
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REMARKS								
BY								
CHECKED BY								

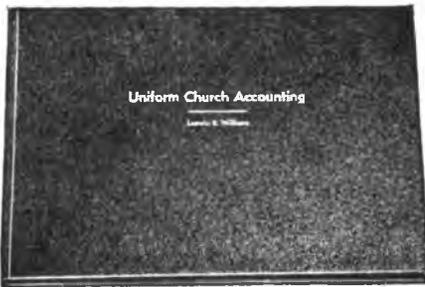
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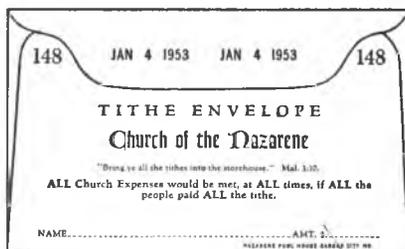
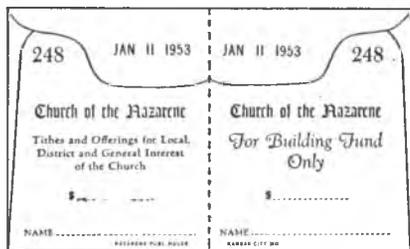
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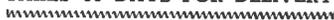
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(361) 25

Jesus, the Great Evangelist

By Jorge Barros*

THE NAME of a famous evangelist becomes known everywhere. It is seen in the newspaper and on the placards. It is heard over the radio. Propaganda covers the city with it on circulars, tracts, or personal invitations. Various business houses show photographs with extraordinary descriptions, announcing his coming. His fame extends; multitudes are affected; and souls are saved.

Jesus was the greatest Evangelist of all time. His campaign was not announced over the radio, written up in the newspaper, nor proclaimed in the show windows of commercial establishments. Jesus had more than this. The very sky was illuminated like a gigantic, infinite sheet of paper; angels, instead of men, appeared. There was a star, there was a song, there was alleluia, there was hope for all men everywhere. The angels said: *Behold, I bring you good tidings of great joy which shall be for all people* (Luke 2:10).

Jesus was the Evangelist for the whole world. Under His word there was neither Greek nor Jew, barbarian nor Scythian, bond nor free. "For all have sinned, and come short of the glory of God" (Romans 3:23).

All of this happened thirty years before He began His campaign. Never before nor since has an evangelist had such vast propaganda and with so much anticipation.

Jesus studied and prepared himself for this great occasion. "And Jesus increased in wisdom and stature, and in favour with God and man" (Luke 2:52).

He always studied.

His book had no pages . . .

He read in the waves of the sea,

In the lilies of the field,

In the fowl of the air,

In men and in children

And in deeds of charity. . . .

Great evangelists are also known as the authors of well-appreciated books. However, Jesus

*Did not preoccupy himself writing
His doctrines.*

*The glory of a great work did not
attract Him!*

*His writings stayed in the minds
And in the hearts of men . . .*

*There, He engraved pages of love
And divine beauty.*

Just as the best evangelists of modern and ancient times, Jesus had His helpers. We find various references to twelve men. Later we read of seventy. These workers were exhorted to a holy life, completely separated from materialism and dedicated in entire humility and perfect consecration. "Sanctify them through thy truth," Jesus prayed to the Father (John 17:17).

As a good Evangelist, Jesus gave His all. More than His time, more than the comfort to which all living beings aspire—He gave His life. "And he bearing his cross went forth into

*Student, Bible School, Cape Verde Islands.

a place called . . . Golgotha: where they crucified him" (John 19:17-18).

But Jesus was a different type of Evangelist. In Him was found the sum total of the gospel. He was the Good News which should be great joy to all people. Above all, He was the Son of God, very God—"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14).

All great evangelists disappear when death calls. This has been the fortune of those of the past. But Jesus continued—even though twenty centuries have passed since His coming. His message is preached every second that passes. His name is pronounced every instant that flies by. "Jesus Christ the same yesterday, and today, and for ever" (Hebrews 13:8).

Jesus was great and varied in His message. He spoke of evil, taught good; reprimanded the Pharisees, and praised the children; talked about life, and remembered death. He did not forget the great things, and also the very small ones. However, He summarized everything in these words: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . [and] thy neighbour as thyself" (Matthew 22:37-39).

Jesus was also great in His results. The envious Pharisees cried, "He stirreth up the people." But Jesus exclaimed, "Come unto me, all ye that labour and are heaven laden, and I will give you rest." And many, many came. And they were relieved. Some came dead and went away alive; others came with leprosy and left clean; others came deaf and left hearing; others blind and afterwards seeing; some came in beds but left carrying them. Above all else some came lost, like "sheep without a shep-

herd," and found "the way, the truth, and the life" (John 14:6).

Jesus was great in His promises. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" (John 14:16).

Promise and power, united, can only produce positive results. Jesus left and sent just as He promised to do. Jesus went but . . . He stayed . . . in the minds
And in the hearts of men . . .

*For Thy book,
For Thy school,
For Thy martyrdom,
For Thy love without equal . . .
Blessed art Thou, O Son of God!*

(The verses cited are from a poem, "In a Book Without Pages," written by Virginio Melo, a graduate of the school and at the present time serving as pastor in Porto Novo, island of Santo Antao.)

Thought on Prayer

CHARLES G. FINNEY: (From the early years of his ministry) "I used to spend a great deal of time in prayer; sometimes, I thought, literally praying 'without ceasing.' I also found it very profitable, and felt very much inclined, to hold frequent days of private fasting. . . . I found I could not live without enjoying the presence of God; and if at any time a cloud came over me, I could not rest, I could not study, I could not attend to anything with the least satisfaction or benefit, until the medium was again cleared between my soul and God."

*(Memoirs of Charles G. Finney,
pp. 35-36)*

Contributed by W. Taylor

Praying Our Hearts Hot**

By W. B. Walker*

ALL OF OUR evangelistic endeavors must be backed by prayer. The minister or leader of the church's evangelism must be a man of prayer. There is a real need for each of us to learn how to pray his heart hot. We cannot do this by relying on psychology, philosophy, and organization or by cold and metallic reason alone. But it is something which every true minister of the gospel should experience.

The heart of Moses was hot when he lingered on the mountain with God for forty days, and had to put a veil over his face when he came back among men. His heart was hot when he prayed unto the Lord to forgive Israel or to blot his name out of the book. The heart of Jeremiah was blazing hot when he wished the Lord to make his eyes a fountain of tears. The heart of Ezra was hot when he prayed until the revival at the Water Gate came.

The prophet Elijah prayed his heart hot when he implored the heavens to become brass, "and it rained not on the earth by the space of three years and six months." His heart was boiling hot when he prayed for the fire of heaven to fall and consume the sacrifice, and the Lord sent an answer and burned up the sacrifice and licked up the water in the trenches. He prayed again for rain with such fervency that the Lord could not deny

him, and the rain fell upon the dry ground in torrents. The apostle says when speaking of Elijah's prayer, "The effectual fervent prayer of a righteous man availeth much."

