

PREACHER'S *magazine*

JULY 1963

APPOINTED A PREACHER

By G. B. Williamson

THE SHOCK OF SATANIC ENCROACHMENT

Editorial

**A MINISTER'S BREAKDOWN . . . and
HIS RECOVERY**

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HOLINESS IN LEVITICUS

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OUR INHERITANCE—HEART PURITY

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YOU, GENTLEMEN, ARE TO BE PREACHERS

Frank Howie

—proclaiming the Wesleyan message

The Preacher's Magazine

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Appointed a Preacher

By G. B. Williamson

PREACHING the gospel of Christ is more than a vocation or a profession. The idea that God calls whom He chooses to prophesy or preach has persisted through the centuries. Those who have sought to discard this concept have belittled the Christian ministry to the extent of their success.

It is inescapable that Moses,¹ Isaiah,² Jeremiah,³ and Amos⁴ were imbued with the thought that they were men commissioned of God for their work. Jesus Christ conveyed this idea to His disciples.⁵ Such a sense of mission was elaborated and illustrated by St. Paul.⁶ In the salutation of eight of his Epistles, He introduces himself as an apostle by God's call, His will, or His commandment. With all this accumulated evidence that preaching is by divine appointment it is not inappropriate to designate it as a holy calling.

I. There are some deductions to be made from the premise that this holy calling originates with the holy God.

A. First, it is clear that when God's choice has been made known it is *irrevocable*. There is no place to quit until failing health, age, or death have

intervened. Yes, a God-called man may default his ordination by flagrant sin or neglect of duty, but he must live under the condemnation of a deserter. As a soldier of the cross he is A W O L. There is no discharge in God's army.

B. It is also obvious that such a holy calling is *all-exclusive*. "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."⁷ A man sent of God as a minister of the reconciliation has a conviction so urgent and compelling that he has no time or energy that is not consecrated to his calling. His life is shut up to a single purpose. All his powers are under tribute to his Lord and Master.

C. Another deduction of the divine origin of our calling is that its compensations are in spiritual and eternal values. "The labourer is worthy of his hire"⁸ and those who preach the gospel are to live of the gospel.⁹ But the called preacher is not to lust for money or the luxury and security it can provide. He is not to measure success by the salary he receives. Emphatically he is never to preach as a hireling who would shade the truth for self-protection. He does his duty and preaches the

¹Exod. 3:1-10.

²Isa. 6:8.

³Jer. 1:4-5.

⁴Amos 7:14-15.

⁵Matt. 4:19; John 15:16; 17:18; 20:21; Mark 16:15.

⁶Acts 26:16-19; I Cor. 9:16; Gal. 1:15-16; Eph. 3:7; Col. 1:25; I Tim. 1:12; 2:7; II Tim. 1:11.

⁷II Tim. 2:4.

⁸Luke 10:7; I Tim. 5:18.

⁹I Cor. 9:14.

preaching God bids him, and trusts the promises of God for present remuneration and final reward.¹⁰

D. It is beyond controversy that the preacher who is called of God is accountable to God. He is responsible to those who set him apart to the ministry in the church. He is obligated to those who pay his salary. But final accounting for his stewardship is to God.¹¹ How solemn the thought, my final report will be to God, the Judge of all! His "Well done" shall be my most-sought-for approval.

II. If a holy calling is an appropriate designation, then it is to be inferred that both the preacher and those to whom he proclaims the Word of a holy God are called unto holiness. "As he which hath called you is holy, so be ye holy in all manner of conversation [living]; because it is written, Be ye holy; for I am holy."¹²

A. For the preacher, holiness should be both ceremonial and ethical. He is a man set apart. The idea of being consecrated to holy orders in the church is an ancient tradition. It persists even in current practice. In this, Christ is the Pattern of sanctification. He said, "For their sakes I sanctify myself, that they also might be sanctified through the truth."¹³ By choice of God, by his own acceptance of it, and by the confirmation of the church in formal ceremonies the preacher is a separated man. If this be not true, his parchments and vest-

ments are a sham. His titles and degrees mock him. The confidence men place in him is a shame on his name. These ancient concepts of the ministry persist in spite of the attempt of the superficial to discard or dilute them.

But this ceremonial holiness must be justified by ethical holiness. The preacher should be called a man of God as Samuel¹⁴ and Elisha¹⁵ were, because he is godly. He must be known as a minister of Christ because he has the mind and spirit of his Master. He is to be a teacher by precept and example who has learned the lessons of living soberly, righteously, and godly¹⁶ in Christ Jesus. In a distinctive sense he is to be a man purified for the exclusive possession of the Lord.¹⁷ He is, if worthy of his calling, "sanctified, and meet for the master's use, and prepared unto every good work."¹⁸

B. Such a man can unblushingly and confidently declare to those to whom he is sent that holiness is God's will for them,¹⁹ and that what He wills He provides,²⁰ and that what He provides He justly requires.²¹ He challenges his people to live holy lives. He stimulates their yearning for Christlikeness. He points them to the fountain in which they may wash and be made clean and whole. He leads them in the high road to heaven and God.

¹⁴I Sam. 9:6.

¹⁵II Kings 4:9; 5:8.

¹⁶Titus 2:12.

¹⁷Titus 2:14.

¹⁸II Tim. 2:21.

¹⁹I Thess. 4:3.

²⁰Heb. 13:12.

²¹Heb. 12:14.

¹⁰Matt. 6:33; Phil. 4:19; I Pet. 5:4.

¹¹II Tim. 4:1.

¹²I Pet. 1:15-16.

¹³John 17:19.

The Shock of Satanic Encroachment

TROOST AVENUE, KANSAS CITY, has for long years been Main Street for Nazarenes around the world; for 2923 Troost has been the address of the Nazarene Publishing House for forty years. It's quite a street—Troost Avenue. Along its noisy margins will be found scores of little businesses. But also there are thriving, internationally related enterprises like Continental Bakery and the Upjohn Company. So Troost Avenue is conglomerate commercially.

But Troost Avenue is also conglomerate religiously. It holds rich memories for Nazarenes. At 2109 there stands the building which first housed our publishing operation. Twenty-fourth and Troost was for years the location of First Church—a center of holiness fire in early years. Then 2923 Troost is the address of our thriving Nazarene Publishing House. Also many fine churches of other denominations stand erect and respectable along this clattery thoroughfare. And there is a cemetery or two.

But as though attempting by one sweeping sneer to cancel out all of the religion of Troost Avenue is THE INFERNO LOUNGE. It hasn't been there long—a brashy interloper. But recently I was shocked when driving by it to see this sign

“THE FABULOUS INFERNO IS BEING ENLARGED”

And could you guess where this deplorable moral cemetery is located? Just a block and a half from Forty-first and Harrison, where for twenty years was located the First Church of the Nazarene. The devil had set up shop just a few steps from where holiness was promoted for twenty years. Thoughts like hot wires burned through my mind. Here are a few—

The Devil Is Still Alive!

Not only alive, he is prospering, needing more space to care for his growing clientele. From the Day of Pentecost until this hour we face a grim fact—we have not succeeded in bankrupting the devil. *Inferno Is Being Enlarged*. His satanic majesty is, on the whole, a shrewd businessman, and he is still alive.

The Devil Is Audacious

This bothers me deeply; it tests my moral patience. Did not those who hatched up this sacrilegious scheme of “The Inferno Lounge” have other possible locations? Could they not have gone to areas largely devoted to sin and degradation? But why, tell

me, oh, why, did the devil decide to open up just around the corner from where the Nazarenes heralded holiness forth for two decades? Is the devil grown bolder with the years? Is he now daring to stand on the very margin of the church and flaunt his soul-destroying wares right under our noses? I fear the answer is Yes. Sin is not only deeply entrenched; it is daring, bold, audacious. Remember that as we sally forth to the religious wars!

This Inferno Lounge even has a sign made in the shape of the devil holding a pitchfork, with flames leaping up around his feet—sacrilege that must test the forbearance of God.

The Fear of Hell Is Gone

This sheer but startling fact cannot be ignored. We lost the word HELL from the pulpits a generation ago, and now it is a byword on the streets, and a sales word for literature and

in the entertainment world. Hell has lost its terror to our generation—and I wonder if we ministers are not largely to blame.

But the Final Outcome Is Assured

As I drove on down Troost Avenue musing (and writing this editorial in my mind) a Presence seemed to slip in beside me. A sovereign voice, undismayed and unperturbed, seemed to say, "The devil that deceived them was cast into the lake of fire and brimstone . . . and shall be tormented day and night for ever and ever." I straightened up in the seat and gripped the steering wheel with fresh confidence. Then again this voice reminded, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

Thanks Be to God!

QUOTES and NOTES

THE MENNONITE General Conference, in a new policy statement intended to strengthen the church's position on "The Christian Family," approved artificial birth control, condemned abortion, and called divorce "contrary to the will of God." The statement asserted, "What Christianity is to accomplish, it can best do through the family. What the family must do, it cannot do without Christ and the Church. It is only when the family fulfills its highest function and is truly Christian that it will rise above difficulties and overcome the present threats to the home."

Faith never stands around with its hands in its pockets.

Living without faith in God is like driving in the fog.

Put work into your life and life into your work.

—DR. EDWARD L. R. ELSON, *The Missionary Worker*

Are We Reaching All of Them?

There is a birth in the U.S. each 7½ seconds. Every 19 seconds someone dies. Every 1½ minutes an immigrant arrives in the U.S. On the other hand, someone leaves this country every 23 minutes.

—*Pilgrim Holiness Advocate*

A Look at a Healthy Minister*

By Wayne E. Oates

EVERYONE is subject to limitations of body and personality, and learning to live within these limits is the essence of emotional health. Not even the Christian pastor is exempt.

Staying within the bounds of health requires discipline. The minister, like others, must submit to some of these in order to be healthy, but there is more basic reason. He does it so that the fullest reservoir of life and vigor can be available for the many and varied roles his ministry entails. He presents his whole being as a living sacrifice to God, and this is his spiritual service to his people.

What he can do for health, then, is a pressing matter. To this end let us look at the healthy minister. What is he like?

First, he does not give in to people's desire to "deify" him. He is, as Paul and Barnabas told the people of Lystra and Derbe, *a man of like passions [nature] with you . . .* (Acts 14:15). Gently but firmly he interprets the limitations of time, energy, and promises under which he works. Without ditching responsibilities that are intrinsic to his calling, he stimulates the initiative of his people, rather than trying to do everything for them.

For instance, if a couple calls him for a conference about a long-stand-

ing marriage problem, he may ask them to visit him in his office, where they can have a measure of privacy. By doing this he saves the travel time between their place and his, and at the same time he stimulates their own initiative. Many pastors wear themselves out doing things for people which they would better do for themselves.

Second, the healthy minister has overcome his fear of rejection by his people without becoming a "law unto himself." By this I mean he is not chronically ridden by anxiety for their approval. He wants them to like him, to be sure, but he does not allow this desire to keep him from assessing objectively their real needs in the midst of their own self-devised plans for getting what they want.

What David Reisman has called "other-directedness," or the external motivation, the "approval of the crowd," characterizes many Protestant ministers. Economic insecurity, in that "the people pay our salaries and we've got to please them," is often used as a cover for a deeper problem—that is, we value their approval so highly that our desire for it obscures their deepest spiritual distresses.

Third, the healthy minister is able to be direct and clear with his people without undue hostility. For example, he may have promised to take his family to the doctor for polio

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shots. A parishioner calls, or more likely, just happens to bump into him. Rather than explain directly and clearly what his obligation to his family is, the pastor may anxiously stand and discuss trivia with the parishioner. Thus he may boil with inner resentment, unconsciously causing the person to wonder what was the matter. A frank explanation of the pastor's promise to his family would have aided his inner health and serenity all day.

All the research on the emotional health of the minister points to unresolved burdens of hostility as the primary problem of the minister's psychic health. Practicing openness, speaking the truth in love, would do much to prevent such accumulations. The daily art of seeking forgiveness for known mistakes would help him to lie down to untroubled rest at night—one of the first ingredients of good health.

I am convinced, furthermore, that the average minister eats too much of the wrong kind of food to remain healthy. We are intemperate in our eating habits, and often both encourage and are encouraged by our people in this.

The feast days of ancient and modern orthodox Judaism were followed by fast days. In our effort to do away with "legalism," we have become culinary gluttons. The religious significance of food laws can be reassessed in the light of our stewardship of our own health as ministers. More than that, there is the stewardship of our excess calories at the point of missionary societies, both in the money saved in unnecessary food and in visits to reducing salons. We need a more profoundly Christian motive for correct body weight than the vanity motif of the right-size hips.

Fourth, the healthy minister manages his schedule in such a way as to

have considerable amounts of time to himself. In *The Church and Mental Health*, edited by Paul Maves, Daniel Blair points out that the minister's health is imperiled by his goldfish-bowl existence. He is right, for the spiritual fiber of a pastor's health becomes threadbare from overexposure to group relationships. He smiles so much from necessity that he tends to forget what his real smile is like.

Our Lord Jesus Christ went apart from the crowd for a while on many occasions. He gave himself to prayer, meditation, and rest. I might say that we must go apart from the crowd or come apart from within. This privacy must also be extended to the family of the pastor, because it is his job under God to provide this for them also.

Fifth, the healthy minister needs to ventilate his life with durable relatedness to people who are not related to his own church. The average pastor's life becomes stuffy, stale, and cramped because of much contact with the same people.

