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## The Observance of the Lord's Day In Modern Times

By Jack Ford\*

**T**HE WORD "modern" has a mysterious power of dividing people into opposing camps of "modernists" and "conservatives."

By some it is assumed that the only attitude worthy of the name "modern" is to discard ancient and venerable institutions and advocate a revolutionary and "progressive" program. But the graph of human progress is not consistently upward. It has its falls as well as its rises. Because a policy is new, it does not necessarily follow that it is progressive. It may be reactionary. Man is a strange contradiction. The Bible teaches that man was made in the image of God, but he rebelled against His authority and became a fallen creature. Now he contains within himself a kinship to Deity and a spirit of revolt. Whether the Bible account is believed or not, the fact remains that man is conscious of both an upward surge and a downward drag. It is therefore important when assessing a novel policy to try to determine which phase of the moral dialectic it represents. For example, it is considered modern, progressive, and enlightened in some circles to agitate for "free love" and the toleration of homosexuality. But promiscuity and sodomy have been

practiced in some of the most backward and debased nations, and they belong to the dark ages of the human race. Here is reaction masquerading as progress simply because it challenges the existing conventions.

On the other hand, the fact that an institution is ancient makes it sacrosanct to some. To alter precedent is to make the heavens to fall. But Howell reminds us, "Time makes ancient good uncouth." What has been of service in the past may well be irrelevant to the needs of the present and a hindrance to progress in the future.

It is therefore necessary, when discussing our subject, to endeavor to assess the authority and abiding value of the Lord's day institution, and to decide in what form, if any, it is relevant to a modern democracy such as Britain. In order to do this, we shall have to trace its origin and development within the Christian church.

### THE LORD'S DAY AND THE CHURCH

It is impossible to understand the Lord's day apart from the Jewish Sabbath. The Christian church not only came to birth within the Jewish nation, but for years its only Bible was the Old Testament. The twelve apostles were all Jews, who had observed the Sabbath from childhood.

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They had been taught to observe it as one of the Ten Commandments, part of the moral law, and to believe the institution of it to go back to the creation of man. To them, as to all their contemporaries in the Jewish nation, it was a day of rest<sup>1</sup> and worship;<sup>2</sup> a day which celebrated the creative sovereignty of God; His redemptive love for<sup>3</sup> and His covenant with<sup>4</sup> the nation of Israel.

Their Lord and Master, Jesus Christ, honored the Sabbath,<sup>5</sup> and although He opposed and disregarded the senseless and unscriptural restrictions with which the Pharisees had trammled it, He declared it was of value to man and that He himself was its Lord.<sup>6</sup> There can be no question that for the first twenty years or so of its existence, the Christian church kept the Jewish Sabbath day.

It also revered the first day of the week. It was the day of Christ's resurrection, the day when faith chased away despair and hideous defeat gave place to glorious victory; the day without which there would have been no Christian church. Our Lord, having appeared to His apostles as a community on the day of His resurrection, waited, as far as we can judge from John's Gospel,<sup>7</sup> until the following first day of the week before He appeared to them again, thus giving some precedent for a regular gathering on that day. The first day of the week was further hallowed for the Christians by the bestowal of the Holy Spirit on that day.<sup>8</sup>

With the extension of the church among the gentiles through the ministry of the Apostle Paul, with his emphasis upon grace and his dread of

legalism, the first day was observed as the regular day of worship<sup>9</sup> and the seventh was disregarded as being a part of Judaism. The Jewish Christians probably continued to observe both, and the Jewish festivals as well.<sup>10</sup> To this, the gentile Christians were exhorted to adopt a tolerant attitude,<sup>11</sup> but were urged to keep themselves free from anything savoring of Judaism.<sup>12</sup>

This first day of the week was given the distinctive title of "the Lord's day," and by the close of the first century the writer of the Apocalypse could refer to it as such without explanation.<sup>13</sup>