David prayed with a hot heart when he said, "My heart was hot within me, while I was musing the fire burned" (Psalms 39:3). The two disciples who met Jesus on the road to Emmaus following the Crucifixion said, "Did not our heart burn within us?" The early disciples tarried in the Upper Room in obedience to the Master until "fire sat upon each of them." The peerless Paul wrote a letter to Timothy, urging him to stir up the fire within his heart.

Jesus prayed with a hot heart. He plunged into the deep of the garden. There He prayed three times to bypass the Cross. He prayed with such fervency that great drops of blood fell from His brow upon the ground. Yet He climaxed His prayer in utter submission and resignation to the Father's will. "Not my will, but thine, be done." He prayed before all the important events of His life, He prayed after the achievements of His life, He prayed when life was unusually busy, and He prayed before the great temptations of His life.

Yonder He stood on the mountain-side weeping. He was looking down upon the city of Jerusalem, with the hot tears falling down upon His face. Why was He weeping? He was in sight of the lengthening shadows of the Cross. But He was not weeping

*Ravenna, Ohio.

**From paper read at Akron District Preachers' Convention, 1957.

because of the darkness of the Cross, for it was for this purpose that He came into the world. Neither was He weeping because of a life of defeat, for He was the Christ of victory. He was not weeping because He saw the material destruction of a city, filled with so many noble things to the Jews. Rather He was weeping over the spiritual condition of the people. He saw men in their sins and filled with the darkness of unbelief. He saw the utter ruin of the Jewish nation—involving untold suffering for her people to come down through the centuries. He saw the eternal destiny of men. He saw man's rejection of Him and His plan of redemption. In view of all these things, hot tears streamed down His face—having boiled over from a heart that was hot. This inner fire had been kindled on the rugged mountains in prayer, yea, during many nights of prayer.

If we linger with God in sincere prayer, till our hearts are hot, then we too shall see the lostness of men. I often ask myself the question: Do I really love souls? A few years ago a businessman in the Southwest was lost in the sand hills many miles from the hustling city. Groups of men organized into searching parties and diligently searched until he was found. When they found him he was dead, within a few hundred yards of a ranch house (with his face in the sand. He evidently had seen the light in the house and headed toward it but he was unable to make it. He was close to safety but did not make it. Most people are more interested in the physical lostness of men than in their spiritual lostness.

Along with this deep sense of the lostness of men, we should sense the adequacy of Christ to save men from all sin. Jesus declared, "For the Son of man is come to seek and to save

that which was lost." Then we read that "there is a balm in Gilead" to heal the souls of men. Paul says, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." John says, "And whosoever will, let him take the water of life freely." Jesus was able to save men from the lowest haunts of sin to the highest peaks of full salvation. He is able to make the crooked straight, to cleanse the leper, to give sight to the blind, to give steadiness to the faltering, and to give hope that swings onward and upward forever.

A burning and glowing heart will enable us to have a clarified vision of the importance of soul winning. One man prayed, "Give me souls or take my soul." Another prayed, "Give me Scotland or I die." Christ placed supreme emphasis on soul winning—which is our supreme task. If Jesus saw so much to cause Him to weep, it seems to me that we have plenty about us to cause our eyes to overflow with tears of compassion.

Shall we permit the darkness of this age to close our eyes to the fainting millions of earth? Shall we cease to fight the militant fight of faith against the evils of our day? The Lord has raised us up for these very times in which we live.

MY PRAYER: O Lord, give us hot hearts for the lost of earth. Grant that our churches shall be centers of holy evangelism. Keep our hearts burning with a burden for souls that knows no bounds. Since Thou hast gone to heaven, and canst not stand on the mountainside overlooking Jerusalem weeping, please honor us with a passion to weep over our cities today! Dear Lord, help us to build the Church and the kingdom of God in every city, town, village, and rural community in the nation.

III. We Look at Our Passion

By T. E. Martin*

THE LAST MAJOR consideration toward the making of our mass evangelism effective has to do with the matters of passion and concern. We must see that mass evangelism must be the product of soul passion and holy, contagious joy and not the producer of it. Herein lies part of our trouble as pastors; because we are busy carrying on the many necessary and good promotional activities of the church, we often let our scheduled revival slip up on us. We have fallen into the harmful habit of trusting that the revival campaign will be the producer of evangelistic concern. This is to get the cart before the horse. Passion or burden for souls and holy and contagious joy do not come as a result of evangelism but rather are the necessary prerequisites of it. If we expect that announcing a meeting and calling an evangelist will bring these things, we have failed.

And here is one of the major causes for the concern which confronts us today. We have tried for harvest without sowing seed. We have thought that beginning a campaign would bring about the kind of conditions which should have long preceded the meeting. It reminds me of a cartoon that I have enjoyed through the years. It was a picture of a typical cabin in

the hills far away from civilization. On the porch the hard-working woman of the house was scrubbing on an old-fashioned scrub board. Beside her, tilting back on a chair, with his hat over his eyes and half asleep, sat her husband. Disgustedly she was saying to him, "There is no sense in your worrying about a harvest—you haven't sown anything yet."

All of the techniques and plans which can be used for effective evangelism need to be preceded by a genuine concern for souls until, like Saul, "Only like souls I saw the men thereunder, slaves who should conquer, bound who should be free . . . until with a rush the intolerable craving swept through me like a trumpet call. Oh, to save these, to be lost for their saving!" This does not come because we have a revival. We have a revival because this has so gripped us that we cannot be still or idle. How does it come? Well, in a sense it is the precious gift of God. He will never give it to busy or shallow people. It comes only to the concerned who see both in their surroundings and in His Word the unforgivable gap between what people are and what they ought to be. And it comes for a price.

It is at this point of paying the price that the real difference between mass evangelism as a product and as a producer of soul burden can be seen.

*†From a message given at the Golden Anniversary Evangelism Conference.

*Pastor, Hammond, Indiana.

For when one faces the real price of seeing souls saved, then all the plans and techniques seem to fade into the background for a while until at last the price is paid, and then they return to become effective instruments of accomplishing our purpose.

Once there was a young man, a preacher, called of God to minister to a group of "displaced persons." They had been the victims of the aggressive designs of a great king and the paralyzing sins of their people. Their nation's independence had gone, their capital had fallen, their country was occupied, and they had been removed to a strange land. They were a bitter and disillusioned people—the song had died out in their hearts until they were bitter and said, "How shall we sing the Lord's song in a strange land?" This question did not challenge their thinking and ingenuity but acted as a wet blanket on every hope and aspiration. To put it briefly, they had quit; they were ready to make compromise and get what they could out of a hopeless situation. Like many of our time who feel that the Christian way is good and worthwhile but out of reach in these frightening days, they had given up.