He needs to be related to other people, some of them could well be of the "publican and sinner" variety. Jesus did this. He set an example of health for today's pastor. The people need and often appreciate a pastor in a way in which the "chronically religious" person does not and cannot.

The public educator, the lawyer, the social worker, the penologist, and many others can be a support to the pastor and he to them. Foremost among these are the medical doctors of the community. They can give the pastor detailed, scientific assistance in the maintenance of his own health as well as that of his parishioners. Besides, they can often shake the morose minister out of taking himself too seriously, thus helping him gain a better perspective on his work.

The author of this article is a Methodist minister, now serving in a successful pastorate. His story is presented with the hope that it might be preventive therapy to some of our ministers.—**Editor.**

A Minister's Breakdown . . .

and His Recovery*

THE BEGINNING of a new church year that fall brought with it big plans, high hopes, and expectations of a strenuous but enjoyable schedule.

Just a few months earlier, after six years as district superintendent, I had accepted appointment to a downtown church. It was with full knowledge of the problems that would go with such a situation. I knew how hard it could be—and how rewarding.

The first year was a good year as we Methodist preachers like to say, but I felt that I was hardly started. Summer vacation did not bring relaxation; I guess I took my problems with me.

I had a few short depressions, some brief periods of what we call "crying jags." I had disappointments, too, but I believed that I could weather the storm.

I preached on September 22, but without confidence or joy. I had no thought that I would not preach again until January 18. In those four months I knew the dark night of the soul. I knew the cold fear that at fifty-five years of age my ministry might be over. I knew what it was to have inner tremblings twenty-four hours a day.

I knew what it was to be unable to converse with even my best friends without succumbing to spells of weep-

ing. I knew weeks in bed and treatments that came to mean horror. I knew despair, complete lack of self-confidence, what it was to wonder if I ought not to bring my life to an end.

After a short relapse, I went back to work part time on January 18. I was able to get through the Lenten season and spring pretty well, but I knew that I was not up to par, and there was another short relapse. But by August of the following year I was able to take the full load again, and have carried a heavy schedule ever since, with hardly a day away from work and none of it because of illness.

Perhaps a few observations on the road back to health will help others.

1. We need to re-examine our motives frequently. All of us act from mixed motives. Our minds play tricks on us. The unconscious part of our mental make-up often contains conflicts and drives which we do not easily acknowledge as being in our conscious thinking. They seldom enter our consciousness, but these deep-down complexes are closely associated with networks of memory, and they may be threatening us deep within.

Looking at one's self is difficult; maybe we need help from a counselor who is sympathetic and under-

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standing. Quite frequently what we think is complete dedication is simply the effort to prove ourselves superior because we suffer deeply from unconscious inadequacies.

Some of our sacrifices may not be completely sincere. They may be some of the punishment which we inflict on ourselves because we know, deep within, that we are guilty of deep-rooted pride and egocentricity. The very fact that we have responded to the call to be ministers may make us more subject to the dangers of conflicting drives.

2. It might be well for us to ask ourselves if we are trying too hard. We are important, for surely God works through persons. When He sought to reveal His complete nature and redeem the world, He did it through a Person. And He is doing it through us.

It is important for us to remember, however, that God is still God. It may be that we have been trying to be God, that we have taken ourselves so seriously that we have felt it necessary to labor beyond our strength, and with strain, rather than to go about our tasks with the calm confidence that, having given ourselves and our talents to Him, His must be the victory.

3. We must always remember that playing is almost as important as praying. We ought to be able to play without a sense of guilt.

It may be difficult for us at times to acknowledge that prayer can sometimes make us worse. The prayer which focuses attention on our problem can increase it rather than bring the solution.

I have always despised a lazy preacher. But there is certainly a need for finding wise recreational activities that rest the body and the

mind because they are different from the general round of ministerial activities.

4. Let us beware of fatigue. Dr. Edgar Spencer Cowles of the Body-Mind Clinic in New York wrote that he had never known a case of depression that did not begin with fatigue. When it is difficult to sleep, and when we find it hard to laugh, we ought to take warning.

Out of the experience of a nervous breakdown some great enrichments do come. For me preaching has become easier than before. There has been a greater joy in proclaiming the truth of the gospel, probably because there is an underlying sense of gratitude for recovery, and increased appreciation of the fact that our sufficiency alone is of God and not of ourselves.

Certainly, along with this help in preaching is the better understanding of the problems of the person counseled, and a greater realization of some of the ways by which those with troubled minds may come to know the peace of God that passes all understanding.

Among the enrichments, I think of the first Sunday I was back in the pulpit. A friend preached the sermon and I served as liturgist. Some of our elderly members came early, and when I walked into the pulpit they began to weep with joy. The greeting received at our "coffee time" after the morning service was an experience never to be forgotten. No group of people could be more considerate, no congregation more gracious, no people more sincere in their welcome.

Let me add these things which helped me back to health: First of all was the kindness and care of a loyal wife, whose devotion was untiring and endless.

Second, the therapy of rest, being

away from all strain and responsibility.

Third, I would certainly mention the healing of prayer. I do not mean my own prayers, although they were part of the therapy, but I am thinking of the prayers of others. I was lifted up on the wings of their earnest intercessions.

Fourth, there was the wisdom of trained men who, with medication and therapeutic methods, were able to help nature help itself.

Fifth, part-time work, for when one begins the road back, he must begin anew if he would get back confidence.

Sixth, there is infinite value in action. I am grateful for the things there were to do—walks, auto rides, fishing at the lake.

Finally, and certainly not least, I found the healing value of the writings of persons who knew from experience what I was suffering. I am especially grateful for Leslie Weatherhead's *Prescription for Anxiety* (Abingdon Press, \$3.00). He had been over this rough road himself, and he combines intelligent religion with a profound knowledge of modern psychology and common sense. I read his book until I had memorized great passages of it—not only great ideas, but sentences that I could quote to myself.

The time is coming when we will know more about the causes and symptoms of breakdowns, and when we shall know what to do to avoid them.

At a time when speaking in tongues is much in the religious news, this discussion will be found fair and helpful.—Editor.

Ecstatic Utterances

By Nelson G. Mink*

THERE SEEM to be two types of tongues referred to in the New Testament. One of them is the speaking in languages that are known to the hearers, where no interpreter is needed. This is what happened on the Day of Pentecost. Three different verses in the second chapter of the Acts make it unmistakably clear that the "speaking in other tongues" was a matter of speaking in languages that

were known to those who heard them.

The second type of "tongues" mentioned in the Bible is found in I Corinthians, chapter fourteen. It is well to remember that the word "unknown" is an italicized word, and thus does not appear in the original. It is thus a word supplied by the translators to bridge a gap, to try to make the meaning clear. The Greek word *glossias* which occurs in I Cor. 14:2, 4, 13 is the same Greek word

*Pastor, Santa Rosa, California.

used in Jas. 1:26, "And bridled his tongue . . ." It is also found in Jas. 3:5-6, 8. Paul used it in the "love chapter": "Though I speak with the tongues of men and of angels . . ." It is used in several other different places in the New Testament. The Westcott and Hort lexicon refers to the word as "a language." Liddell and Scott's lexicon says of this word: "The tongue, by word of mouth . . . A tongue, language. To use a language or dialect."

In Moulton and Milligan's *Vocabulary of the Greek New Testament* they say: "Grammarians use *Glossa*, not only for 'language' but also for 'local peculiarities of speech.'" This source says further: "This leaves us free, if we choose, to reduce very considerably the abnormality of the 'tongues,' which need not always have been foreign languages as in Acts 2:4, etc." This very reliable source of information seems to make no room at all for their use as the modern Pentecostal movement understands it. Dr. Godbey in his commentaries, commenting on these "gift" passages in both I Corinthians 12 and I Corinthians 14, says, ". . . In the case of your humble servant, the gift of tongues and interpretation and teaching predominate while writing these commentaries." In the passage for I Cor. 14:5, "I wish you all to speak with tongues . . .," etc. Dr. Godbey states further: "I preach, teach and write constantly from the original Greek, making no use of the English translations. Now suppose I should read and speak the Greek; you know it would be unintelligible and of no value to the hearer. Hence in so doing I would not only forfeit my opportunities to do good, but actually grieve the Holy Spirit. Hence I do not use this unknown tongue in my ministry to the people, though I have it constantly before my eyes; but

I translate it whether preaching by speech or pen, so the people receive the truth in plain English" (IV, 223-24).

Dr. Godbey claimed to have all "nine of the gifts" at one time or another, but clearly understood the gifts of "tongues" and the "interpretation" of the same to refer to the talent and ability God had given him in understanding and using the original Greek. *Thayer's Lexicon*, considered a classic in its field, and nearly always quoted by any who do any Greek research, makes this comment on *Glossa*, i.e., "tongues." "Men . . . no longer quite masters of their own reason and consciousness, pour forth . . . strange utterances . . . dark, disconnected, quite unfitted to instruct or to influence the minds of others."

It is not the aim of this author or writer to appear in any way to be unbrotherly or discourteous toward any who believe in the modern so-called "tongues" theory, but he does feel it necessary to be as plain as Christian ethics and sound judgment would warrant at this point. Let us consider these important propositions:

I. FIRST, IS THE COMING OF THE HOLY GHOST EVIDENCED BY SPEAKING IN TONGUES?

There are seven instances in the New Testament where individuals received the Holy Ghost: (1) Christ himself, at the Jordan River; (2) the disciples and others on the Day of Pentecost; (3) the outpouring of the Spirit recorded in Acts 4; (4) the converts in the revival down in Samaria; (5) the household of Cornelius; (6) the experience of Paul under the hands of Ananias; (7) the twelve brethren of Ephesus.

In only three of these instances are there references to any kind of

tongues, and one of these is on the Day of Pentecost, where it is most clearly established that known languages were used. This is so clear that it does not appear needful even to labor the passage. It is quite evident that in recent years those who have claimed "tongues" have had to go out of the second chapter of Acts to find it. In the other two instances mentioned above, it seems that when the Spirit came, they just had to cry out with loud praises to God.

In the "Question Box" in the *Herald of Holiness*, sometime in 1949, Dr. J. B. Chapman answered a questioner about the "tongues movement" in these words:

"This movement came into being, as I remember, almost thirty years ago now. It has been pretty widely scattered and has done a great amount of good. But its emphasis upon speaking in tongues has been unfortunate. I believe this particular matter has hindered rather than helped the movement. I can see no necessity for utterly condemning the movement and all the people who make it up, any more than it is required to 'fight the churches' . . . but it is a fact that in all these years there has not been an established case of anyone's speaking in any of the known languages of men by the Spirit's gift without laborious study. The whole phenomenon is explainable on a physical basis and is prevalent among Mormons, Hindoos and others quite as much as among Christians. No, I do not think you or anyone else has seen a manifestation of tongues like that which was seen at Pentecost. There, the marvel was not that the language was unknown, but that it was so clearly known and understood."

Dr. W. B. Godbey is not as lenient and patient as Dr. Chapman, but calls the "tongues movement" satanic! Ac-

cording to his understanding, it had its beginning at the turn of the century in Los Angeles, being brought there by a colored man from Dixie. Dr. Godbey goes on to tell that he was asked if he would come and preach for the folk of the new movement. He was at the time conducting a meeting in Peniel Hall in Los Angeles. He found time to give them a service. He preached with unction to a large audience. After the service a committee waited on him, as they did all the others, asking him if he had received the baptism with the Holy Ghost and the sign—i.e., speaking with tongues. He credits himself with being the first to give them an affirmative answer, and responded, "I can say with Paul, 'I speak with tongues more than ye all.' At this moment he proceeded to utter some words in the original Greek from the New Testament. The folk shouted over him and said, 'He has it all right.'" They then asked him to come and head the movement for them. He of course declined, saying, "Jesus has captured me for time and eternity."

II. DIFFICULTIES CONNECTED WITH TONGUES

The pastor of a certain congregation was giving out his message when a lady stood up and began to speak ecstatically, using words that were unlike any recognizable language. The pastor waited patiently until she had finished, and then asked; "Is there anyone present who will interpret what our sister has just said?" There was no response. Whereupon the pastor continued: "Is it not strange that, when I was given a message from God's Word which you could understand, I should be interrupted by a message that none of us can understand? I therefore declare this to be not of the Holy Spirit, and

shall proceed with the message from the Word." In Phillips' translation there is this verse: "By all means use your judgment, and hold on to whatever is really good."

These facts given below give us a lot of material for unbiased thinking.

1. Christ, who is not only our blessed Saviour, but also the world's greatest Teacher, spoke in detail about the Christian life. He discussed the number of the hairs on our heads, and discussed every phase of Christian conduct, yet not once did He ever say anything to us about speaking in an unknown tongue.

Surely our Saviour, who told us so definitely how to be saved, and who spoke in such detail about sanctification and the office work of the Holy Spirit when He comes—surely He would have at least casually mentioned unknown tongues if they had any place in our lives.

2. John, the beloved disciple, who has given such a beautiful Gospel, and has written largely to the Christian, does not refer to tongues in any of the five books of the New Testament that he was inspired to write. He dealt quite at length with theology, and the deeper things of the Spirit, but no mention anywhere, not even a trace of the "tongues" question!