The writings of the early church indicate how this tendency developed. In the Pauline tradition, Ignatius, about A.D. 110, exhorts, "Let us no more sabbatize, but let us keep the Lord's Day on which our life arose."<sup>14</sup> Barnabas, whose epistle is variously dated by scholars from A.D. 70 to 130, declares, "We keep the eighth day (i.e. the first day of the week) with joyfulness, the day also on which Jesus rose again from the dead."<sup>15</sup> The Didache, the date of which is considered to be within almost the same period, speaks of coming together and breaking bread on the Lord's day.<sup>16</sup> The first Christian writer to refer to the first day as Sunday is Justin Martyr, about the middle of the second century, who refers to it as the day when Christians assembled for worship.<sup>17</sup>

The emphasis at first was on worship. Many of the Christians were slaves and would have no opportunity of resting. It does not appear that

<sup>1</sup>Exodus 20:11.

<sup>2</sup>Leviticus 19:30; I Chronicles 23:31.

<sup>3</sup>Deuteronomy 5:15.

<sup>4</sup>Exodus 31:13, 17.

<sup>5</sup>Luke 4:16.

<sup>6</sup>Mark 2:27-28.

<sup>7</sup>John 20:19, 26.

<sup>8</sup>See "The Lord's Day," Wilson, p. 116.

<sup>9</sup>I Corinthians 16:2; Acts 20:7.

<sup>10</sup>Acts 18:21; 21:18-25.

<sup>11</sup>Romans 14:4-6.

<sup>12</sup>Galatians 4:9-10; Colossians 2:16-17.

<sup>13</sup>Revelation 1:10.

<sup>14</sup>Ep. to Magnasians IX.

<sup>15</sup>Ep. 15.

<sup>16</sup>XIV.

<sup>17</sup>I Apology lxvi.

they made abstinence from work a point at issue in the same way as some of the strict Jewish slaves. But as opportunity arose, the day would be set aside from secular demands. Tertullian, writing at the close of the second century, states, "Christians avoid every trace of gloom and even put aside business which might interfere with prayer."<sup>18</sup> In the Apostolic Constitutions, written about the end of the fourth century, rest from work is prescribed and the precept is attributed to the apostles. Before this, in Constantine's edict of A.D. 321, the custom of the Christians is reflected in the command to observe Sunday as a day of rest. While the climax is reached in Leo's decree of A.D. 469: "We ordain, according to the true meaning of the Holy Ghost, and of the apostles thereby directed, that on the sacred day whereon our dignity was restored, all do rest and surcease from labour."

This represents the official church attitude, though often ignored by clergy and laity, up to the time of the Reformation.

It is generally thought that the reformers restored the observance of the Lord's day after its corruption by the Roman church. Actually, in their reaction against the legality of Rome, they tended to suggest that it was abrogated with the law, but that it should be retained for the sake of maintaining public worship. Luther taught, "Because Sunday has been appointed from the earliest times we ought to keep to this arrangement, that all things may be done in harmony and in order, and no confusion be caused by unnecessary novelties."<sup>19</sup> Calvin saw in the Sabbath commandment, first and foremost, a figure of the Christian's rest from his own works, that God might work in

him by grace; then, secondly, an observance of the legitimate order appointed by the church, for the hearing of the Word, the administration of the sacraments, and public prayer; and, thirdly, a rest day for the Christian's dependents, "that we may avoid oppressing those who are subject to us."<sup>20</sup>

The teaching of the reformers was not understood by all their followers, and their task was made more difficult by some who reacted against Roman legalism by proclaiming a species of antinomianism. According to Heglin, Sunday could hardly be distinguished from another day in Holland, Belgium, Switzerland, France, Germany, and a part of Poland.<sup>21</sup>

In England, where the Reformation was more gradual, the Lord's day was more carefully guarded. Richard Hooker quotes Leo's decree (quoted above) with approval.<sup>22</sup> Nicholas Bownd's book, *The True Doctrine of the Sabbath* (published in 1595), claiming for Sunday the authority and observances of the Jewish Sabbath, exercised an immense influence, not only in England but on the Continent. Some fifty years later, Parliament adopted the Longer and the Shorter Catechism, with its teaching that "the Sabbath is to be sanctified by holy resting all the day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in public and private exercises of God's worship, except so much as is to be taken up with works of necessity and mercy." Later more detailed restrictions were added, and even "vainly and profanely" walking for pleasure was forbidden.