The young preacher prepared a scathing message. He would tell them off; and yet when he sat where they sat, he was suddenly silent. He could not preach his message; that is, not now. Something needed to happen to him. He needed a burden for souls before he ever started this campaign. And so he (as we need to do) sought from God this passion. He prayed earnestly, and God said to him, "I will give you a revival, but there is a price to be paid. I will take away from you the desires of your heart with a stroke, yet do not mourn, but go among the people as though nothing had happened. They will not

understand you, and their curiosity will get the best of them. They will say, 'Why does he not mourn?' Then," said God, "say to them, 'This is not so important as what is happening to you because of your sins.' In other words, 'The price I paid for a revival is insignificant compared to the price you pay for not having one.'" The young man agreed to God's terms, and as he says in his own words in Ezekiel, chapter 24: "So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded." The revival was on its way, and suddenly Ezekiel had become a tireless preacher and a power for God.

I do not know whether or not his wife would have died suddenly anyway; I only know that God used this dramatic way to say to him and to us, You cannot have business as usual and revival. There is a price of personal loss of time or strength or even a personal tragedy that needs to break our hearts. For we cannot have a full burden without broken hearts. And as Marge Saint, the wife of one of the martyred missionaries of recent days in Ecuador, has said, "One has to be broken before he can be used." I know this, too, that God felt all of the sorrow, loneliness, and anguish of Ezekiel's sudden loss, and it broke God's heart as well; but for all of this (and I think God would have spared Ezekiel if he could), here is how much God is concerned about sin. And here is how much it costs to have a revival. Mass evangelism can still, and will, be an effective instrument of reaching the unchurched when it is preceded and impelled by soul burden and broken hearts. It might even be better, if we have to, to have fewer campaigns and greater preparation for them than to expect a revival to produce its own concern and burden.

But again, as I analyze those mass evangelistic campaigns which I have seen which were moving experiences, I have seen and felt a holy, contagious joy on the part of the saints of God which made little things seem big and ordinary singing and preaching to be indeed the timeless voice of God. They came and went from the house of God as though what they were doing was the biggest and grandest thing in all the world. They did not sit down halfway through the altar call with a sigh as though to say, I am not physically able to stand all this tugging and pulling and am even half bored with it. But rather they sang and prayed and invited others as though all stood on the threshold of heaven itself and there was life for a look or a step.

This holy and contagious joy is the irreplaceable minimum for the spirit of a revival. Without it our mass evangelism fails. Unless all those who love the Lord are heart and soul, joyously and happily, in it with all they have and are, few will be likely to join them. In the campaigns of which I am thinking, it was not necessary for an evangelist to whisper to the pastor and ask, "Are there any unsaved here tonight?" For, number one, you could tell the difference easily between the happy and the unhappy, the joyous and the convicted; and two, there were always unsaved there. For in their misery and guilt they could not stay away from the place of joy. It did make them feel worse in their guilt, but it also made of them prisoners of hope.

By whatever means (and I suspect we know better than we admit) it takes to bring this holy joy, we must have it in our hearts and our churches long before the revivals start. Pastors, we should not look at a sad, tired, and discouraged congregation and say to ourselves, It's time for an evangelistic

campaign. No, somehow we must return to the path of joy and spiritual victory till the glory of God is upon the congregation. When the singing has a lift to it, and the testimonies are fresh and alive, and the throbbing sense of expectancy fills the whole atmosphere of the service, then it is time to say, "Now we can have revival!" For into this kind of spiritual home children can be born and live.

Values in Storms

It has been my lot in life, living in the wilderness as I do, to be out in storms a great many times. I never knew one that did not do me good. For a storm, whether it be physical or spiritual, is always a challenge; and there is something in the heart that rises up to meet it. No other kind of occasion calls it forth. Storms rend and mar; but they strengthen, they build, and they may bring forth *serene and changeless beauty*.

We are prone to lament that the world is not better. Yet the fact that it is full of trouble affords us our only chance to spend our hearts. And it is not in times and places of peace that we find our heroes and heroines; not in ballrooms and on bathing beaches, but in the places of danger and darkness, in frontline trenches, there where men fight and die—heroes with their heads beaten in and the blood running out of their eyes. A time of prosperity is a dangerous time; the soul loafs and grows fat. Times of storms and peril are the ones that show what we are made of. Loss and grief are always life's summons to us to be great.

Archibald Rutledge in
BEAUTY IN THE HEART
(Fleming H. Revell Company)

The Pastor and the District Program

By Asa Sparks*

THE PASTOR is the key man." One man said, "I have been a pastor, in the evangelistic field, and a district superintendent for several years. The most effective ministry I have had was in the pastorate." This was probably true. There is no promotion from a good pastorate.

We have often thought of the pastor in the study and in the pulpit. Now let us think of him in relation to the total program of the church and especially his relationship to the district program.

There is a tremendous shortage of material on this subject. A check through the many materials beamed at pastors will reveal that much ink has been spilled on the pastor in the local situation with such subjects as "The Value of a Sermon Series," "The Pastor as an Administrator," "The Pastor in Community Life," but very little on "The Pastor in Relation to the Total Program of the Church." Why is this? We do not know, but we do know that more education at this point would greatly help us. Let us have more "stressments," please.

It definitely is to one's advantage to be in a small church. While it may not have been said much, it certainly has been thought a lot: As soon as I can get a larger church, then it will be easy to pay budgets and do all the things I am supposed to do. But we must remember, what we do in the small church we are likely to do in the large one, should we ever pastor

one. Jumping from one pastorate to another in hopes of getting a "break" will not get the job done. The larger pastorate will only magnify what we were in the smaller one. The place to learn how to do the job is in the smaller church. Perhaps there are a few "Sputniks," ICBM's, skyrockets, and the like for some; but most of us, if we hope to get our lights up higher where we can brighten the way for more people, will do so only as we claw with our hands, dig with our feet, and labor with all our strength consistently and persistently. If we can have more big preachers we certainly can have more big churches. The total program can be carried in the small church.

Our church is a moving organization. Thank God for an organization. We definitely and certainly believe in an organized holiness church. The church we pastor is not the only one. We are so organized that we must elect certain men to offices of responsibility over the work of God. The reason we elect a few to a board or committee is that we could not all work efficiently on it at once. Some are better known, better looking, or better advertised than others, and they get elected. This is not a reflection upon the persons who are not elected. It just means that they can have the much easier job of cooperating with the people who lose the sleep, have the headaches, and buy the aspirins. If a minister is not elected to an office, it is no reflection

*Pastor, Newport, Kentucky.

upon him. It may be a distinct advantage for him. It is very possible that it detracts from the work of his pastorate. No man succeeds by the outside things he does or the offices he holds. If he succeeds it is because he does a good job in his pastorate. Many of us are not strong preachers, but let us not hide behind the thought we are strong on some other point. It is our responsibility to take advantage of every district and general assistance to make us better preachers of the Word. The man who fails to attend preachers' meetings, conventions, assembly, and read extensively after our holiness writers will be lopsided in his preaching.

Camp meeting, assembly, institute are high points of the year for local people. They look forward to them with anticipation. In these meetings the district superintendent can stress his district goals; such meetings give him a chance to get close to his pastors. Pastors can furnish mutual aid to each other and may find mutual sympathy. Wives share mutual problems and receive mutual encouragements. It broadens our view to see what others are doing. Youth can contact youth and may marry each other. Lay members can look over the other preachers, in case you move. It broadens our vision to see what others are doing. We will feel that if the other fellow can do it we can too. If you have received a salary raise and bought a new car, it will give you someplace to go. You will have an opportunity to hear some great speakers that otherwise you may not hear. It will warm your heart to find that your local church will pay your expenses to get you to attend outside meetings and learn how to be a better preacher.