3. Paul, the apostle who wrote fourteen of the books of the New Testament, leaves out any reference to the speaking in tongues in such great books for the Christian as Galatians, Ephesians, Philippians, and Colossians, as well as the great treatise on the Christian faith in the Book of Hebrews. In only one book does he deal with this subject, and this is First Corinthians, where he confessedly is writing, not to matured, established Christians, but to those who are "yet carnal," who are having

wranglings and contentions among themselves, confused about a number of things, and who were also at times involved in some cases of twisted views about chastity and morals.

The people he dealt with in the seacoast town of Corinth were a mixture of persons and views from all over. It was necessary for him to give them basic instructions as to how to act in church and at the Lord's table. From this particular group where ignorance and irregularities abounded, he found it necessary to deal with the subject of "tongues." Let it be remembered that Paul gives us in the First Corinthian letter the most beautiful treatise on sanctification, and what the Holy Spirit does for one who is filled, as he elaborates in the beautiful thirteenth chapter on what Henry Drummond called "The Greatest Thing in the World."

4. And whatever these tongues actually were, Paul is very clear to tell us that they are not for all. This matter has hardly been a consistency among those who have advocated the gift of tongues. Paul is so very clear in the twelfth chapter of I Corinthians to make it known that none of these nine gifts are for all. He asks, "Do all speak with tongues? do all interpret?" and the very grammatical arrangement of this passage and the word used imply the negative answer.

5. Whatever these tongues were, he places them at the bottom of the list that he gave, and shifts the weight of his inspired argument away over for the work of preaching, "prophecy." He makes preaching the gospel a ratio of 2,000 to 1 as over against speaking in tongues.

PRACTICAL CONSIDERATIONS

1. In studying such books as *Deeper Experiences of Famous Christians*,

by J. Gilchrist Lawson, and McAllister's book, *Men and Women of Deep Piety*, the matter of any trace of ever speaking in tongues is so noticeably absent. Why could this not have been included in the lives of these great spiritual giants of our past if it really was a part of their experiences?

When we read in detail of the lives of such mighty, Spirit-anointed people as John and Charles Wesley, John Fletcher, Lady Huntingdon, Phoebe Palmer, Catherine Booth, Charles G. Finney, D. L. Moody, P. F. Bresee, and Bud Robinson, as well as a host of others, somewhere it would have gotten out if they had ever had the gift of tongues. But not once do we ever hear of this doctrine finding any attachment to their honored and useful lives.

2. That "speaking in tongues" has been associated with inconsistent lives, and in some instances with later confession of open sin, is so well established now that it is almost embarrassing to go into it. Gifts do not always have grace with them. Poor Balaam uttered some very striking prophecies, and they are beautiful too, when he was already backslidden by every standard we know of, and perished a short time afterwards.

Rev. B. F. Neely in his book *On to Perfection* has records of those who were definitely backslidden and could not get back to God because every time they tried to pray they would speak in tongues.

Dr. John R. Church, in his book *Which Is Right?* gives at the close of this very fine work some of his personal experiences with some who talked in tongues who were very much out of line with things spiritual. One was a schoolmate, a young boy, unconverted, but would put on a

demonstration. This he did by working himself up into a frenzy, and then going off in tongues. He did not claim conversion and later went into deep sin. Another case Dr. Church relates was of a man who came and sat on the front seat in the revival. This night, after the very serious sermon on eternal punishment, during the altar call this man began to say, "Glory to God! Glory to God!" After Dr. Church called him down, when he went over to talk with him, he smelled whisky on his breath, and noticed cigars in his coat pocket. A third instance this same author gives is of a woman who came as a seeker to the altar, and almost immediately worked herself up into speaking in tongues. He asked her of her need, and she said she was a backslider.

FINALLY

True holiness as taught in the Bible has to do with a clean heart, a straightened-out past life, a Blood-washed experience, a right relationship with God and others, and a witness of the Holy Spirit so clear in the soul that no extra evidence is needed or desired.

True holiness could never put an emphasis on such a physical expression. It is taken up with that wonderful something wrought within.

True holiness has stood the test, and has acted the same for some two thousand years. It creates a good fellowship wherever men's hearts have been purified by the Blood, and makes the life consistent. It meets the need Wesley expressed in these words:

*A heart in every thought renewed,
And full of love divine,
Perfect, and right, and pure and good,
A copy, Lord, of Thine.*

Gleanings from the Greek New Testament

By Ralph Earle

Eph. 3:1-7

PRISONER

The word is *desmios*, from the verb *deo*, "bind." So it literally means "one who is bound." It is used regularly in the New Testament (sixteen times) in the sense of "prisoner."

Here Paul refers to himself as "the prisoner of Jesus Christ." The same expression occurs in Philemon, verses one and nine. In Eph. 4:1 and II Tim. 1:8 he calls himself a prisoner of the Lord.

This reflects an amazing faith. Actually Paul was a prisoner of the Roman Empire. But instead of bemoaning his fate—the lack of opportunity for preaching and traveling about in missionary work—he saw himself as the personal prisoner of Jesus Christ. He was bound in body, but free in spirit.

A very busy and widely traveled Christian worker once found himself flat on his back in bed. Tempted to feel sorry for himself and frustrated at his enforced inactivity, he turned for comfort to the twenty-third psalm. As he read the familiar words, "He maketh me to lie down," the Spirit suddenly put a period right at that point. The man went no further. Here was the truth he needed. It was not ultimately the sickness which made him lie down, but the Lord—who wanted to talk quietly with His

servant who had been too busy to listen attentively.

The great apostle was one of the busiest men of his day. Preaching, traveling, writing, organizing new churches—he had little time for meditation. Now he was "the prisoner of Jesus Christ," bound physically that he might be freed mentally and spiritually to meditate and pray. His thinking had time to settle, and in these Prison Epistles he has skimmed off the cream and given it to us.

DISPENSATION OR STEWARDSHIP?

The word *oikonomia* is translated "stewardship" in the Gospel of Luke and "dispensation" in the Epistles of Paul (K.J.V.)—the only places where it occurs in the New Testament. We have met it already in 1:10, where we found that neither meaning seemed to fit very well in that place.

However, here the correct sense, "stewardship," fits exactly. To Paul was committed the "stewardship of God's grace" (R.S.V.), that he might administer this grace to the gentiles.

AGES OR GENERATIONS?

The word (v. 5) is not *aion*, "age," but *genea*, "generation." Most recent English translations have "generations" (A.R.V., R.S.V., N.E.B., Berkeley, Ballantine, 20th Cent., Phillips). However, a few (e.g., Goodspeed, Weymouth, Williams) still have

"ages." Out of forty-two occurrences in the New Testament, *genea* is translated "generation" thirty-seven times in the King James Version, "time" twice, "age" twice (here and v. 21), and "nation" once.

The meaning of the term is "1. literally, those descended from a common ancestor . . . 2. basically, the sum total of those born at the same time, expanded to include all those living at a given time,"¹ and so "generation." It can, however, mean "3. age, the time of a generation."² For this passage Arndt and Gingrich suggest other times."³

"FELLOWHEIRS"

In the sixth verse three related terms occur. They all begin with the same prefix, but this is obscured in most English translations.

The words are *synkleronoma*, *synsoma*, and *synmetocha* (as spelled in Wescott and Hart). The prefix *syn* is a preposition "expressing association, fellowship and inclusion" and means "with, together with."⁴

The first of these three terms is translated "fellowheirs" ("fellow-heirs," A.R.V.; "fellow heirs," R.S.V.). Deissmann gives examples of this use in inscriptions of this period at Ephesus and Thessalonica.⁵ The second word is rendered "of the same body" ("members of the same body," R.S.V.). *Soma*, "body," is used for the Church no less than eight times in this Epistle (not counting the compound, which is found only here in the New Testament). The third term, found only here and in 5:7, means "joint partaker." The simple form, *metochos*, means "partaker" or "partner."

The American Standard Version

(1901) helpfully represents the common prefix of these three Greek compounds by translating them "fellow-heirs, and fellow-members of the body, and fellow-partakers." Similarly *The Riverside New Testament* (Ballantine) has: "fellow-heirs and fellow members of the body, fellow sharers." Moffatt reads: "co-heirs, companions, and co-partners."

MINISTER OR SERVANT?

I Was Made a Minister is the title of the fascinating autobiography of the late Methodist bishop, Edwin Holt Hughes. The book vividly documents the fact that God makes His own ministers.

The phrase in verse 7 is translated by both Moffat and Williams, "I was called to serve." Ballantine has, "I became a servant"; and Goodspeed, "I became a worker."

The noun is *diakonos*. Occurring thirty times in the New Testament, it is rendered (in K.J.V.) "minister" twenty times, "servant" seven times, and "deacon" three times. It is the word from which comes the English term "deacon," and is probably correctly translated thus in Phil. 1:1 and I Tim. 3:8, 12. But in the other instances is "minister" or "servant" more accurate?

Thayer defines the term thus: "one who executes the commands of another, especially of a master; a servant, attendant, minister."⁶ Abbott-Smith lists these last three meanings.⁷

To us today "minister" does not primarily connote "servant." But that is its earliest meaning. The *Oxford English Dictionary* indicates "servant, attendant" as the first meaning, but labels this usage "obsolete."⁸ Next it gives "one who waits upon, or ministers to the wants

¹Arndt and Gingrich, *Lexicon*, p. 153.

²*Ibid.*

³*Ibid.*

⁴Abbott-Smith, *Lexicon*, p. 424.

⁵LAE, p. 92.

⁶*Lexicon*, p. 138.

⁷*Op. cit.*, p. 108.

⁸OEB, VI, 473.

of another." This also it calls "archaic." The use of the term "minister" in an absolute sense for a clergyman began in Protestant circles in the sixteenth century, partly as a protest against the designation "priest."⁹

In the light of all this it is clear that in the New Testament "servant" is a more accurate translation of *diakonos* than "minister." For the primary meaning of the Greek word is "one who serves." That is not what the English word "minister" connotes today.

The usage of *diakonos* in the New Testament is very illuminating. There is a strange inconsistency in Matt. 20:26 and 23:11 in the King James Version. In both passages Jesus says that whoever would be

great among the disciples should be their *diakonos*. But this is translated "minister" in the first instance, and "servant" in the second. The latter is, of course, correct. The same inconsistency occurs in Mark 9:35 ("servant") and 10:43 ("minister") —*diakonos* in both places.

The true meaning of the word is shown by its use in Matt. 22:13 for "servants" of a king and in John 2:5, 9 for the "servants" at the marriage in Cana. Commenting on these passages, Scott says: "In none of these instances is the *diakonos* working in his private capacity; he is the representative of a higher authority whose commission and command he is fulfilling."¹⁰

¹⁰John R. W. Stott, *The Preacher's Portrait* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1961), p. 104.

⁹*Ibid.*, p. 474.

Open letter to a congregation, after the pastor's resignation and before the successor was selected.—Editor.

My Dear People*

By Milo L. Arnold**

FOR THE PAST five and one-half years this page has been sort of a backyard fence over which we have visited about many things. Today I want to give the space to another very important person, the man who will shortly be your pastor. I am writing this before I know who he will be but knowing he will be a very per-

sonal friend of mine, a man called of God, elected by you, and highly esteemed by us all.

You and I now enjoy a friendship and understanding resulting from the years of fellowship in Christian living and working together. He will come to you as a stranger. He will seem very different from me because our personal differences will be magnified by the difference in your ac-

*Church Bulletin, Moses Lake, Washington.
**Pastor, Church of the Nazarene, Richland, Washington.

quaintance with us. If you are inclined to make any comparisons, please give him the benefit of five and one-half years of living among you before you do the comparing.

He will do his work in ways he has found most suited to his training and ability. You have given me that privilege and you will grant it readily to him. Since you are accustomed to my ways, his may seem unusual; but don't forget that at the first mine seemed unusual too. Help him do his tasks in his way as you have helped me do things my way. It will be but a very short time until you will feel utterly at home with him, and from the start you will enjoy his rich ministry in the setting of warm Christian friendship. He will be the kind of man you'll enjoy knowing better and better.

Your enjoyment of his ministry will be enriched by your own readiness to share your lives with him. Don't wait for him to do all of the getting acquainted. Remember, he must get acquainted with an entire new community while you need become acquainted only with him and his family. Every one of you must help draw him into the intimate circle of fellowship which characterizes the church and community. Invite him and his family to your homes for meals and informal refreshment times as quickly as possible after his arrival. The stay of a minister and his family in a community can be lonely or not, depending upon you as well as upon them. Don't allow them to endure a sense of loneliness as they make all the advances into your homes and hearts. Rather, reach out to meet them and welcome them in.

Please don't quote me to him nor tell him how I used to do things. Don't talk about my virtues in such a way as to make him feel that you are difficult to work with. Just relax

and treat him as the wonderful new Christian friend and brother minister of mine.

Help him give you his best by giving him your best. Help him preach well by encouraging him. Give him your attention and your kind words. You have given all these things to me most graciously. Knowing how meaningful it has been, I urge you to give him the same eager friendliness and respect.

When he has lived among you, laughing and weeping with you for a few years, you'll really appreciate him more and more. Then you'll discover that he was able to give you something fine from his own life which you could have gotten from no other. You'll love him from the start and keep loving him more and more as long as he is your pastor.

Anything I may have been able to give you has been made possible by the way in which you have opened your lives to me and co-operated with me in the work we have done together. In deep appreciation for this I ask you, as a very personal request, that you give him no less; rather give more, if possible. Extend to him the confidence and faith you have vouchsafed to me.

Soon Mrs. Arnold and I will immerse ourselves in a strange church and community and to it we intend to give our entire resources. We will be better people as we go because of what you have given us of yourselves while we were, by the providence of God, in your midst. You have helped us to love God and people more and more.