This was the Puritan Sunday. One cannot help but feel that, great men

<sup>18</sup>Orat. 18 (23), cf. Ad. Nation 1 xiii Apolog. xvi.

<sup>19</sup>Larger Catechism."

<sup>20</sup>Institutes," br. ii ch. viii 34.

<sup>21</sup>ii 6:9.

<sup>22</sup>Laws of Ecclesiastical Polity," br. v 69-71.

though the Puritans were, some of them in their very zeal for righteousness emulated the Pharisees rather than the Son of Man in their observance of the Sabbath. This attitude took deep root in Scotland, and was also transplanted with the Puritan colonists into American soil.

There was a reaction against the Puritan Sunday in England at the Restoration. But before the death of Charles II the country had wearied of the Cavalier Sunday, and the Sunday Observance Act of 1677, forbidding Sunday work and trading, was passed. If the Puritan Sunday was a burden to the flesh, the Cavalier Sunday was an insult to the Spirit.

The great revivalist of the eighteenth century, John Wesley, held firmly to the obligation of the Christian to observe Sunday as the Christian Sabbath, and dismissed from the Methodist Societies those who were negligent in this respect.<sup>23</sup> He regarded its observance as part of the moral law which is written upon the heart of the believer.<sup>24</sup> In the following century, Daniel Wilson, the founder of the Lord's Day Observance Society, expounded this view with considerable force and clarity in a series of sermons, now published in book form under the title of *The Lord's Day*.

The Roman church has modified its position over the centuries. Today we associate the Roman Catholic Sunday with the observance of Mass in the morning with the rest of the day being devoted to pleasure and sport. But this attitude is a concession to the frailty of human nature rather than the exposition of Christian doctrine.<sup>25</sup> There is evidence of some concern in the matter in Roman Catholic circles. In the *Universe*,

14/10/55, the following comment appears: "Some have got into the habit of hearing an early mass and then working—at the very satisfactory Sunday rate of pay—Sunday lasts for 24 hours, not just for the 30 minutes of a Low Mass."

We have spent considerable time reviewing the origin and growth of the Lord's day institution, and in so doing we have gained an insight, not only into its authority, but also into its correct observance.

In the first place, from the foregoing it is clear that the Christian church has always observed one day in seven for public worship and, where possible, it has sought to keep it free from secular pursuits. It has not done so in the spirit of Judaism as part of the scheme of earning salvation, but in the spirit of gratitude for salvation, freely bestowed by the Saviour, who rose triumphant on the first day of the week. It has kept it gladly as a law of God, written upon the heart, in fulfillment of the new covenant.<sup>26</sup> It has proved it an essential factor in maintaining Christian fellowship and assuring the continuance and extension of Christ's church. There have been times when one or more of these principles have been lost sight of, or when some have been emphasized to the exclusion of others, but all must be included in a true summary of the evidence of scripture and church history.

There is therefore a threefold sanction to the observance of the Lord's day: it has its roots in a divine commandment; it is the evidence of a genuine experience of grace; it is essential to the welfare of the church.

These things being so, if the church has a place in the modern world, so

<sup>23</sup>Tyerman's "Life and Times of John Wesley," III, 372.

<sup>24</sup>See his sermons on the Law.

<sup>25</sup>See article "Sunday" in "Catholic Encyclopaedia."

<sup>26</sup>Jeremiah 31:33; Hebrews 10:16.

too has the observance of the Lord's day.

In the second place, we may learn from the foregoing how Christians should observe it.