A pastor with only a local vision cannot be at his best for the Master. The command is, . . . "into all the world." This will be impossible without the aid of others. Let us not forget our own. Keep your children away from the movies but be sure to take them to the district gatherings. Yes, it may cost you a little extra but it will be worth very penny of it and much more.

Mary Ingram, age fourteen, of Newport, Kentucky, attended the youth institute of the Eastern Kentucky District for two years. The first year she became sick and had to be taken to the hospital. She recovered after a few weeks. During the next winter and spring she had trouble in her Christian experience and lost out completely; she became willful and stubborn. When the district institute met again, back she went. Next to the last night she finally, after much persuasion by a group of young people who had known her the year before, went to the altar. She prayed hard but did not get through but went to the girls' dorm and prayed through. It was a great spiritual victory for all. Last winter when the Asian flu was sweeping everything before it, Mary sickened and died suddenly with double pneumonia and the resulting swelling of the brain. Unconsciousness was almost immediate. She survived only a few hours. Her case left the doctors puzzled. The pathologist discovered the trouble after death. Had Mary not gone to the institute and prayed through to God, she might have been lost forever. Many times things are accomplished in group gatherings, district and general, that cannot be accomplished otherwise. Brethren, let us stand by the district program.

Our Pulpit Ministry

By W. Don Adams*

TEXT: *I charge thee therefore before God, and the Lord Jesus Christ, . . . preach the Word . . .* (II Timothy 4: 1-2).

The job of being a pastor has many facets. There is the task, or should we say the obligation, of caring for the sick and shut-ins; the sensitive and important matter of counseling with any and all who come seeking help in this trying and complex age in which we live. The exhausting press of administrative work is ever demanding the attention of the busy pastor. Time for prayer, Bible study, and meditation is pushed more and more into the background as we frantically try to meet quotas, make contacts, and run a program. Yes, the work of a pastor has many sides. But let us not be deaf to the command of God's Word to us by the Apostle Paul, "Preach the word . . ." This is the center, the core, the bulwark of our ministry. All other activities must be made to complement this great task.

The pastor whose pulpit ministry is full and well rounded does more than preach an interesting pattern of textual, expository, and topical sermons. He must make the Word of God live for his congregation! As he unfolds it to them it must come alive, so that from the printed page there steps the presence of the Son of God to instruct them in doctrine, in Christian ethics, reprove for and correct from shortcomings, and encourage

with eternal hope. Then, too, as Paul admonishes Timothy, the pastor must give full proof of his ministry by doing the work of an evangelist. These are facts that are well known to all pastors, I am sure. However, the tendency which we all must fight is that of falling into a rut and failing to give our people a well-balanced diet of spiritual food.

Evangelism has always been and must ever be the motivating passion of the Church. Yet we must avoid the pitfall of majoring on the doctrines of repentance and regeneration to the exclusion of the other great doctrines of Christianity. Then, too, it is possible to skim over these great truths lightly with a superficial handling that may stir the emotions of the hearer, even to the point of seeking forgiveness through Christ, and yet fail to give him an answer for the hope that lies within him. Even the doctrine of sanctification has, in many cases, been handled in this manner. Failure at this point is largely to blame for churches that never seem to gain any amount of spiritual maturity, that become static and unfruitful.

A planned pulpit ministry seems to me to be imperative. For by planning several weeks or even months ahead, and keeping records on what one preaches, it is possible to indoctrinate a congregation on all the tenets of the faith. While heart holiness may be woven into almost any message, it is

*Pastor, Kalispell, Montana.

of great importance that a series of messages should be devoted to this great theme each year. The same could be said of all the other doctrines of the Bible. It will not be hard for the pastor who lives close enough to his people so that he can feel the heartthrob of his congregation, and who prays for them and with them, to get the leading of the Lord on messages of hope, comfort, and inspiration. The Word of God is a golden Book of never-dying truth, and happy

is the pastor who pursues the art of exegetical preaching, for by this means shall he find much pasture for the sheep of his fold.

Truly this task of pulpit ministry is great. But because of its magnitude it is also fruitful and satisfying; for by it we may not only see souls saved and sanctified, but we may also see them grow into mature saints of God, capable of fighting the good fight of faith.

Ten Rules for Success In Building Home Mission Churches

By Leslie Wooten*

1. Right motive—love for God and lost souls.

2. Fervent prayer—but don't stop here.

3. Faith and works—take God at His word and launch out.

4. Proper attitudes and enthusiasm—give it everything you've got, like a life or death proposition.

5. Stickability—don't run just because you are having problems, being ridiculed, or "don't get your way every time." Here's a good opportunity to prove your love for God and people.

6. Right example—"like priest, like people"—pastor must set right example in all things including godliness and self-denial.

7. Right foundation (spiritual)—"Other foundation can no man lay . . ." Christ and His philosophy of life (I Cor. 3:10-11).

8. Right materials—"But let every man take heed how he buildeth

thereon"; "Whatsoever ye do, do all to the glory of God." Many things may not be outright sin but are not good material to build with for eternity.

9. Adequate plans (material)—no permanent-type church structure should be started without a reliable set of blueprints which reveal the completed unit or units.

10. Efficient supervision and labor—anything worth doing is worth doing well. Materials cost the same whether installed rightly or wrongly.

Brother Wooten went from college to a home mission church. He reports: "We are 75 per cent staffed and financed by new Nazarenes. We have been self-supporting since the first six months. We are in our second location and second building project." He writes of his "Ten Rules"—"I have followed these rules and believe they will work for anybody."—EDITOR.

*Pastor, Decatur, Illinois.

Contributed by Nelson Mink*

Dr. Henry Jowett tells of a camp meeting at which he was to speak. "At the beginning of the service," he writes, "prayer was offered for me. It opened with this inspired supplication: 'O Lord, we thank Thee for our brother. Now blot him out'"

—Selected

TRAFFIC SLOGANS

It is better to arrive home twenty minutes late than to arrive in eternity twenty years early.

The one feature of the modern car that is in greatest need of improvement is the driver.

It is all right to remain young in heart in regard to travel and adventure, but it is dangerous to be a perpetual adolescent.

Women used to be killed in car accidents, usually while riding in the front seat. Now they are beginning to die at the driver's wheel. Poor things—they have no better sense than their brothers.

—*Saints Herald*

WHAT IS WORLDLINESS?

It is human activity with God left out.

It is life which is horizontal and not vertical.

It is ambition without aspiration.

Its goal is success, not holiness.

Hearing no mystic voice, it is destitute of reverence.

It never bows in rapt and silent wonder in the secret place.

It has lusts but no supplication.

God is not denied. He is forgotten and ignored.

J. H. JOWETT

in the *Texarkana Nazarene*

*Pastor, Waco, Texas.