Extend your hands warmly to the man of God who comes to give a portion of his precious lifetime to you. He will love you and will very soon be "affectionately, your pastor." I will always be your indebted friend.

It is well for holiness preachers to go back often and drink at the fountain of holiness in Leviticus

HOLINESS IN LEVITICUS

By D. Edwin Doyle*

HOLINESS as it is taught in Leviticus is a legalistic holiness. Here we learn that holiness is written into the Mosaic law, and that there was no class of people in Israel who were exempt from the requirement to be holy.

The importance of holiness stems from the fact that God is a holy God, and man in order to be in right relationship with God must possess the same attribute.

There are two factors making up holiness as we know it today, and in legalistic holiness we find these same two factors; consecration and cleansing. This is the heart of holiness whether it be legalistic or experiential.

I. THE HOLINESS OF GOD

The first reference to the holiness of God is found in chapter eleven, and verses forty-four and forty-five. *For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth on the earth. For I am the Lord that bringeth you out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy.* This statement of fact voices a demand of the people. It is voiced again in the nineteenth chapter, and verse two.

What we mean by the holiness of God needs to be clarified before we go farther in this discussion. Holiness is the sum total of all of God's moral attributes, and it embodies both love and hate. He loves all that is good and right, and hates all that is evil. And the intensity of His love and the intensity of His hate are equal. His hate is to the degree of intolerance. Sin is foreign to God.

This holiness of God is projected into His moral laws and standards. It is His holiness which sets our standards of right and wrong. We dare not judge ourselves by ourselves, but by His holiness. Any other measuring stick than this will lead us into sin, invoking the wrath of God.

II. THE HOLINESS OF THE PRIESTS

The holiness of the priests is an important phase of holiness in Leviticus. The priests were in charge of the spiritual well-being of these people. With this responsibility it was important that they be as near like God as is possible for humans to be. It was the same with them as it is with us today. Our congregations will not live up to a higher standard than he who is their leader.

The priests, in order to be holy, had to be consecrated or set apart. This was done by Moses through a divinely ordained ritual which included sacri-

*Tulsa, Oklahoma.

fices, offerings, anointings, and washings. Not only the bodies of Aaron and his sons but also their clothing were carefully washed. Water and blood through the Book of Leviticus are cleansing agents, and cleansing was one of the acts of consecration.

The priests had one function, and that was to perform all the sacrifices, and make all the offerings which were required at regular intervals. They were the mediators between God and man.

III. HOLINESS OF THE NATION

Israel was to be a separate and distinct nation. *And the Lord spake unto Moses saying, Speak unto the children of Israel, and say unto them, I am the Lord your God. After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whether I bring you, shall ye not do: neither shall ye walk in their ordinances. Ye shall do my judgments, and keep my ordinances, to walk therein: I am the Lord your God. Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the Lord (18:1-5).*

Chapter nineteen summarizes the Decalogue. This is indicative of holy living in that the Decalogue is the very essence of the moral law. To break the moral law is to break one's right relationship with his God. This tears down the walls of holiness among the people, throwing the nation into moral decay.

National holiness is revealed through their feasts and sacrifices as well as through the lives of her people. National sins had to be atoned for through these sacrifices, and these sacrifices were usually made during the celebration of national feasts.

For a period after these feasts and sacrifices were made, offerings were offered unto the Lord as a thanksgiving for His goodness to them.

By the holiness of the nation we mean they had gone through the required ritual for their cleansing. It was not the indwelling of the Holy Spirit, for the Holy Spirit had not yet made His appearance. Christ was to come before the Comforter, and as yet the birth of Christ had only been hinted at. These sacrifices, offerings, and cleansings were all symbolic of the fulfilling of the complete plan of salvation through the advent of Christ and the Holy Spirit.

IV. THE HOLINESS OF THE PEOPLE

In some respects this part of our study is the most important. The individuals are the ones who make up the nation, and no nation has ever been known to exceed the moral fiber of the individuals who make it up. It makes no difference how clean and holy the priests are; if the individuals are bound and determined that they are going their own ways, the national fiber is going to be in a state of decay. We find that individual holiness depends upon two factors: first, holiness in moral standards; second, holiness in everyday conduct.

Eating habits as well as personal hygiene are the two main points on which the holiness of the individual was based. The law stated what the people were allowed to eat, and what they were not allowed to eat. To break the law was to lose one's standing with God. To develop skin blemishes was to be declared unclean, and void of holiness. The way back into holiness was through ritual, these rituals being found in chapters eleven and thirteen.

In all of this study we have found three things standing out regarding holiness. First, God is a holy God, and because of this His people are to be like Him. Second, we find that man is bent toward those things which

are not in accord with the nature of God. Due to this, atonement must be made for his transgressions. Third, God has always provided for the restoration of man to his original holiness.

The Evangelist's Prayer Life*

THE EVANGELIST who would be a successful soul winner must, above all things, be a man of prayer. He must constantly live in the spirit of prayer. He can sometimes afford to neglect his studies, but can never afford to neglect communing with God. Mr. Finney expressed what a great loss it was to him to be without the spirit of prayer for a single day. Every person that was ever used of God in winning souls spent much time in secret prayer.

William Bramwell is famous in Methodist annals for personal holiness, and for his wonderful success in preaching, and for the marvelous answers to his prayers. For hours at a time he would pray. He almost lived on his knees. He often spent as much as four hours in a single season of prayer and retirement.

Sir Henry Havelock always spent

the first two hours of each day alone with God.

John Welch, the holy and wonderful Scotch preacher, thought the day ill spent if he did not spend eight or ten hours in prayer. He kept a plaid that he might wrap himself when he rose to pray at night. His wife would complain when she would find him lying on the ground weeping. He would reply, "O woman, I have the souls of three thousand to answer for, and I know not how it is with many of them."

Mr. Wesley spent two hours daily in prayer. He began at four in the morning.

Luther said, "If I fail to spend two hours in prayer each morning, the devil gets the victory through the day."

John Fletcher stained the walls of his room by the breath of his prayers. Sometimes he would pray all night. His whole life was a life of prayer.

**Revival*, August, 1962. Used by permission.

Sometimes we learn by exhortation, sometimes by preachment, and at times by humor; the latter can be the most penetrating of all, as evidenced by—

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Stenciling I. The use of stencils in church work, basic stenciling, selection of proper stencils; the use of the cushion sheet, correction fluid, stencil cement. Three hours. *Professor* STAN CIL.

Mimeographing I. Mimeographing simple bulletins and letters; duplicating machines, types of ink, paper, care of machine. Three hours. *Professor* A. B. RICHARD.

Second Semester

Advanced Typing. Development of speed and accuracy; decorative typing (borders, dividers, etc.); typing to music. Lab. Four hours. *Professor* SMITH HALO.

Stenciling II. Illustrating stencils; stylus; stenciling post cards, labels. Lab. Three hours. *Professor* STAN CIL.

Mimeographing II. Color mimeographing; interleaving; folding; automation in mimeographing. Three hours. *Professor* D. U. PLICATE.

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Audio-visuals. The selection of projectors (slide, firmstrip, movie); screens, splicing film; working with sound, color; film resources; establishing AV Operator's Cadre. Lab. Three hours. *Professor* BELL HOWL.

Publicity. Fundamentals in lettering and poster making; news articles; road signs; bulletin-board construction; Lab. Four hours. *Professor* A. D. MANN.

Telephone Etiquette. Acceptable ways of greeting; the problem of moods; voice qualities; methods of adjustment to party-line monitoring, transmission noise, the small-voiced correspondent, the booming voice, the hard-of-hearing; controlling the conversation; drawing the call to a close; ways of replacing the receiver. Two hours. *Professor* ALEXANDER GRAHAM GONG.

Second Semester

Church Bells and Their Ringing. The history of church bells; the art of ringing and pealing; mathematical combination; appropriate times for

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use of church bells; symbolic ringing; refitting and repair. Two hours. *Professor A. PEAL.*

Principles of Church Redecoration. The organization of workshops; enlistment of workers; schedule; tools and supplies, obscuring mistakes; morale factors; handling strikes. Three hours. *Professor B. GOOD-PAINTER.*

Flower Arrangement. Seasonal flowers for church use; pruning; use of foliage; preserving arrangements for later use; types of vases and baskets; wrapping for distribution. Two hours. *Professor GREEN HOUSE.*

THIRD YEAR

First Semester

The Minister as Errand Boy. The importance of errands in the parish; types of errands; questions of priority; the merits of punctuality, cheerfulness, etc.; the propriety of being available. Four hours. *Professor JOHN E. SPOT.*

Parsonage Lawn Care. Varieties of lawn equipment; philosophy of lawn care; patterns in mowing; frequency; meeting criticism; maintaining equipment. Four hours. *Professor I. HEDGE.*

Personal Finances and Management. Budgeting the salary; providing for first essentials (food, clothing, auto expense, utilities, heat); income tax

considerations; problems of investing profits; the compensations of the ministry. Three hours. *Professor I. M. BROKE.*

Second Semester

Auto Mechanics. Maintaining the family (church) car; frequency of servicing; the problem of parts; developing skills in repair; systematic pistonology; substitutes (bicycle, scooter, walking). Practicum in garage work. Four hours. *Professor M. WRENCH.*

Fundamentals in Church Property. Interior-exterior decorating; simple painting, carpentry, mechanical adjustments; table-chair arrangements; ethical aspects of disposal (extended pianos, outmoded furniture, etc.); the complexities of donation; parsonage maintenance (time permitting); maintaining appearances. Four hours. *Professor JAN E. TOR.*

Note:

Electives may be selected from the following: NEW TESTAMENT . OLD TESTAMENT . CHURCH HISTORY . SYSTEMATIC THEOLOGY . HOMILETICS . RELIGIOUS EDUCATION . PSYCHOLOGY OF RELIGION. The faculty has the right to limit electives, where completion of the required courses is hindered by work in religious studies.

QUOTES and NOTES

More Red than Biblical

The Soviet Union distributed about 100 million volumes of Khrushchev's writings in 1961, nearly double the number (55 million) of Bibles and scripture portions which were circulated in the world last year!

Religion

Just as there is an embarrassing lot of religious insanity in America, so there is similarly a great deal of architectural vaudeville of what should be religious sanctuaries.—DR. SAMUEL H. MILLER, *Arkansas Methodist.*

Expository Preaching

By E. E. WORDSWORTH*

HAVE YOU CAREFULLY read the story of Christ on His way to Emmaus and noted Luke's words: "He expounded"? Read again these words: "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (Luke 24:27).

When Matthew Henry was preparing his celebrated commentary, he, as a pastor, expounded the entire Bible to his congregation. Zwingli of Einsiedeln, Switzerland, preached with anointed exposition from the first verse of Matthew's Gospel through the New Testament. When he was transferred to Zurich, he simply continued this method. The net result was that he preached himself out of the Roman Catholic church and into the Reformation. Zwingli lived contemporaneously with Luther but was totally independent of Luther as a reformer of the sixteenth century. Dr. H. J. Ockenga, during his Pittsburgh pastorate, preached through

book after book of the New Testament—John's Gospel, Acts, Romans, I and II Corinthians, Galatians—all on Sunday mornings. And when he began his ministry in Park Street in 1936 he was a well-known expository preacher. He has expounded to his Park Street, Boston, congregation the entire New Testament.

Expository preaching offers many advantages. One is that the preacher is never left groping for sermonic subjects or topics. His study unfolds topic after topic in an endless stream. Another advantage is its wide coverage of subjects—the whole range of divine truth sooner or later is pressed into service—tithing, prayer, faith, conversion, holiness, human government, politics, the family education, adultery and divorce and Christian marriage, missions, soul winning, yea, "the whole counsel of God." This method indoctrinates the audience in Biblical truths, principles, experiences, and ethics, and it gives an unshakable, solid foundation to holy character and genuine Christian faith.

*Evangelist, Redmond, Washington.

QUOTES and NOTES

Wisdom

A wise man listening to a fool will learn more than a fool listening to a wise man.—*Nuggets*, Barnes-Ross Company.

Oregon's Governor Hits Trend to Make Church a Social Agency

Oregon's Governor Mark O. Hatfield decried what he called a ten-

dency toward making the church a social agency, in an address before the Oregon Council of Churches.

He said that the reason so much church work lacks "dynamics" today is that it is being promoted by persons who lack religious dynamics.

The church makes a mistake, he said, when it attempts to mimic the work or program of service clubs. "Neither can be substituted for the other," he declared.