1) By attending public worship. Whereas in the Old Testament economy the stress is first on rest and then on worship, in the Christian dispensation the emphasis is reversed. One of the first and most effective steps towards a revival of religion today would be a return to the sanctuary. Morning and evening, wherever possible, should be devoted to the privilege of worship and fellowship.<sup>27</sup>

2) By resting from secular pursuits. We shall see in our next section that the mind and body need Sabbath rest. Even more is this true of the spirit. The legitimate things of everyday life can drain our spirits, if we do not deliberately and periodicaly stand aloof from them. The conscientious Christian — workman, businessman, minister, scholar, professional man—can call a halt in the swirl of secular demands, and know that he is doing God's will in leaving them to turn aside to rest and worship on the Lord's day.

3) By service. "It is lawful to do well on the sabbath days."<sup>28</sup> No one need be at a loose end on the Lord's day if the love of God is in the heart. If we cannot heal the sick, we can visit them. There are children to be instructed, sorrowful ones to comfort, and lonely souls to befriend. Above

all, there are those without the Christian experience to be evangelized on the day of the Resurrection.

4) With charity. Christians will always have different opinions as to what is legitimate on the Lord's day and what is not. "Let every man be fully persuaded in his own mind."<sup>29</sup> Let us not make the day a burden to ourselves or to others. "The sabbath was made for man, and not man for the sabbath."<sup>30</sup> We can follow the Puritans in their virtues without emulating their mistakes. Let us remember, for instance, that children are children, and that Christ loved them as such. Let us ask Him to help us to teach them to love His day.

5) By setting an example. There may be some things which we feel we can do ourselves but which may cause our brethren to stumble. "Judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way."<sup>31</sup> And let us remember that those outside of the Christian church are watching too. Any inconsistency becomes an excuse for encroachments on the sanctity of the Lord's day. "I've got to act in a way more limited than I could justify on purely personal grounds," says Dr. Weatherhead, "in order to contribute to the preservation of something of national importance."<sup>32</sup>

These are the principles which should govern the conduct of a Christian on the Lord's day—for all time.

(To be continued)

<sup>27</sup>Luke 4:16. See also Pliny's Letter to Trajan.  
<sup>28</sup>Matthew 12:12.

<sup>29</sup>Romans 14:5.

<sup>30</sup>Mark 2:27.

<sup>31</sup>Romans, 14:13.

<sup>32</sup>"Guarding Our Sunday," p. 15.

## FAITH

You must not lose faith in humanity. Humanity is an ocean; if a few drops of the ocean are dirty, the ocean does not become dirty.—*Mahatma Gandhi.*

## The Value of Teamwork

I GUESS that it is no secret that during my high school and college days I participated on some athletic teams. As I look back on it now and think of the energy I expended, it gives me a backache, but in addition I see some valuable training which this sort of activity gave me. In fact, I have been so bold as to say that every preacher ought to learn how to play with a team. It is about the best training I know for this business of working with people in the church. Be that as it may, for many of us are too old now to try to recapture our youth, yet I felt there might be some practical points for us in this matter of teamwork. Here is an area of operation from which we never get very far. It applies to the minister perhaps as much as anyone else in life. Let us notice a few of the more practical implications of it for us.

1. *Teamwork recognizes the aggregate purpose.* It is not uncommon for us to get so consumed with our own success and the purposes of our individual lives that we lose sight of the more basic and far-reaching purpose which embraces all of us as ministers of the gospel. The member of the team must forget his own batting average and the possibility of his emerging from the game as a hero or even of the long-range ambition to play and be a success, and merge his plans into those of the group, the school, or the total group with whom he is playing. Just so, the minister

must lose sight of his personal ambitions and see rather the total task in which all of us are engaged. Shall I suggest that this applies to ministers working in the same town or on the same district? And that it relates to winning souls for the Kingdom rather than to ourselves or to our particular church?