THE PRICE OF DIVORCE

According to *Quick* magazine, there are three times as many suicides among divorced persons as there are among married people, and there are far more delinquent children in homes broken by divorce than in homes broken by death. Whenever God's laws are broken someone has to pay.

—Selected

CORDS (CHORDS) THAT NEED TO BE FIXED

1. The "tie that binds" the purse string—tithes needed.

2. Spinal cords—backbone needed.

3. Vocal chords—praise needed.

4. Discords—harmony needed.

5. Lost chords—soul satisfaction needed, and may be found when we move into the very center of the will of God.

—Anon.

GAMBLING EXPLAINED BY THE JUDGE

A young man who was arraigned on a gambling charge asked the judge, "What is the matter with gambling? Everybody does it." The judge said: "The same thing that is the matter with stealing. It is an attempt to get something for nothing."

—*Free Methodist*

THREE "I WILLS" OF JESUS

1. "I will come and heal him" (Matthew 8:7).

2. "I will build my church . . ." (Matthew 16:18).

3. ". . . I will come again . . ." (John 14:3).

August 3, 1958
Morning Subject:

HOLINESS PROVIDED FOR THE CHILD OF GOD

SCRIPTURE: I Thessalonians 4:1-3

TEXT: *For this is the will of God . . .* (I Thessalonians 4:3).

- I. REMARKS:
 - A. What could be more plain than the statement of this text?
 - B. This is God's provision and purpose for the Christian.
 - C. The sanctified experience places us in the will of God.
- II. HERE IS GOD'S CHALLENGE FOR THE CHILD OF GOD.
 - A. This experience is for every regenerated soul.
 - B. A "born again" experience makes us candidates for sanctification.
 - C. When God becomes our Father, we have this experience waiting for us.
- III. WHAT HOLINESS MEANS TO THE CHILD OF GOD.
 - A. Holiness will give strength and power in the conflicts of life.
 - B. Sanctified people are happy, victorious Christians.
 - C. Holiness prepares us for service.
 - D. It brings God's help and comfort closer in the storms of life.
- IV. WHAT HOLINESS MEANS TO THE CHURCH AS A WHOLE.
 - A. It gives the church a real holiness leadership.
 - B. It affords a foundation for unity of purpose and action.
 - C. It assures the church a high spiritual tide.
 - D. Spirit-filling brings a Holy Ghost revival.
 - E. It gives the church vision and passion.
 - F. A happy, joyous, sanctified people will attract others to the church.

ILLUSTRATION: The early N.T. Church rapidly grew and advanced in the face of opposition and persecution.

—H. B. GARVIN
Pastor, Augusta, Kentucky

Evening Subject: JESUS MINISTERING TO MEN

SCRIPTURE: Mark 10:46-52

TEXT: *He heard that it was Jesus of Nazareth* (Mark 10:47).

- I. REMARKS
 - A. Jesus understood life's problems and walked among men.
 - B. This gives us Christ's attitude toward sorrowing, suffering humanity.
 - C. For three and one-half years Jesus walked the troubled paths of men in His personal ministry.
- II. SOME INCIDENTS IN THE EARTHLY LIFE OF JESUS
 - A. Jesus, the Soul Winner at Jacob's Well (John 4).
 - B. Jesus, a Man of compassion (Mark 8:1-9).

- C. Jesus in the work of forgiveness (Luke 19:1-9).
- D. Jesus in tender sympathy (Luke 7:11-15).
- E. Jesus in the cemetery (John 11:1-44).

III. BLIND BARTIMAEUS MEETING JESUS ON THE HIGHWAY

- A. He heard about Jesus and cried for help (Mark 10:46-52); some hear but will not call.
- B. He would not be quieted, but "cried the more."
- C. He got the attention of Jesus; you can get His attention.
- D. He answered the call of Jesus; you can answer the call of Jesus.
- E. He was made whole and followed Jesus. "And immediately he received his sight, and followed Jesus in the way."
- F. What a blessed change will come into a life that will hear and obey Jesus!

CONCLUSION: I remember the changed life of Wm. Jones, the bootlegger who met Jesus in the old sawdust tabernacle in Champaign, Illinois. I visit his grave and stand and thank God that I helped him to rise and come to Jesus.

—H. B. GARVIN

August 10, 1958

Morning Subject: THE BEAUTY OF HOLINESS

SCRIPTURE: I Corinthians 13:4-7

TEXT: *Worship the Lord in the beauty of holiness* (Psalms 29:2).

I. REMARKS

- A. God is a Lover of beauty (proof, the whole creation).
- B. Holiness is the highest perfection in moral beauty.
- C. There is no ugliness in genuine holiness.
- D. There are seven characteristics of beauty in holiness.

II. THE ELEMENTS OF BEAUTY IN HOLINESS

- A. Heart purity manifests the beauty of holiness.
- B. The "beauty of holiness" is seen in perfect love. Love is beautiful: in suffering, unselfishness, modesty, behavior, and endurance (I Corinthians 13:4-8).
- C. Holiness is beautiful in its humility.
- D. Holy joy manifests the beauty of holiness.
- E. There is great beauty in the harmony of holiness (harmony with God, in the soul, and with God's people).
- F. Holiness is beautiful in its stability—stability of soul and behavior.
- G. Christlike living portrays the beauty of holiness—Christlike in disposition, attitude, conduct, and conversation.

CONCLUSION: Remember that holiness is beautiful in purity, love, humility, joy, stability, and Christlike living.

—H. B. GARVIN

Evening Subject: DIVINE SONSHIP WITH GOD

SCRIPTURE: I John 3:1-11

TEXT: *Now are we the sons of God* (I John 3:2).

- I. REMARKS
 - A. There is a blessed and joyous reality in the Christian religion.
 - B. Sonship with God is more than a belief—more than a form of religion.
 - C. Sonship with God turns faith into fact and doctrine into experience.
 - D. Salvation is an actual “born again” experience.
- II. THE EXPERIENCE OF SONSHIP WITH GOD
 - A. It is present, active experience. “Now are we . . .”
 - B. It is bestowed upon us by God the Father. “Father hath bestowed . . .”
 - C. It gives us assurance that we are ready for Christ’s coming (v. 2).
- III. CHARACTERISTICS OF A CHILD OF GOD
 - A. God’s children are new creatures—happy and free (II Corinthians 5:17).
 - B. Children of God live free from condemnation (Romans 8:1).
 - C. It gives fellowship with God and God’s children (I John 1:7).
 - D. Sons of God hunger and thirst after holiness (Matthew 5:6).
- IV. HOW WE MAY MAINTAIN SONSHIP WITH GOD
 - A. We keep this sonship by being faithful and obedient to God.
 - B. By being active and earnest in the service of God.
 - C. By deepening and enriching our Christian experience (II Peter 1:10).
 - D. By pressing on to get sanctified.

—H. B. GARVIN

August 17, 1958

Morning Subject: THE CONFIDENCE THAT HOLINESS GIVES

SCRIPTURE: Hebrews 12:1-14

TEXT: *I am thy servant; give me understanding . . .* (Psalms 119:125).