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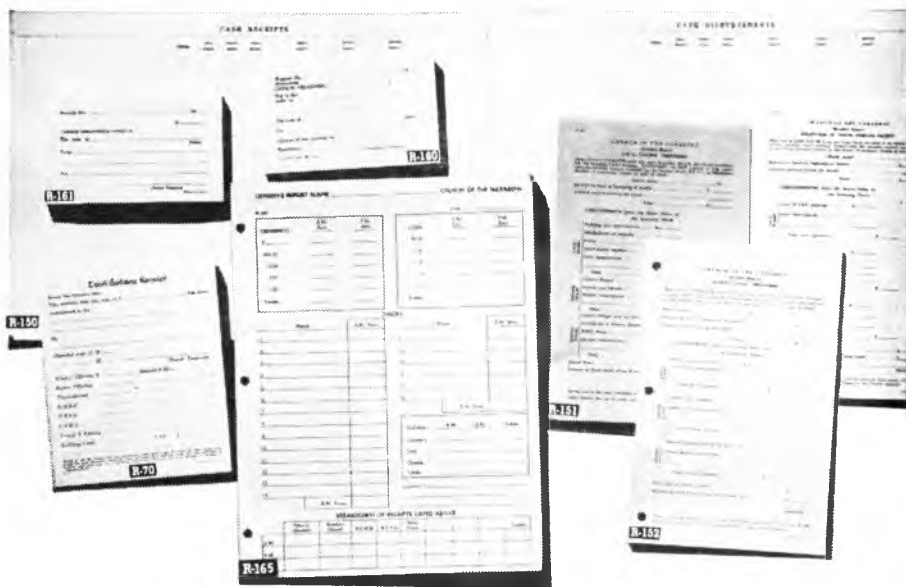
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R-50

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50 for \$1.25; 100 for \$2.00

A Time to Speak

By Audrey J. Williamson

*The ill-timed truth we might
have kept,
Who knows how sharp it
pierced and stung?
The word we had not sense to say,
Who knows how grandly it had
rung?*

—E. R. SILL

The timing of things has always been important. In this space age, we are made increasingly aware of this. "Ten, nine, eight, seven, six, five, four, three"—we hear the staccato count-down as a capsule is launched or a missile is fired. And we know the success of the venture hangs on its timing.

The jet plane lifts off the runway in New York and sets down in Los Angeles. Its arrival time is accurately estimated to the second.

Beat 2 minutes at No. 8 speed, says the recipe book that comes with your electric mixer.

Open the lens wide and set the exposure dial at 1/25 of a second, suggests the amateur photographer's manual.

Arrive at 5:30 p.m., says your hostess, *and allow ten minutes extra for the traffic at that hour.*

We are time-conscious! We live by the clock! How unfortunate that, though we have developed such accuracy in scientific and physical areas, in realms of the mind and spirit

we are too often unaware, dull, and bungling!

"To every thing there is a season, and a time to every purpose under the heaven . . . a time to keep silence and a time to speak" (Eccles. 3:1, 7).

Pastor's wife, you have a built-in radar. It will flash you signals from the other personalities you contact. If you observe them, they will guard you and guide you in every speech situation. This sensitivity is delicate, easily thrown out of balance. Like conscience, it may be developed and cultivated by obedience to its suggestions.

Several specific types of situations offer opportunity for study. First, there are those occasions when the best response we can offer is silence, or a "soft answer." Often more appropriate is such a response than strong, sharp, or persuasive words, though they be *the truth*. There is a time for rebuke, for the forthright declaration, for a straight-from-the-shoulder answer. To keep still or to mince words at such a moment is to be weak or compromising. But be sure the Spirit of God and your own clear judgment prompt such speech. Let it come always with love, and with no taint of bitterness or rancor. If words are hot, let them be kindled by a holy fire; if they are piercing, let them have been sharpened upon God's anvil.

And we will not need to draw the

sword in our own defense. Jesus, when He was reviled, reviled not again. When He suffered, He threatened not. Again and again, He answered not a word.

*Speech is silver, silence is golden,
Speech is human, silence is divine.*

—CARLYLE

Again, there are those occasions when we feel we have a "message" for someone. It is "on our hearts," and we hasten to get it off.

Perhaps it is a reproof for one of your children. Perhaps it is a suggestion for your husband or advice for one of the parishioners. Perhaps you are impelled to invite someone to be a Christian. Be sure, be very sure, your timing is right. The soul of that other individual rests in your hands like a fragile piece of china. If you bungle here, it may drop from your hold and be shattered irreparably.

Often when we fail at this point the real fault lies not so much in *what* we have said as in *when* we have said it. Had we not been premature we would have developed more poise and power for speaking. And sometimes, when we have held those words we greatly longed to say, we discover that they are better left unsaid, after all.

*Boys flying kites haul in their
white-winged birds.*

*You can't do that when you're fly-
ing words.*

*Thoughts unexpressed sometimes
fall back dead;*

*But God himself can't kill them
when they're said.*

—CARLETON

These are some "don'ts." Here is a "do." There are those situations, and we should make them more frequent, when we intentionally speak the kind, the complimentary, the understanding, the appreciative word. We feel the impulse to do so. Too often we ignore or stifle it, perhaps because we are protecting ourselves. We do not want to "go on record" or "commit ourselves." We do not want to appear to "flatter" or make someone else "proud."

But why squelch the warm, glowing, generous word? We need not be ostentatious about it. We need not sound a gong or ascend to a balcony. An audience of one is all we need. Then the clear, direct gaze, the hand-clasp, the sincere tones of voice, the simple words will carry a weight of meaning.

We may not know that other heart is aching. We may not know that discouragement or defeat or failure has dogged those footsteps. We may not know how lonely that one may be. But when the prompting comes to "speak the word in season," we may feel reasonably sure it will be to "one who is weary," and who needs just the lift that we can give.

The Master is our perfect Pattern. A fascinating and rewarding exercise is a study of His speech. It was with authority and with deep insight. It recognized honesty and it discerned hypocrisy. It was adapted always to the individual. Foe and friend alike "wondered at the gracious words which proceeded out of his mouth." For "never man spake like this man."

Oh, to be like Thee!

Our Inheritance—Heart Purity

Hugh Rae*

READING: John 17

TEXT: John 17

INTRODUCTION:

Blessed are the pure in heart was the enunciation of a truth which is symbolic of the entire teaching of the New Testament. Man has a basic need of cleansing from sin. It would seem that this same truth is implicit in the words of St. Paul when he said, "If any man be in Christ, he IS a new creature: old things are passed away; behold, ALL things are become NEW." The historical background to the New Testament serves to illustrate that drastic change was intended with the formulation of the new code of ethics which we have, say, in the Sermon on the Mount.

It is often suggested that if our way of life was different, if we could change our environment, we would find it easier to live for God. Yet the saintly Fra Angelico flung out his thoughts upon the walls of his cell in San Marco. Those who visit the scene of his incarceration in Florence are arrested and subdued by the *purity* of his dreams. His environment was conducive to misery and despair—yet the mind of the great artist dictates the purity of his soul in the foulest of places.

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If any spiritual experience is to be vital and meaningful, it must have in it two factors: (a) an awareness of God's ability, and (b) an assurance of His presence.

In the streets of our towns and cities, in the everyday experiences of the liberty wherewith Christ has made them *free*, or as J. B. Phillips philosophical insight into the problem, but rather a presentation of practical purity. We are confronted with a very simple, but nevertheless searching question: Can we remain sanctified in the maelstrom of human activity? Can a man or woman face the problems of modern life and retain an unbroken communion with God? St. Paul, writing to the Galatians, advises them to stand fast in the liberty wherewith Christ has made them *free*, or as J. B. Phillips paraphrases the passage, "Plant your feet firmly therefore within the freedom that Christ has won for us, and do not let yourselves be caught again in the shackles of slavery."

If this is meaningful, then there is meaning in the statement that "for every call of God there is a divine enabling." If then God is calling His people to a life of holiness and purity, there must of necessity be a promise of enabling grace. In John 17, our Lord prays, "I do not pray that You take them out of the world." Yet to some

it has seemed that the only possible means by which men can attain purity is to seclude themselves in a monastery—thus isolating themselves from worldly temptation. But no amount of interpretation can get this meaning from the words of Jesus. Rather He desires that we should build lives in the world which will be so pure that men will behold in wonder the work which is of God and not of men.

Inevitably this involves us in trial, temptation, and test. But if we would escape these, then we must leave the world entirely, and thus not fulfill in action the prayer of our Lord. The Lord takes a positive attitude in this prayer and suggests that while we are exposed to temptation there is no reason why we should sin. In the midst of the temptation God's grace is made perfect in us as we enter upon the freedom of this spiritual experience which is our inheritance in Christ.

What then does the prayer of Christ involve?

I. SEPARATION AS A RESULT OF AN INNER EXPERIENCE.

The first request made in this prayer is that we should be *kept in* the world. As He utters this prayer the incarnate Redeemer is preparing to walk the way of the Cross in order to complete the plan of redemption. In John 14 we are reminded that it was expedient that He should go away. Possibly the most meaningful phrase in the prayer is, "Father, the hour is come."

History has had some important hours: (1) the tragic hour of human history when man fell from his first estate; (2) the hour of conquest, when Israel crossed into Canaan. But however important, no other single moment in time was of such impor-

tance in the affairs of men. It has been well called "the supreme hour." From here on life takes on new meaning and this prayer becomes the more vital in that Jesus knew the price to be paid.

"Sanctify them." Two things are meant by this:

a. Dedicate them to Thy service. It is in this sense only that Jesus includes himself.

b. Request for inner purity for the disciples.

Then Jesus continues, "They are not of the world, even as I am not of the world." John continues the thought in his First Epistle, chapter 2, when he says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." We do not require to learn the so-called culture of the world in order to conquer the world. Indeed the command is, "Be not conformed." The more distinct we keep the line between him that feareth God and him that feareth Him not, the better for all concerned. It is the argument of history that the Church is vitally effective only as her individual members are endued with divine power and passion. John further says that this is true only when the innermost parts are full of truth.

It is not necessary that mere externals will reveal this, else our Lord's verdict on the Pharisees could be disputed. Nevertheless do not fall into the error that living does not matter. The power of God must not only work in us; it must work through us. True holiness of life must stem from purity of heart. Not only must we be cleansed from all sin; we must put on the adornment of the Spirit. If there is nothing more than mere morality in our living, then we stand on the same plane as the Phar-

isees. There must be an intensity of living unknown to the unregenerate and to some extent the unsanctified man. That "everyday" holiness depends on separation—through an inner experience.

II. SEPARATION INVOLVES MORAL INTEGRITY

"That thou shouldest keep them from the evil."

We pass judgment on men's character: good, bad, right, wrong, etc. But character is not an inherent quality; it is ultimately the result of our individual choices, which are either morally right or wrong. Therefore when the Master prays that we be kept from the evil, He is praying that men who follow Him might constantly and consistently make character-building choices. As we see, monasticism has not been the answer to the problem, for there it is possible to sin as grossly as it is while still involved with the world.

We are not to be kept free from afflictions and trials. We may even suffer more for righteousness' sake. No, the peculiar feature about the redeemed is that he operates from the basis of an inward principle. Having renewed his mind in Christ, other world values become his concern. Previously it was the praise of men and the attraction of the world; now it is the will of his Father. It is always, "What wilt thou have me to do?" This inward principle of freedom from sin will develop in the following manner.

a. The fruits of the Spirit will become evident.

b. We will be kept from that which is unmistakably evil.

I cannot be a Christian and deliberately transgress the law of God. "Whosoever is born of God sinneth not." It is at this point that the dif-

ference between the Old and New Testaments is seen. The Old gives minute directions for every contingency, whereas the New takes this directive and adds an inward principle. Thus in settling the question of what is permissible we must always ask, Will this glorify God? "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

It would be easy to use this as a screen to cover our actions, simply saying that we see no harm in this or that. But let us remember that we must stand before the high court of conscience and that the Judge of the earth seeth and knoweth all. We are expected to have intercourse with the world and our conduct will be vital in this relationship. Here Jesus says that we can be *kept* from the evil. It is not narrow-minded to have principles by which you guide your life. It is simply what the truly spiritual and moral life of man must be. Let us live then above the world that we might influence men for God. Adam Clarke once remarked, "It has been no small mercy to me that in the course of my religious life, I have met with many persons who have professed that the blood of Jesus Christ has saved them from all sin, *and whose profession was maintained by an immaculate life.*"

III. SEPARATION FITS US FOR DIVINE SERVICE

"Even so have I also sent them into the world." A philosophy of life which has no practical purpose is of little use to man. Thus I must have the very best which God can offer, but it must be a *workable* best. The whole purpose of the mediatorial mission of our Lord is that we might be living servants—"sent ones." God sends His Son into our world to save us so that we in turn will go out em-

powered to do His will. All across the path of His life, He is consecrating himself that they and *we* might be consecrated in the *truth*. The impetus comes to us through the consecration of Jesus. "Sanctify them *through* [by means of] thy truth." There cannot, therefore, remain in the heart of the believer anything that is false or untrue. In Him become true men and disseminators of the truth.

CONCLUSION

God does not want to take us out of the world but rather He wants to destroy the world in us—that is, the spirit of the world, which is contrary to God—revealing in us a willingness to stand steady in the freedom of the Spirit, always revealing the fruits of the Spirit in our lives: "love, joy, peace, longsuffering, gentleness, good-

ness, faith, meekness, temperance: against such there is no law." "If we *live* in the Spirit, let us also *walk* in the Spirit."

"It is said that after Benjamin Franklin failed, by all his philosophical arguments, to convince the farmers of his day that plaster enriched the soil, he took plaster and formed it into a sentence by the roadside. The wheat grew up through those letters about twice as rank and green as the other wheat, and the farmers could read for months, in letters of living green, 'This HAS BEEN PLASTERED.'"

God wishes you to enter into your experience of a pure heart—this is your inheritance—so that men may see in letters of gold, written across the activities of your life, "This man is KEPT BY THE POWER OF GOD."