2. *Teamwork is so constructed that it allows more prominence to some than to others.* In baseball there is the pitcher. In football there is the backfield. The principle applies nearly everywhere. Teamwork takes into account that each position is vitally important and without it the team would collapse. The guard on the football team may not make the headlines but he knows, and the team knows, that without him there would be no ground gains for the halfback. We must see also that in the work of the church all of us cannot fill places of prominence. The very structure of the church means that there are places of leadership and places of responsibility. We do see this when we stop long enough. But what we fail to see is that every place is important and that every member of a good team recognizes that this is true.

3. *Teamwork recognizes that the "assist" is just as important to the winning of the game as the goal itself.* In some sports the "assist" is marked up on the player's record. Well it could be in every sport. But most of

all, the players of the team that is functioning well do not concern themselves primarily with the record book, and those who assist another to make a goal share the thrill of that goal and share the glory of the game won. We need to see this as preachers. We must see that the job of soul winning is a team endeavor. The evangelist could not "win" souls without the year-round work of the pastor. The pastor would not see people won without the help of his praying people. There is no progress on the district without progress in the smallest of the local churches. There are no general goals reached except there are "assists" all along the line. The thing is, let us all share in the progress and all have part in the endeavor without respect to who gets the credit.

4. *Teamwork will not tolerate a "star at any cost."* I think I have played with one or two in my day—fellows who were going to "star" regardless of all else. Perhaps, even, some who have played with me have thought that that was my motive. But teamwork cannot last with a "star" on the field. It is true that certain players have outstanding abilities and in some cases a team's offensive work will center around a given player. But, even so, that player must be dedicated to the plans that have been made and must yield to them at all times. Where is more of this principle needed than in the midst of the brethren as we strive to work together in the advancement of the kingdom of God? Let none of us be guilty of trying to "star" at the expense of the Kingdom.

5. *Teamwork recognizes the importance of the entire group as vital to success.* The individual player must be convinced that there is more force and power than he alone can give or the game will be lost. That

is, there is a power in a team which is more than the sum total of the power of the individuals which make it up. Teamwork is co-operative endeavor which multiplies many times beyond the abilities of the number on the team. That is why at times we see a mediocre team play "over its head" and defeat a team with better individual players. Just so in the church. We must see that working together as a team (not just as an association of independents) we find a power for God which is away out and beyond the sum total of that which each of us can do separately. This is one of the great values of working together as a denomination. Here is the value of each of us giving his best to the endeavors of his church; not that he loses in so doing, but in reality his effort is multiplied.

6. *Teamwork gathers the force of the group enthusiasm.* This is an extension of the former. There is such a thing as "team spirit," "morale," or whatever you want to call it. Coaches watch for this spirit as one of the very important contributing factors to success. And this spirit is something which comes largely from the group, from the spirit of the team, and from the spirit of the cheering section. This is the spirit which will cause a small, unfavored team to whip a better team. This is the spirit which will bring a beaten team from behind to finally win. Spirit, that's it! And which of us as ministers do not need the spirit of the group? Many of us are working away, all on our own, away from the group, off to the side. And it will be so if we are indeed working all by ourselves. But once we see and feel that we are working together as a team—some in the city, some in the country, some on the mission field, some in the colleges, some at headquarters—then we shall begin to feel the spirit rising and our

morale lifting. The total group has lifted us beyond the humdrum of our own bit of the greater task.

7. *Team work recognizes that "one's best" is all that can be expected of anyone.* It is easy in the heat of a game to feel that a certain play or a certain attempt should succeed through superhuman effort. We tend to feel that a hitter can hit a home run every time at bat or that a pitcher can fan any batter any time he feels like it or at any time that the tide of the game would demand that extra effort. But such is not the case. While those of us in the grandstand tend to blame the particular player who fails to deliver for us in the pinch, the members of the team know that no man can do more than his best and that no man can be expected to perform superhuman feats. We need to see this in the church also. Our leaders set goals for us in order to give us something for which to shoot. We set goals for ourselves at the beginning of the year which seem to us to be within reach. Now and then we even stretch ourselves, feeling that perhaps we can see some gains made which even our faith-inspired better judgment tells us are out of all reason. We must see that in the year-by-year work of the church we build, not on magic nor wishful thinking, but on every man doing his God-inspired best. And on a team, no man really blames another for not producing beyond his best.