- I. REMARKS:
 - A. The confidence of holiness is based upon knowledge, assurance, and promises.
 - B. With confidence in God we will remain unmoved and serene.
 - C. It gives an air of calm amid the doings of others.
 - D. It is like the confidence of Jesus in the storm.
- II. HOLINESS WILL GIVE CONFIDENCE OF FELLOWSHIP WITH GOD (*I am thy servant*).
 - A. Confidence is the strong anchor of the experience of holiness.
 - B. Unbroken relationship with God gives blessed confidence (I John 3:21).
 - C. This confidence affords great peace. (Quote song: “I have peace in my heart.”)
- III. HOLINESS AFFORDS A CONFIDENCE OF FAITH.
 - A. If my heart is holy I will trust in God.

- B. Holy faith will hold to God's law (Psalms 119:128).
- C. Holiness gives confidence in God in spite of men's failure.

IV. HOLINESS GIVES US A CONFIDENCE OF HEAVEN.

- A. It gives us assurance of final acceptance in heaven (Hebrews 12:14).
- B. Deep piety produces a strong confidence in God.
- C. If I have a pure heart I am confident of seeing God (Matthew 5:8).

CONCLUSION: Peter and John had boldness and courage after they were filled with the Holy Spirit. Unsanctified people lack this courage and boldness.

—H. B. GARVIN

Evening Subject: CHRIST, OUR MIGHTY REDEEMER

SCRIPTURE: Hebrews 2:9-18

TEXT: *He is able to succour . . .* (Hebrews 2:18).

I. REMARKS:

- A. Hope finds an anchor in God's ability to save.
- B. It was a love-choice that made Christ the Redeemer of men.
- C. Christ is a human Friend and a divine Saviour.
- D. The suffering Christ became our redeeming Lord.

II. CHRIST IS A PERFECT REDEEMER FROM SIN.

- A. Christ is both human and divine.
- B. His divinity rests in His eternal sonship with God the Father.
- C. His humanity is manifest in his human incarnation (the mystery of the ages).
- D. He is man's perfect Saviour through suffering and death (Hebrews 2:9-14).

III. CHRIST'S ABILITY TO SAVE MEN FROM SIN, *He is able to succour . . .*

- A. This mighty Redeemer pictured in heaven as "the Lion of the tribe of Juda."
- B. He is able to break the bands of sin.
- C. His power is greater than habit or heredity.
- D. He lifts our feet from the "miry clay" to the "Rock of Ages."

IV. MEN MUST APPROPRIATE CHRIST'S SAVING GRACE.

- A. Christ is the potential Saviour of all men.
- B. But actually He saves only those who will accept and obey Him.
- C. This acceptance involves repentance, obedience, and faith.
- D. This salvation is real, instantaneous, and lasting.

V. CHRIST'S INVITATION IS THE OPEN DOOR TO HEAVEN (John 6:37; Matthew 11:28).

—H. B. GARVIN

The man who toots his own horn soon has everybody dodging when he approaches.—*Emmanuel*.

August 24, 1958

Morning Subject: HEART PURITY RELIGION

SCRIPTURE: Matthew 5:1-16

TEXT: *Blessed are the pure in heart . . .* (Matthew 5:8).

- I. REMARKS:
 - A. This holiness text is found in the Beatitudes.
 - B. Note the scope of the Beatitudes: humility, purity, sympathy, meekness, righteousness, mercy, peace, and persecution.
 - C. Heart purity is fundamental, practical, and enjoyable.
 - II. THE "PURE IN HEART" ARE BLESSED OF GOD (Matthew 5:8).
 - A. Are blessed with a freedom from carnality.
 - B. Are blessed with a preparation to serve God (II Timothy 2:21).
 - C. With the hope of seeing God.
 - D. They will have part in the "first resurrection" (Revelation 20:6).
 - III. SOME BENEFITS RECEIVED FROM HEART PURITY.
 - A. This experience removes all inward defilement of soul.
 - B. It makes possible the closest fellowship with God.
 - C. It removes barriers to fellowship with God's people.
 - D. It gives power and evangelistic fervor.
 - E. It affords a complete filling with the Holy Spirit.
- CONCLUSION: There is nothing cheap about the experience of heart purity. It takes our all to get this experience, but it is worth more than our all. It is the "pearl of great price."

—H. B. GARVIN

Evening Subject: CHRIST'S TEST OF DISCIPLESHIP

SCRIPTURE: John 8:28-36

TEXT: *By this shall all men know . . .* (John 13:35).

- I. REMARKS
 - A. Discipleship with Christ, the greatest honor of earth.
 - B. We must bear the marks of discipleship.
 - D. Discipleship involves definite relationship with Christ.
 - E. Christ sends us to make disciples in all the world.
- II. CHRIST'S OWN TEST OF TRUE DISCIPLESHIP
 - A. The test of self-denial and cross bearing (Matthew 16:24).
 - B. Test of forsaking all to follow Christ (Luke 14:33).
 - C. The love test of discipleship (John 13:35).
 - D. The test of steadfast obedience to Christ (John 8:31).
 - E. The test of fruitfulness in discipleship (John 15:8).
 - F. Our conduct is the proof of discipleship.
- III. THE JOY OF TRUE DISCIPLESHIP WITH CHRIST
 - A. Christ's disciples will find joy in Christian service.
 - B. We will find help and comfort in Christian fellowship.
 - C. Only faithful discipleship will make the Christian happy.
 - D. Our hope is centered in joyful Christian service.

—H. B. GARVIN

August 31, 1958

Morning Subject: THE CHURCH A SPIRITUAL WONDER

SCRIPTURE: Hebrews 11:29-39

TEXT: *These all, having obtained a good report . . . (v. 39).*

I. REMARKS:

- A. Christ's Church is a spiritual wonder in the world.
- B. A "wonder" is a mystery—something beyond the ordinary.
- C. Building of holy character is a surprise to men and devils.
- D. The Church in action is the revelation of God to the world.
- E. The Church has a record of adventure, valor, heroism, and triumph.

II. THE CHURCH IS A WONDER IN BEHAVIOR.

- A. A record of the church in action:
 - 1. Gideon and his 300
 - 2. One thousand of the Lord's enemies slain with the jawbone of an ass
 - 3. The three Hebrew children in the fiery furnace
 - 4. Daniel in the lions' den
 - 5. Paul and Silas in jail
 - 6. St. John on the Isle of Patmos
- B. The disciples at Pentecost stirred all Jerusalem.
- C. Paul stirred the gentile world (Acts 17:6).
- D. The Church has had revivals from age to age, midst fire and sword.

III. THE CHURCH HAS BEEN A WONDER IN HER RESOURCES.

- A. The secret of the Church has been her divine resources.
- B. The mystery of the Church is the riches of her poverty ("making many rich").
- C. The wealth of the Church is the winning of souls.
- D. The resources of the Church are as inexhaustible as God himself.

IV. THE CHURCH HAS BEEN A WONDER IN HER SUFFERING.

- A. It has staggered the philosophers of all time.
- B. Triumph amid trial and suffering is a spiritual mystery.
- C. Character shines brighter in the crucible of suffering.