You, Gentlemen, Are to Be Preachers

(Continued from page 36)

native powers to paint vivid mental pictures in the minds of those whom He taught. Using the language of poetic realism, Jesus Christ stabbed people awake through parable and metaphor. T. R. Glover, who betrays his own vivid lucidity by doing so, illustrates Christ's gift of imagination by describing a "creepy" story that the Master told:

"Here is a house—a neat, trim little house—and for the English reader there is, of course, a garden or a field round it, and a wood beyond. Out of the wood comes something—stealthily creeping up towards the house—something not easy to make out, but weary and

travel-stained and dusty—and evil. A strange feeling comes over one as one watches—it is evil, one is certain of it. Nearer and nearer to the house it creeps—it is by the window—it rises to look in, and one shudders to think of those inside who suddenly see *that* looking at them through the window. But there is no one there. Fatigue changes to triumph; caution is dropped; it goes and returns with seven worse than itself, and the last state of the place is worse than the first (Luke xi.24-26)."

Read that to your wife before she retires to bed some night!

You, gentlemen, are to be preachers!—so, *be vivid!*

The Altar Service*

By C. J. Fowler

THE METHOD of "The Altar" has come to be too universal to need explanation, and too useful to need apology. All methods in dealing with souls that are public and pronounced have not had the sympathy of a certain class of good people, not to say that they have had their criticism.

People in sin are on the wrong side; in public and in private are wrong. If they do not feel this, and know this, and are ready to confess this, no method will aid them; certainly some private, easygoing plan which aims mainly to getting them into a church will be of no service for good. Nothing short of an earnest, outward confession will help that soul to better things.

And Christians who have sin in them have a condition of wrongness from which they need deliverance, and genuine Christians want it.

The altar service is particularly for those two classes. It is an act of commitment; it is an outward acknowledgment of need.

Sin is very subtle. While no test should ever be made, from which those even the most sensible and sensitive have a right to draw back, the sin of the heart will ever enter earnest protest to any method which exposes it.

Here is the decided advantage which the open method of the

"mourners' bench" has always had above the inquiry meeting, or the after service, which is generally conducted with the select few present, and practically with closed doors.

In relation to sin there are but two sides—those for it, and those against it. To bring a serious soul to take a stand against sin is a good and, indeed, a long step towards getting rid of it.

We would not antagonize any method that helps souls; but we cannot but feel that the altar method has proved itself of such value that it should be yielded for none of which we know.

But this service has its approach; this is the use of truth calculated to produce a condition of soul that makes the altar a fitting place. This leads me to say that too much emphasis is placed, oftentimes, upon the altar, both upon the part of the pew and the pulpit. If the altar service is regarded as the only time and place that definite work is expected to be done with the sinner or the saint, then it is emphasized out of all proportion to its intent or its historic value.

If the service preceding the altar call be as definite and determined as it should be—the preaching and all connected therewith as explicit and expectant as the situation demands—there should be results, as the more

*Taken from *The Altar Service, A Symposium*.
Published by the Christian Witness Co., 1904

general service is going on. "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word." "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul."

I can but feel that this phase of the subject has had too little attention. While it can likely never take the place of the altar, the altar should never so fully become a substitute for this.

We should expect greater results under the ministry of the Word than we do. The principle of receiving what faith claims, obtains here; we get all we expect. What do I mean? I reply we do not expect people to be converted and sanctified while we are preaching; if we did they would be, for generally there is value enough in the sermon to secure this, and the Spirit of God certainly is ready to saveingly apply it.

But the altar is here to stay; but only is it here to be used. One of its important features is

The Altar Call

This should be definite and well defined. It should be radical, in that it goes to the root of things, but at the same time so reasonable that intelligent and serious people would not have grounds to complain.

Of course a call may be made, and oftentimes is, that looks toward a definite end when the call itself does not immediately include it. A meeting may not have come to that degree of conviction that warrants a call as close as the end the leader has in view, which he hopes to realize by this more general invitation. For instance, he wants to reach the recovery of backsliders and the sanctification

of struggling Christians, in a given service; or, he wants to commit all the people, possible, to the work in hand, and his call may be as general as "All who have any salvation or who want any let us gather about the altar." Or, he may say, "All who want to see these special meetings promote the salvation of the people gather for prayer about the altar." Then during the prayer service at the altar he can seek to draw out any who may be ready to acknowledge a particular need.

Of course meetings will not advance far, before invitations should be given that will closely test the situation, and determine who just then are ready for advanced ground.

I have said that the call should be well defined, whatever the end is in view, and should be reasonable.

The other day we shared in a service where the leader of the meeting evidently wished to ascertain who had already come into the gracious fullness of entire sanctification, in order to open the way to seekers of that grace. But he gave the most awkward call; he said, "All who now have the Christ-burden on you—who especially feel the inward groaning for souls—stand." The only interpretation we could give to the language was that only those who then were in "soul travail" could get to their feet. This possibly might be a reasonable call at some rare exigency, but it was a strange one at that time.

And then calls must not be extravagant. Things may be true which it would not be becoming to incorporate in an altar call.

The call includes a confession. If a meeting be divided in order to the creating of conviction, or unto the helping of hesitant ones, it simply draws out a confession as to the obtaining of the people; this confes-

sion should be as modest as should it be by word of mouth, in an individual way.

I am sure we would hesitate to have people say, "I am holy, I am filled with the Holy Ghost, I am free from sin"; for while this ought to be true with all living people under this gospel dispensation, this would not be the way to put it. Is it needful for me to say why? Then I answered, It is no direct and definite confession of the grace of God; it is rather what "I" am. That will not do. And, thank God, we are not afflicted with these forms of expression sufficient to emphasize them, save as they are more liable to appear in an ill-advised call than in an individual confession: "All who have a holy heart, all who are filled with the Holy Ghost rise." This we regard as objectionable. How should it be put? "All to whom God has given the Holy Ghost; all whom God has cleansed from all sin, stand"; this form of expression magnifies God and His grace, and the person that much retires.

Dividing the house may be overdone. I am sure it is—but it must not be given up. It creates a "stir." It brings to pass, again, a fact realized earlier, "At that time there was no small stir about that way." It makes certain ones nervous; they need to be. Not a few "sort of claim holiness" who never were, nor are, definite, and this way of putting it causes a timely and tumultuous disturbance. I know from experience. It bothered me; but

it brought me. Perhaps no one thing was more used of God to bring me out than this. Multitudes will not like it; if they were right they would; there is nothing unreasonable in the method. But it hurts the old man. A preacher of this class lately got up under a test, but with not a little hesitation, and said, "I have the Holy Ghost, but do not like your formula." But the formula was of God; and a little later, at the altar, he came to like it.

Now at the altar itself! Oh, how great a task and grand is this! How much there is to be said! If God were not here to rule and overrule, to work in spite of human blunders, to bring things to pass though we, in our unwisdom, had hedged up all the way, how could there be expectation of good results?

There are, bless God! wonderful results at the altar. While much is done that is crude and crooked, the most at the altar "come through" blessedly. While much is done that should not have been; while not a little is said that should have been unsaid, yet souls are blessed; not because of these things, but in spite of them.

I have taken the liberty to write of that that lies around the subject proper. Others more experienced and more wise will discuss the means and measures that have to do with best altar services. I am glad to contribute this much to an important question in this great business which has to do with building the kingdom of God.

Have you ever wished that your preaching were more forceful? If so, read this—not once but twice—and then deny yourself the dubious prerogative of drab expression.

You, Gentlemen, Are to Be Preachers

By Frank Howie*

YOU, GENTLEMEN, are to be preachers," says Dr. R. W. Dale in his Yale lectures. "The instrument you have to master stands before you—the soul of man. You have to learn how to handle every stop and to touch every key, and to bring out of it the sweetest, richest, saddest, wildest, most stately, and most triumphant spiritual music."

Fine! But how does a preacher strike such magic chords and produce such enchanting music from the unresponsiveness of the human heart?

Obviously he will need to grip the attention of his hearers. "Lend me your ears!" is not only the royal invitation of Mark Antony to the citizens of Rome; it is the pathetic heart cry of many a preacher who mounts the pulpit and faces the congregation with the message of God trembling on his lips.

Be Vivid!

Therefore—be vivid! Preaching, when clothed in vivid language and animated with stirring warmth, can be a most effective instrument for the communication of truth. That is not to say, of course, that warm, vivid language is the only means we can use to grip the attention of our peo-

ple—but it is one way of doing so. And every way must be explored. There is certainly no virtue in being monotonous! Dupanloup, the French bishop, once remarked that a dull and spiritless phraseology is capable of sending to sleep even those who have lost the habit of sleeping.

If the style of the preacher is to be vivid and alive, he must make use of his imagination. A sanctified imagination can be of inestimable value in the proclamation of the unsearchable riches of Jesus Christ. One thinks of an old Welsh preacher, William of Wern, as he preaches from the window of a church in Merthyr Tydfil to a huge crowd gathered in the churchyard outside, having been unable to gain admittance to the building. "His theme," says Ian MacPherson,¹ "is a thrilling one—the resurrection of the dead—and as he warms to his subject, handling it with massive power, he so grips the imagination of the crowd that when, with vivid realism, he tells of the pealing trumpet, the bursting tombs, the rising bodies, the people huddle together in terror, staring awe-struck at the sod beneath their feet, as if expecting the graves to open there

*Pastor, Church of the Nazarene, High Blantyre, Scotland.

¹"The Burden of the Lord."

and then and disgorge the sheeted dead!" What preacher would scorn to make such vivid use of his God-given gift of imagination?

Shining Examples

One of the best ways of developing a vivid and arresting style in preaching, such as will bring the glories of eternal things to the very doorstep of the human heart and make them grippingly real, is to study—but not imitate—the style of the "masters" themselves, and see how their imagination contributed to their effectiveness. Most certainly, printed sermons lose the throbbing warmth of the spoken word; but much instruction can still be derived from this source. From St. Chrysostom to such modern preachers as Henry Ward Beecher and James S. Stewart, one has an admirable field of research.

And even the lesser known preachers have much to teach us concerning the sanctified use of imagination. Consider the following. In an article in *The Preacher's Handbook*, Dr. W. E. Sangster illustrates how imagination can make preaching come alive, by referring to a sermon by Rev. Kenneth MacKenzie on the text, "Neither shall ye touch it, lest ye die."² Sangster, who suggests as a title for the sermon "The Insidious Approach of Sin," interpolates his own comments on how MacKenzie's imagination interpreted it to the people.

The quotation is from the part of the sermon which describes Eve beside the tree:

"There it is (pointing), the mysterious fruit, hanging just before her face, dappled by the sunlight, the sheen on the skin of it. I wonder what it feels like? (Taken in a light voice suggesting, though

not imitating, a feminine voice.) There can't be any harm in just touching it. I'm not going to eat it. (He stretches out his hand hesitatingly and turns his fingers in a half-circle caressing the fruit.) How smooth it is! I wonder if it's heavy? (He cups his hand as if 'weighing' the fruit. He makes a sudden jerking movement of half-an-inch, his fingers clutching.) There! I've plucked it! I didn't mean to pluck it. But there's no harm done. I'm not going to eat it. I wonder if it has a smell. (He brings the fruit gently to his nose.) Mmmm! And then, and then, and THEN, her teeth sink into the luscious flesh of the fruit . . . and the flavour of it is in her mouth . . . and the juice is running down her throat. She didn't mean to do it! She didn't mean to do it! But the taste is in her mouth, and the taste is the taste of death, and the shadows are falling in the garden . . . and she is suddenly lonely, and Adam must eat it too lest she be altogether alone . . . and after that? Why after that the stumbling through the dark . . . and the wind of death is moaning on . . . and they do not know . . . these two . . . where to go.

"Nay! She did not mean to eat the fruit . . . she only meant to touch it . . . but NEITHER SHALL YE TOUCH IT, LEST YE DIE!"

"You do not need to be told," adds Sangster, "that there was a great silence in the church as this fell on the ears of the congregation, or that one awed young lady said: 'I felt the juice in my mouth.'" No indeed, we do not need to be told!

The Master Speaks

Nor must we forget how the greatest of all preachers used His imagi-

(Continued on page 31)

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Holiness Conventions Still Prosper

AS A HOLINESS denomination, there is one thing that we are all agreed upon—holiness does not maintain itself as our strong, distinctive emphasis without careful planning, and prayerful maintenance. We have zone rallies and district tours for all the interests of the church—church schools, home missions, foreign missions, N.Y.P.S., evangelism, good literature, and what have you. These are all essential. But zone rallies in the sheer, beautiful interest of holiness, we must not neglect. I was very interested in receiving a communication the other day from Dr. Leo C. Davis, superintendent of the Southwest Indiana District. In the fall of 1961 he organized seven zone meetings in which the entire program of the day was built around various holiness themes. There were meetings morning, afternoon, and evening. He assigned holiness themes to pastors in each zone; some read their papers and others gave them extemporaneously. The entire series of rallies was a blessing to the district. It is a plan to be commended to any district anywhere. Here is a listing of the various holiness themes from which the different subjects on each zone were chosen:

1. The Fruit of the Spirit
2. The Gifts of the Spirit
3. The Second Crisis According to the Scriptures
4. Sermon Review ("Sin in Believers," by Wesley)
5. Positive and Negative Aspects of Holiness
6. Maintaining the Glow
7. Temptations Peculiar to the Sanctified
8. Relationship of Regeneration to Sanctification
9. Presenting the Holiness Message
10. Proper Holiness Ethics
11. Holiness a Deliverance
12. Holiness a Development
13. Holiness a Discipline
14. Problems of the Sanctified
15. Sanctification and the Earthen Vessel
16. Necessity of Holiness
17. Disciples Before Pentecost (Showing Carnal Traits)
18. Counteraction—Suppression—Eradication, Which?
19. Maintaining Holiness Standards
20. Relationship of the Second Coming to Sanctification

Supplied by Nelson G. Mink

THE SIGNIFICANCE OF STRENGTH

Sometimes nothing is harder in life than just to endure. There are two types of strength. There is the strength of the wind that sways the mighty oak, and there is the strength of the oak that withstands the power of the wind. There is the strength of the locomotive that pulls the heavy train across the bridge, and there is the strength of the bridge that holds up the weight of the train. One is active strength, the other is passive. One is the power to keep going, the other is the power to keep still. One is the strength by which we overcome, the other is the strength by which we endure.