V. THE CHURCH IS A WONDER IN HER MESSAGE OF HOPE.

- A. The glory of the Church is her message of hope.
- B. Has a message of peace in a warring world.

—H. B. GARVIN

Evening Subject: WITHOUT EXCUSE

SCRIPTURE: Romans 1:14-20

TEXT: *For they are without excuse (Romans 1:20).*

I. REMARKS:

- A. The patience and love of God leave men "without excuse."
 - B. We owe a debt to both God and a lost world.
 - C. Being "without excuse" places responsibility on men.
- II. WHO ARE THOSE WHO ARE "WITHOUT EXCUSE"?
- A. Calvary leaves the sinner without excuse.

- B. The unsanctified are left without excuse (Hebrews 13:12).
- C. The backslider is without excuse.
- D. The worldly-minded compromiser is without excuse.

III. ACCEPTING THIS CHALLENGE OF GOD.

- A. The sinner cannot afford to neglect this challenge (Hebrews 2:3).
- B. The Christian cannot afford to reject or neglect sanctification.
- C. Now is the time. "Now is the day of salvation."
 - 1. Now is the time for revivals.
 - 2. Now is the time to be saved.
 - 3. Now is the time to be sanctified.
 - 4. Now is the time to be reclaimed.
 - 5. Now is the time to have a spiritual church.
 - 6. Now is the time to reach our community with the gospel.

—H. B. GARVIN

MIDWEEK

SOME HINDRANCES TO VICTORIOUS PRAYER LIFE

By Claude E. Pittenger*

SCRIPTURE: I Peter 3:1-12

TEXT: I Peter 3:7-12

INTRODUCTION: Why is it that our prayer life seems to have no power and oftentimes is ineffective?

- I. CARELESSNESS HAS CROWDED IT OUT (Luke 21:34-36).
As the seeds sown among the thorns, it may be choked out. As the flyer without oxygen, there may be a dangerous blackout.
- II. DISCOURAGEMENT IN OUR QUEST FOR ANSWERS TO LEAVE OFF OUR SEARCH TOO SOON (Luke 18:1-8).
Luke 11:5-13. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (v. 9). When you come to a blank wall, knock—it may be a door.
- III. PETER SUGGESTS HINDRANCES OF THE SPIRIT, ATTITUDES, ETC.
 - A. Resentments—"bottlenecks," "log jams," "blockades."
 - B. In the home (I Peter 3:1-7).
 - C. Among our brethren around us (I Peter 3:8-12).
- IV. OUR FAILURE TO CARRY OUR PRAYERS INTO AN ACTION OF FAITH.
Little boy to rich father praying for poor neighbors: "I wish I had your money. I would answer your prayer myself."
 - A. Prayer for missionaries and heathen—give.
 - B. Prayer for church—work, give to its cause.
 - C. Prayer for unsaved—witness to win, visit.
 - D. Prayer for neighbor—treat him as my brother.
 - E. Prayer for good government—vote, take part, etc.

*Pastor, Chanute, Kansas.

Sanctification: The Doctrine, the Experience, and the Ethics

TEXT: I Thessalonians 5:23-24

INTRODUCTION: The outstanding doctrine of the Bible. Holy God, holy heaven, holy angels, holy people.

- I. Bible doctrine of holiness—700 scriptures on first work of grace and 1,600 on second experience.
- II. The fundamental Christian experience. Belonging to God's people. Note the characteristics of this famous church: faith, patience, hope, works, love, etc.
- III. The importance of manifesting the life, the doctrine, and the spirit of holiness unto others. This is the ethical phase of holiness.
- IV. The attending results.

How to Obtain the Blessing of Sanctification

TEXT: Matthew 3:1; I Corinthians 3:16

- I. The conviction of the want
- II. Convinced that the promise is unto you
- III. The spiritual hunger—Jesus in the Sermon on the Mount
- IV. Personal obedience to Holy Ghost—He gives the Holy Spirit to them that obey.
- V. Unreserved consecration (Romans 12:1-2)
- VI. Others have it—I must have it too. The Bible teaches it, the Blood bought it, the mind comprehends it, faith claims it, the heart receives it, the mouth must confess it. The Church must hear it—men must possess it. Life requires it, death demands it, heaven calls for it, God commands it, and the soul craves for it. Biblical, sensible, practical, timely, and important.

*Lufkin, Texas (deceased).

The Enabling Act of Pentecost Perpetuated

TEXT: Acts 2:16

- I. The historic background of Pentecost. Incarnated in the law to awaken the mind and heart. Prophecy to stimulate, agitate, and create.
- II. The engagement of the prophetic minds. Mountain peak to hill and dale, the great and consuming theme, the incarnation of the Holy Ghost in the human heart.
- III. The burden and blazing theme of John the Baptist.
- IV. The high-water mark of the mind and ministry of Jesus Christ.
- V. The conservation of Bible doctrine—we need more than catacombs, etc.
- VI. Spiritual inward ability to promote the object of the Church.
- VII. Capitalizes the personality and conserves the individuality of saint. Preserves your own identity.
- VIII. Secures power for operation both as to individual and organic activities. Lifts the Church out of the shallow waters.

Spiritual Significance of Pentecost

TEXT: Luke 24:49

INTRODUCTION: The profound and important truths revealed in the twenty-fourth chapter

- I. THE DIVINE DISCLOSURE OF THE PEACEFUL PRESENCE OF JESUS
 - A. The anointing eyesalve
 - B. Unfolding of scriptures
 - C. His mission and message
- II. THE MASTER'S CHALLENGE TO HIS DISCIPLES, "BEHOLD"
 - A. Pentecost provided
 - B. Pentecost promised
 - C. Pentecost prayed for
- III. PURITY, POWER, PRAISE, EMPLOYMENT

The Holy Spirit in Human Redemption

by Allie Irick (con't)

All Out for Souls

TEXT: Acts 2:47

INTRODUCTION: Pentecost, the birth-chamber of the infant Church.

- I. Observe the sacred surrounding circumstances and environments of that Church.
 - A. Glad receivers of Word
 - B. Obedient to rituals of God
 - C. Persistent in profession
 - D. Holy fellowship
 - E. Pleasant social standing
 - F. Unselfish converts
 - G. Spiritual gladness and oneness, happy and hopeful
- II. Wholesome influence, divinely bestowed favor.
- III. Chief concern—others.

Fundamentals of Pentecost

TEXT: Acts 15:8-9

INTRODUCTION: Two grand mountains of Biblical and spiritual and eternal significance: Calvary and Mount Zion—blood and fire.

- I. The true importance of Pentecost is deeply shadowed by nonessentials and temporary phenomena. This causes only confusion; division; loss of faith, trust, and confidence; and tragedy.
- II. The outstanding product of Pentecostal baptism is heart purity. The glory of the Christian doctrine, experience, and life is purity.
- III. The permanency of Pentecostal power and ability. Same in all ages.
- IV. The secret of holding things and persons in holy unity, abiding love, and deathless devotion.
- V. The charming aspect of Pentecost is a program of deep spirituality, hilarity, ease, freedom, loyalty, and inward and outward triumph. Napoleon said, "We conquered by sword, but Jesus by love."