—DR. HAROLD PHILLIPS,
Wesleyan Methodist

FAITH

Faith is knowing there is an ocean because you have seen a brook.

—WILLIAM A. WARD

THE POWER OF THINKING

You and I ten years from now will be largely just what we think during that period. You can think yourself to failure and unhappiness. But with God's help you can also think your way to success and real happiness. So, better give your thoughts a good overhauling.

—NORMAN VINCENT PEALE

Someone has said, "There are two ways to be rich—one is in the abundance of your possessions and the other is in the fewness of your wants."

THOUGHTS ON SPIRITUALISM

Spiritualism turns to the world of the dead for guidance in life now. . . .

So far as I can see and hear, not one new luminous word about human living has ever come through any medium, professional or amateur. Curious incidents and co-incidents are cited as proving a connection with the departed, but no new luminous revelation beyond or in addition to what we find in Christ as revealed in the Scriptures. No new moral or spiritual insight has been revealed . . . "and when they say to you, 'Consult the mediums and wizards who chirp and mutter,' should not a people consult their God? Should they consult the dead in behalf of the living? To the teaching and to the testimony! Surely for this word which they speak there is no dawn." The last phrase was true then and true now—there is no dawn, no opening light in it!

—E. STANLEY JONES, in *In Christ*

SENTENCE SERMONS

"Life is like a mirror; we get best results when we smile at it."

"Missionaries give their lives and all;

In contrast my tenth looks mighty small."

"As a rule the person who can 'smile at everything' isn't doing anything to remedy the situation."

"Someone has tabulated that we have put 35 million laws on the books trying to enforce the Ten Commandments."

"A good attitude is like a cork—it can hold you up. A poor attitude is like lead—it can sink you."

"The thought that leads to no action is not thought—it is dreaming."

"Rightness expresses of actions what straightness does of lines; and there can no more be two kinds of right action than there can be two kinds of straight lines."—*Selected.*

One of the grandest sights in this life is to behold a grateful man. I served as a chaplain in the armed forces during the Second World War, and one scene of a grateful man in a hospital often returns to my memory. A big, burly fellow came in to give some of his blood for the blood bank. "I was badly wounded last year," he said, "so badly that the physicians thought I would die. Do you know what helped to save my life? Twenty-eight pints of other people's blood! Today," he continued, "I've given another pint to help pay back my debt, and I hope to pay back my debt in full and then some."

—REV. A. P. BAILEY

THE ARTIST AND CHRIST

The story is told of the famous artist, Holman Hunt, that when he informed his friends that he was planning to paint a picture of Christ they said it was impossible. The true artist, they insisted, can paint only what he can see.

"But I am going to see Him," Hunt is said to have replied. "I will work by His side in the carpenter's shop. I will walk with Him over the hills of Galilee. I will go with Him among the poor, the blind, the naked, the lepers. I will travel with Him to Calvary and climb the cross with Him, until I see Him and know Him, and then I will paint Him."

—WILLIAM T. McELROY,
Christian Observer

FIVE WAYS TO GO VISITING

1. Go *definitely*: Know where you are going and why. Then GO!

2. Go *systematically*: Set aside a time, hour, and day each week to visit prospects, absentees, and others in your department, class, or fellowship.

3. Go *prepared*: Know what you want and how to present it. Take a Bible, tracts, and pray much as you go.

4. Go *persistently*: Don't give up. Go again and again. Keep on going until you win.

5. Go *prayerfully*. God the Father is for you, and He advocates visiting. The Holy Spirit within you will help you if you but let Him. All the wisdom and power needed is yours for the asking and the searching. Ask the Holy Spirit to do His part when you do yours. Pray believing. Then go!—*Selected.*

THE FUTURE LOOKS BAD—IF!

The future would appear impossible if we had gleaned no lessons from the past. However, the past teaches us that life is not impossible. If past winters had not ended in another spring, the coming of winter would make us afraid. If past situations had been unsolvable, the future might well make us afraid. If the past was not littered with the slain giants, we might well think the giants that populate the future were invincible.

Thank God for the lessons of the past, as we face the problems of the future. Winters are not unending, situations are not impossible, and giants are not invincible. "Hitherto hath the Lord helped us." The road which from here seems to end against a mountain makes some kind of turn and goes through, for it is worn deep with the footprints of those who have found a way in the past.

When new monsters rise before us, remember that behind us are the dead ones which once looked so fearsome. When new mountains rise to challenge our passing into the future, let us remember that in the past our God made a way where there was no way. If the future looks too bad, it may be that we have not encouraged faith by looking over our shoulders and thanking the God who has brought us thus far.

—MILO L. ARNOLD, *Richland Washington*

CLASSIC STATEMENTS OF JOHN WESLEY

"The heaven of heavens is love. There is nothing higher in religion; there is, in effect, nothing else: if you look for anything but more love, you are looking wide of the mark, you are getting out of the royal way. And when you are

asking others, 'Have you received this or that blessing?' if you mean anything but more love, you mean wrong; you are leading them out of the way, and putting them upon a false scent" (*Christian Perfection*, p. 141).

"The best helps to growth in grace are the ill usage, the affronts, and the losses which befall us. We should receive them with all thankfulness, as preferable to all others, were it only on this account—that our will has no part therein. The readiest way to escape from our sufferings is to be willing they should endure as long as God pleases.

"One of the greatest evidences of God's love to those that love Him, is to send them afflictions, with grace to bear them.

"We ought to quietly suffer whatever befalls us, to bear the defects of others and our own, to confess them to God in secret prayer, or with groans which cannot be uttered; but never to speak a sharp or peevish word, nor to murmur or repine, but thoroughly willing that God should treat you in the manner that pleases Him. . . . We are to bear with those we cannot amend, and to be content with offering them to God. This is true resignation. And since He has borne our infirmities, we may well bear those of each other for His sake" (*Christian Perfection*, pp. 154-56).

A RECENT VISIT TO JOHN WESLEY'S STUDY

During World War II a young friend of mine wrote back from London. He had just been out that day to visit the old home of John Wesley. He described it very beautifully in this letter: "When I walked into John Wesley's prayer room, it was like walking back through the pages of history. It seemed to me that John Wesley was still alive, that he was around some place, likely to step in at any moment. There beside the window was his old chair where he loved to sit and study. There on the rug was a bare spot that suggested the imprint of knees. On the table was lying his old Bible, as though it had just

been laid down a few moments before.

"There was an aroma of God in that room that 200 years could not erase. I think I am a better person because I visited there."

—REV. THURSTON MASTERS,
Arkansas Methodist

JOY—AND GROWING OLD

Joy is indeed a precious quality which very few experience in their lives. The person who knows how to enjoy life will never grow old, no matter how many years he can call his own. It is easy to be happy at specific times, but there is a certain art in being happy and contented every day.

—ORA CAPELLI, *Dreams Can Come True*

FINDING GOD—THE HARD WAY

Once a man in India asked a holy man, "How can I find God?" Again and again he asked this question.

Finally the holy man said, "Let's go to the River Ganges." At the river the holy man seized the seeker by the neck, plunged him under the water, and held him under until he nearly drowned. When the man finally had his breath again, and could speak, the holy man asked him what he wished for most when he thought he was drowning.

"Air, of course. Only air!"

"Exactly," replied the holy man, "and when you want God as much as you then wanted air, you'll find Him, but not before."

—*White Wing Messenger*

A BOY'S CLASSIC ANSWER

It is quite usual to hear almost daily of someone winning a radio contest with the most humdrum of answers, but we think that the most brilliant reply we have heard was that given by twelve-year-old Lloyd Williams of St. Petersburg, Florida. When asked why he thinks he has the best mother in the world, he announced: "Because she stays on speaking terms with God and on spanking terms with me."

—*American Mercury*

A little boy stole five dollars from his father, and his conscience troubled him; so he made up his mind to tell him, but he was afraid. When he finally did tell him, the father was furious at first. Then he softened, and took the boy up in his lap and told of his stealing thirteen dozen eggs from his mother and selling them. The little boy put his arms around his father's neck and said, "Dad, we are partners together, aren't we? We are both thieves." They were partners in condemnation. They needed to be partners in forgiveness—forgiveness from each other and from God.

THE DEAD SEA

*I looked upon a sea and, lo, 'twas dead,
Although by Hermon's snows and
Jordan fed.*

*How come a fate so dire? The tale's
soon told.*

*All that it got it kept, and fast did
hold.*

*All tributary streams found here
their grave,
Because the sea received but never
gave.*

*O sea that's dead! Teach me to know
and feel
That selfish grasp and greed my
doom will seal.*

*And, Lord, help me my best, myself
to give,
That I may others bless, and, like
Thee, live.*

ENTERTAINMENT

"We live in an entertainment complex, but entertainment does not satisfy our deepest needs. Never in the history of our country have we had more equipment for saying something and yet had less to say."—DR. LOUIS H. EVANS.

July, 1963

Caesar Augustus at the age of seventy-six was dying. He gathered his friends about him and instructed them, "If I have acted well my part in life's drama, greet my departure with applause." The Senate by decree ordered divine worship accorded the dead emperor and a temple to be erected in his honor.

As you pass along the street, you come suddenly to a slab of stone or cement which has been lifted an inch or two above the level of the others. This has been done by the root of a nearby tree. Life has dislocated the dead stone.

During the reign of Augustus, though he probably knew nothing of it, a child was born in an outlying province of his empire who had in Him the power which was destined to overturn all the religions of the empire. No one worships Augustus any more, but the time shall come when "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ."

—Editorial in the "Free
Methodist," 1951. By permission.

*I'm but a cog in life's vast wheel,
That daily makes the same old trip;
Yet what a joy it is to feel
That but for me the world might slip!
'Tis something after all to jog
Along and be a first-class cog.—ANON.*

HOW LONG:

Since you have gone off by yourself into the "secret place" to be alone with God, and to pour out your heart to Him?

Since you have quietly opened the Bible and have felt Him talking to you from its sacred pages?

Since you have humbly confessed the things which have come into your life and have driven a wedge between you and God?

Since you have won a soul to Christ?

—Unknown

Theme: Alluring Winds on the Sea of Life

TEXT: *And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete (Acts 27:13).*

- I. Alluring Winds Associated with Temptations
- II. The Alluring Wind of the Deceitfulness of Sin
- III. The Alluring Wind of the Seeming Reasonableness of Sin
- IV. The Alluring Wind of the Awfulness of Sin

Theme: A Soldier's Interview with His Captain

TEXT: *And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so (Josh. 5:15).*

- I. This Presence Indicated Victory in the Coming Conflict
- II. This Presence—the Sword of the Lord—Has Many Uses:
 - It not only hacks down opposing forces.
 - It also severs us from all that binds us unlawfully.
- III. This Presence Brought Out Right Reactions from Joshua.
- IV. This Presence Is an Object Lesson That Our Captain Is Always with Us.

Theme: The Angel with the Drawn Sword

TEXT: *And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? (Josh. 5:13)*

- I. The Drawn Sword Speaks of Aggression for God's Army.

- II. The Drawn Sword Speaks of Protection for God's Own.
- III. The Drawn Sword Speaks of Power to Conquer.
- IV. The Drawn Sword Speaks of God's Personal Interest in His Own.
- V. The Man with the Drawn Sword Is with Us Today.

Theme: Courage, My Brother!

TEXT: *And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage (Acts 28:15).*

- I. The Value of Good Friends
- II. Our Need One for Another
- III. Time Out for Refreshings of the Soul
- IV. Courage for the Rest of the Journey

Theme: Smyrna—the Poor-Rich Church

TEXT: *Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulations ten days: be thou faithful unto death, and I will give thee a crown of life (Rev. 2:10).*

- I. The Church Under Trial
- II. The Church Proving Faithful
- III. The Church Being Rewarded

Theme: The Stone of Help

TEXT: *Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us (1 Sam. 7:12).*

- I. This Stone Has Retrospective Value.
- II. This Stone Was Raised on the Site of a Defeat in Battle.
- III. This Stone Was an Indication of Need of Further Assistance.
- IV. This Stone Has Prospective Value. The "hitherto" is relative. The future outcome depends on how we co-operate with God.
- V. This Stone Became Identified with a National Revival.