TEXT: John 16:8

INTRODUCTION: The doctrine of the personality, office work, and day and times of the Holy Ghost is the basic foundation of our faith, hope, and life.

- I. The power and activity of the Holy Spirit in creative energy—"The Holy Spirit brooded over the trackless, lifeless, shapeless void."
- II. The agency of the holy prophets, seers, sages, and saints of all history.
- III. Advent of the new and better day—through Christ Jesus—His baptism, life, and glory of the Gospels.
- IV. We would speak more specifically of His direct and personal work:
 - A. He is the Revealer of hearts.
 - B. The Direct Witness to our pardon.
 - C. Our own divine Sanctifier.
 - D. The Executive of the Godhead body.
- V. Speaking more positively, He is our Guide, Keeper—throwing on the canvas of our minds and hearts the beauty, glory, majesty of Jesus.
- VI. The source, satisfaction, and guarantee of life, immortality, and resurrection.
- VII. The glory, mystery, and success of our holy religion is our peerless Leader.

Holiness, the Christian Heritage

TEXT: Psalms 93:5

- I. What holiness is not
- II. Holiness, a present privilege
- III. Holiness, a spiritual force
- IV. Holiness, divine ability within the moral and spiritual realm
- V. Holiness, infinite possibilities within the range of the individual Christian
- VI. Holiness, our fitness for life and holy living and doing
- VII. Holiness, the equipment for personal responsibilities and heroic endeavors
- VIII. Holiness, the eternal qualification for dying and that essential preparation for the solemn beyond
- IX. Holiness, a divine and human necessity

Book of the Month Selection, June, 1958

LIVING IN TWO WORLDS, How a Christian Does It!

By *Mary Alice Tenney* (Light and Life Press, \$2.00)

A heart-searching challenge to all of Wesleyan persuasion. This probes the motives and will make uneasy the modern devotee of the cult of comfort, the sect of secularism.

Your Book Man, with an early Methodist heritage, read this with prayerful reassessment. "Am I a worthy Wesleyan?" Has it become too easy, too effortless to claim kinship with Wesley? Are we overstuffed descendants of great pioneers?

Are we drugged with materialism? Are our roots too firmly embedded in the "here and now"?

Don't you like such questionings of the heart? Then don't read this. If you will permit your "inner man" the privilege of a thorough introspection—go on! Read it and then pray.

THE HOLY SPIRIT IN YOUR LIFE

By *Andrew J. Blackwood* (Baker, \$2.50)

This is one of the very fine, friendly, and scholarly books among the many recently published on the work of the Holy Spirit. It is written with sparkle and interest. However, it in no way presents the Wesleyan view of the work of the Holy Spirit. There is no emphasis upon a second crisis with heart cleansing. As a general study of the Holy Spirit it has value for the preacher who will read it with a full understanding of its limitations.

ECUMENISM AND THE EVANGELICAL

By *J. Marcellus Kik* (Baker, \$3.50)

If this had not been so expensive a book it would have been chosen for the Nazarene Ministers' Book Club. It is a treatment of ecumenism that all evangelicals will do well to read and ponder.

In a scholarly and substantial way the author presents the faults as well as the values of ecumenism. He notes the strong sweep toward ecumenism of a type that would shrug off doctrinal values and would hasten on toward a "visible union" of all churches.

But the author is also quick to point out the faults of evangelicalism and to show that it would profit from maturity at a number of points.

In a day when both by outright pleading and by indirect scheming denominations are inclining to hurry toward merger, this book deserves a careful and considerate study.

CALVARY COVERS IT ALL

By *Frank Jennings* (Revell, \$2.00)

This is a series of stories of remarkable conversions. There is some splendid illustrative material in it for one who will read throughout and find it. The weak note of the book is the fact that the author ties nearly all of these stories of conversion to his own personal abilities. It is rather too heavy in egotistical self-praise for the Lord to get sufficient credit.

CHRISTIANITY VERSUS THE CULTS

By *J. K. Van Baalen* (Eerdmans, \$2.00)

There have been a number of books printed in recent months in the area of cult study. One that has been a standard for a number of years is by this same author entitled *Chaos of the Cults*. In giving us *Christianity Versus the Cults* the author has merely done a revision and an abbreviation of earlier material bringing it up to date.

Your Book Man feels, however, that he has scattered his shot too much. He deals with twelve cults, giving each of them a short treatment, and six of them are scarcely a problem at all in evangelical Christianity today—Spiritism, Theosophy, Rosicrucianism, Baha'ism, Moral Re-Armament, British Israelism. It seems one would be paying more than he needs to pick out the limited amount of value the book offers.

YOUR FAMILY AND GOD

By *Clifford Davis* (Moody, 50c)

This is a series of radio messages all built around the emphasis of the Christian home. They are very wholesome, evangelistic, and have the warmth of the fireside. Inasmuch as they were prepared for popular presentation on the radio, they are not very heavily laden with research information, but they are decidedly wholesome.

CHRIST AND THE CHRISTIAN

By *Nels F. S. Ferre* (Harper, \$3.75)

Your Book Man does not like to be as pointed as he must be in this particular case, but this book must be classified as subtly dangerous. The author is known widely for his own devotional tone. He says so many utterly splendid things that one is liable to be lured by his devotional warmth, only to be hooked by the author's doctrinal error—even denying the virgin birth and the sinlessness of Christ.

It is a matter of deep concern to your Book Man that an author such as this—truly brilliant, thoroughly devoted—should spoil himself by his being doctrinally slippery.

SO YOU WANT TO PREACH

By *Frederick Keller Stamm* (Abingdon, \$2.00)

This is mature counsel from a minister who has had a long tenure of experience. There is a lot of practical material in the book, but it is extremely liberal and I have a fear that anyone who purchased this book and read it would feel that he had paid too much to obtain the practical material when he has to cull it so closely because of its liberal coloring.

JONATHAN EDWARDS THE PREACHER

By *Ralph G. Turnbull* (Baker, \$3.95)

It could only be recommended for that person who has a strong yen to know better the ministry and life of this particular New England theologian. It is clearly and solidly a commendation of the Calvinism that Johnathan Edwards preached. It even notes the fact that Edwards took a strong stand against what he termed "Arminian error." This book is of value only to those who desire a better knowledge of the famous theologian and to understand better the Calvinistic theology he so thoroughly espoused. It was rather surprising to your Book Man that a noted holiness preacher should give this book such a warm Foreword.

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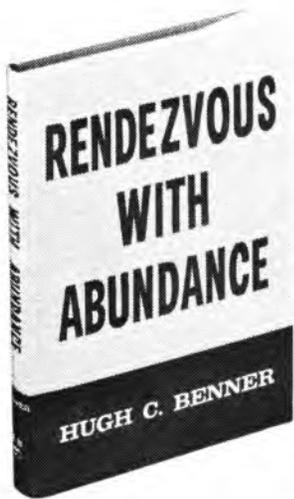
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