The Man of the Hour

EXPOSITORY OUTLINE: The Book of Jonah

TEXT: *Now the word of the Lord came unto Jonah (Jonah 1:1b).*

- I. Jonah's Call and Disobedience
 - A. The word came unto Jonah, but he fled from it (vv. 1-3).
 - B. The Lord sent out a great wind to break the ship (v. 4).
 - C. Jonah was cast upon the waters to calm them (v. 15).
 - D. The fish prepared by God swallowed up Jonah (v. 17).
- II. Jonah's Consequences and His Deliverance (c. 2).
 - A. Jonah prayed to be taken from the belly of the fish (v. 1).
 - B. Jonah suffered trying afflictions while in the fish (vv. 2-8).
 - C. Jonah promised to serve the Lord (v. 9).
 - D. Jonah was vomited out of the belly of the fish (v. 10).
(Even a fish cannot digest a wayward preacher.)
- III. Jonah's Commission and His Duty (c. 3).
 - A. The Lord called Jonah the second time (vv. 1-2).
 - B. Jonah went into Nineveh and warned the city (vv. 3-4).
 - C. Jonah's warning was heeded by the Ninevites (vv. 5-9).
 - D. Nineveh was spared because they repented (v. 10).
- IV. Jonah's Concern and His Disgust (c. 4).
 - A. Jonah was displeased over the task just completed (vv. 1-2).
 - B. Jonah asked the Lord to take his life (v. 3).
 - C. Jonah was watched over by God (vv. 6-9).
 - D. The Lord explained the saving of Nineveh to Jonah (vv. 10-11).

CONCLUSION:

The Lord has a man for every job that He desires to have accom-

plished, and if a man goes contrary to the will of God it is inevitable that he will suffer the consequences. We never overcome the obstacles in our lives by running away from them, but rather we overcome them by being honest with ourselves and with God and believing that we can do all things through Christ, who strengtheneth us.

—JOHN G. HALL
Tulsa, Oklahoma

The Lord Is All

EXPOSITORY OUTLINE: Psalms 27

TEXT: *The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? (Ps. 27:1)*

- I. The Lord Is My Refuge (vv. 1-3).
 - A. From my enemies (v. 2).
 - B. Through conflict (v. 3).
- II. The Lord Is My Keeper (vv. 4-5).
 - A. "I will dwell in the house of the Lord for ever" (Ps. 23:6; cf. 27:4).
 - B. He shall hide me in secret in time of trouble (v. 5).
- III. The Lord Is My Joy (v. 6).
 - A. I will offer sacrifices of joy (v. 6).
 - B. "I will sing praises unto the Lord" (v. 6).
- IV. The Lord Is My Comforter (vv. 7-14).
 - A. When I cry for mercy (v. 7).
 - B. When mother and father forsake me (v. 10).
 - C. When false witnesses rise up against me (v. 12).
 - D. He strengtheneth my heart (v. 14).

CONCLUSION: We need not fear if Christ abides in our hearts. The Lord meets the need of every man who is willing to be helped. May the world come to know through us that Christ is the Saviour of all who will accept Him.

—JOHN G. HALL

Fiction or Fact?

SCRIPTURE: I Pet. 1:16-18

INTRODUCTION:

1. Peter, James, and John were admitted to the highest state of initiation into heavenly mysteries when on the Mount of Transfiguration they saw the true majesty of their Master. (Mount Hermon answers to this location.)

Cf. Moffatt's translation: "Admitted to the spectacle of His grandeur."

2. False teachers have always sought to discredit the truths and the historical elements of the gospel, considering them mere myths, but Peter declares: "We heard," we saw, "We were eyewitnesses."

3. On the strength of such testimony we may be sure there was nothing fanciful or gnostic about this revelation. And Peter appeals to the fact of Christ's transfiguration as a guarantee of the validity of his gospel. In Peter's thinking, what occurred was a foreshadowing of that final appearance of Jesus in all His glory. That will be the real "Presence" unveiled by any earthly covering.

4. Peter affirms: The celestial declaration was not reported to us by others; we heard it and saw it (being with Him) with our own ears and eyes, and it was no mere hallucination, for the three of us as divinely chosen witnesses were not deceived.

I. NOT FABLE BUT FACT

A. Based on valid testimony

1. Peter was no more Simon Magus, spinning out heathen mythology, Jewish theosophy, gnostic mysteries, or Zoroastrian mysticism. He says: I saw! (v. 16); I heard! (v. 18); I was there! (v. 18).
2. Such must be the declaration of any true witness in any modern court.
3. Our gospel is no fable, but transcendent certainty. Not "gullible" but experiential witnesses have declared it.

B. Based on a historical happening

1. The holy mount.
 - a) Just as God spoke to Moses on the holy mountain, so did He speak to Messiah on another holy mountain (Exod. 3:5).
 - b) Wherever God manifests himself is holy ground.
2. The heavenly Shekinah evidenced the Divine Presence.
 - a) "The excellent glory." Cf. Deut. 33:26 in the LXX.
 - b) Jesus received the highest glory: bright transfiguration radiant fluorescent cloud; face radiant as the sun; garment white as pure light.
 - c) This John 1:14 corroborates.
3. The heavenly visitants: Moses and Elijah, representing "the law and the prophets."
4. The Father's voice (vv. 17-18).
 - a) Jesus was honored by this voice from the "glory."
 - b) Jesus was declared to be the Son of God, "My Son."
 - c) Jesus received the full approval of Almighty God, "My delight."

II. NOT CONCEALED, BUT REVEALED

A. Made known unto you (v. 16)

1. By the divine *Kerygma* and oral teaching of the Church. Cf. Acts 2:32-36; 3:16, 20.
2. Initiates into the Greek "mystery cults" were forbidden to disclose the secrets of their order. Cf. our modern oath-bound secret orders. But Christian witnesses are commissioned to "go" and "tell."

B. The power and presence

1. The power.
In his First Epistle, Peter

had declared a "living hope" based on the fact of Christ's resurrection (I Pet. 1:3).

He now seeks to remind us that Christ sits at God's right hand (I Pet. 3:22).

And Christ will come as the final Judge of all mankind (I Pet. 4:5).

2. The coming.

Jesus' transfiguration was an earnest of His coming in glory. Cf. John 17:5; I Pet. 1:7, 13; 4:13; 5:4.

His was a *real* presence. Jesus was no mere phantom Christ.

He who came once in humility will surely return in glory.

As surely as He arose from the dead, so surely will He return for a reckoning with both the living and the dead.

C. *Fully validated to all*

1. The disciples, when they first heard of the Resurrection from the women who had been to the tomb, treated it as "an idle tale." But the presence of the risen Saviour became part of their own experience. Peter and John had seen the empty graveclothes. Likewise they had breakfasted with the risen Jesus in Galilee. Moreover, they knew the continued power of His resurrection in their own personal Pentecost and transformed lives.

CONCLUSION:

1. The gospel is no mere fiction, but valid fact.
2. The witnesses are reliable.
3. The events are historical.
4. The experience of a risen Messiah is personally knowable and spiritually ascertainable.

—ROSS E. PRICE
Pasadena College

The Drama of a Struggling Soul

(The Life of Jacob)

SCRIPTURE: Hos. 12:2-6

TEXT: Hos. 12:4

INTRODUCTION:

- A. Conflict from both within and without seems to change Jacob from one kind of person to another. One time we see him as a deceiver and a supplanter; the next time he is in a company of angels and breathing the breath of heaven. Jacob has a dual nature. One tends to pull him towards godliness, and yet another tends to bring out the native trait of deceit. This is so much like unregenerated human nature that we can see ourselves quite clearly in the mirror of his life.
- B. Man, created in God's image, was marred, defiled, warped, and diseased (Jer. 18:4). Jacob was no exception. His life was full of temptation, sin, trial, discipline, and suffering. But God's love finally won out and a new man emerged—a man called Israel.
- C. Jacob's life falls easily into four categories.

I. SIN

- A. Jacob came from a home of divided loyalties. Isaac loved Esau, and Rebekah loved Jacob. Their personalities were as different as night and day.
- B. Esau sells his birthright.
- C. Jacob comes into yet worse light as he fits into the villainous plot to deceive his father and receive the blessing in Esau's place.

II. SEPARATION

Sin always separates (Isa. 59:2).

- A. Esau plans revenge. Rebekah sends Jacob away. She expected the separation to be temporary but she never saw Jacob again. Sin separates. It did also with:

1. Adam and Eve
2. Cain
3. Gehazi
4. Judas Iscariot

B. See Jacob now at Bethel. He has a momentary survival of his will to do right. He makes a vow to God here. How different this Jacob from the lying, deceiving wretch of a few days before!

1. God never lets the sinner go without doing His best to get him to yield.
2. Jacob sets up a pillar here in the morning and makes a solemn vow. It was many years before he kept that vow. What about your vows?

C. Jacob journeys on to Haran. Here he outwits his unscrupulous uncle. Again the other side of his nature shows.

But there is gold in Jacob's character and it glistens in the light of his courtship experiences.

III. SALVATION

- A. Jacob starts home after twenty years. But he becomes troubled. His conscience smites him and fear grips him. Esau's coming with 400 men to meet him drives him to the point of desperation.
- B. Jacob spends the night previous to the reunion in prayer. Here his dross is consumed and his gold is refined (Jer. 18:4). A new man emerges—no longer is he Jacob, but Israel, a prince of God.
- C. Jacob's meeting with Esau is settled in the place of prayer. They are united in peace.

IV. THE SEQUEL

- A. Jacob suffered because of his sin.
 1. Rachel died.
 2. Joseph was removed from his life. Deceit covered that deed just as it covered his.

- B. There is a sequel to every life lived in sin.
How sad those "might-have-been's"!

—HAROLD W. HOFFMAN
Saskatoon, Sask.

A Funeral Message

(When no mention of the deceased seems wise)

SCRIPTURE: Psalms 121

INTRODUCTION:

In this hour we can learn from the Psalmist. We know not his circumstances. He speaks as one having faced tragedy, disappointment, and death.

- I. WHERE TO LOOK—Look up (v. 1) (above our sadness).
 - A. Two questions begin this psalm.
 - B. Don't really look to the hills, but in that direction.
 - C. There is a source of help above us.
- II. WHOM TO BEHOLD—the Lord (v. 2).
 - A. He alone has the *power* to help us.
 - B. He has the *will* to help us. "Like as a father pitieth his children, so the Lord pitieth them that fear him."
- III. WHAT TO EXPECT—availability (vv. 3-8).
 - A. There is steadfastness in the midst of change. In Him we can be spiritually established (v. 3).
 - B. There are unfailing protection and unceasing vigilance (v. 3).
 - C. This care is for all who turn to God, not just for special isolated groups (v. 4).
 - D. God defends our defenseless part: shade (protection) on the right side, where even the warrior has no shield (v. 5).
 - E. Travelers in the desert land feared the effects of the sun by day and the moon by night.

Neither the heat of the battle of life nor the pressures of life upon the mind shall unsettle the one whose trust is in God (v. 6).

- F. God can keep you—if you will but turn to Him in your sorrow (vv. 7-8).

—R. R. CRIBBIS

Nova Scotia, Canada

Believer's Example

TEXT: I Tim. 4:12

INTRODUCTION: Timothy was a young man. He was apt to be ignored because of his youth. A church in the Midwest called a young man fresh out of college as their pastor. Before he had been there long, someone said that he was too young to know what sin was. Timothy was sent to Ephesus to take charge of the church in Paul's absence but, realizing how critical some would be of his youth, Paul tells him to show them instead of telling them. "Be thou an example of the believers.

- A. These words might normally be directed at an elder. Because Paul writes them to a youth, we may apply them to all ages.
 - B. These words are special for those who are walking in God's will as revived believers.
 - C. If you think that Christians are not on fire for God as they should be or not living for the Lord as a Christian ought—show them how.
 - D. The example is to cover six areas of Timothy's life—or for that matter our lives.
- I. "IN WORD," "the sum of his utterances both public and private"
- A. What we say is important—the way we say it is important.
 - B. We should be concerned with both the subject matter we dis-

cuss and the words we chose to express our thoughts.

- C. The sins of the tongue can ruin your personal testimony (Jas. 3:2).
- 1. Cursing or foul language.
 - 2. Gossip and tale bearing, or verbal unkindness.
- D. The positive side of the picture includes being an example in the matter of witnessing.

- II. "IN CONVERSATION" (behavior, what we do)

- A. Consistent living.
- B. Dependability.
- C. Dress and deportment.
- D. Christian service.
- E. Letting Christ shine through us.

- III. "IN CHARITY" (love)

- A. Loving God. Examples of devotion.
- B. Loving fellow Christians. Examples of brotherly love.
- C. Loving our enemies. Examples of forgiveness.
- D. Loving the lost sinners. Examples of compassion.

- IV. "IN SPIRIT"

- A. Temper.
- B. Disposition.
- C. Mood.
- D. Frame of mind.
- E. Some people can be kind in the most unkind way.
- F. Spirit might also refer to our zeal for Christ, and in this respect we are to be examples of the believers, being zealous for Christ.

- V. "IN FAITH"

- A. Conscious dependence upon God.
- B. Willingness to trust God in every situation.
- C. Faith to lay hold upon the promises of God on behalf of others.

- VI. "IN PURITY"

- A. Purity of both body and mind.
- B. Holiness of heart and life.

—DONALD R. STANTON

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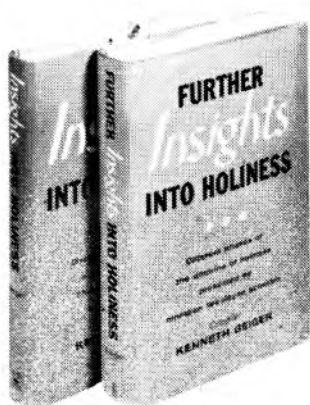
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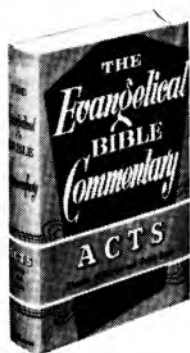
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