8. *Teamwork develops good winners and good losers.* This was a lesson I had to learn the hard way. As a child I was a poor loser. Perhaps it was the influence of an older brother who could always take me down and who always came out ahead in any match. In any event, I had to learn that one was to give his best to the

game, even when hopelessly out-matched by the other team. And when a team is working together and all members doing their best, the members learn to win without "rubbing it in" to the others and lose as if losing were really better. This is one of the values of teamwork both on the field and in the church. We must learn to give and take. We must learn to give our best and not go to pieces in the face of temporary defeat. The good winner recognizes the virtue of the opponent and measures his own laurel wreath so that it will fit the other's head day-after-tomorrow. The good loser does not despair and he immediately makes plans to give his best to the next game, and win it.

9. *Teamwork disintegrates in the face of internal criticism.* It can be maintained only so long as every member on the team recognizes these many factors connected with such a group and only so long as every member has the full confidence of every other member. Just as soon as this confidence is broken and distrust breaks the ranks, the whole idea of teamwork, with all of its values, falls apart. Brethren, as at no other point, we must see to it that our team in the church is not shattered by this internal criticism! A team can stand anything from without and it is just made stronger, but once let it face bickering among its members and chaos results. Suspicion and criticism are not listed with the fruit of the Spirit. And yet, so often our first reaction is one of suspicion or criticism when one of our brethren moves ahead of us or one of our leaders points the way the church feels we should go. That is a sure way to tear apart the very work that is near and dear to all of our hearts. Let us, under God, learn the value of confidence and faith and trust as we labor together.

# The Preaching of Charles G. Finney

By James McGraw\*

AS I TURNED and was about to take a seat by the fire, I received a mighty baptism with the Holy Ghost. Without any expectation of it, without ever having the thought in mind that there was any such thing for me, without any recollection that I had ever heard the thing mentioned by any person in the world, the Holy Spirit descended upon me in a manner that seemed to go through me body and soul!"

Thus writes Charles G. Finney in his *Memoirs* concerning the religious experience that gave power to his ministry and victory in his personal life. From the day of that experience until the day of his death, this devoted preacher pressed the claims of the gospel upon those who heard him, and the results of his ministry demand that his name be placed among those who have earned for themselves the title of "evangelist."

Born of nonreligious parents in Warren, Connecticut, in 1792, Charles Grandison Finney had very little in his home environment that would help make him the preacher he later became. His family was a hardy pioneer family, and they moved westward into the relatively unbroken wilderness of middle New York State when he was yet a lad. These New England settlers possessed very few religious books, but they immediately established schools. They seemed to appreciate the value of education, but had no idea of the importance of religious training. Finney himself wrote later that there was "very little intelligent

preaching of the gospel" during his impressionable years as a boy, and that neither of his parents made any profession of religion. Finney's home offered little chance for spiritual awakening. His early life was typically what might be termed today "secularized"; he was taught the necessity of hard work, the rudiments of basic knowledge, the value of thriftiness, frugality, and honesty; but he was not introduced to the Christ, whose life and teaching are the basis of all these qualities.

The education Charles G. Finney pursued would not be considered above the ordinary by present-day standards but certainly must have been better than most men received in his time. The wilderness schools were barely adequate for the development of such skills as reading, writing, and arithmetic, but Charles had the ambition to go to New England for his high school education and put himself through by teaching in the elementary schools as his means of livelihood. After completing high school, he joined the law office of Squire Wright Adams and studied the practice of law.

It was during the time that he studied law that Finney discovered for the first time, apparently, the importance of the Bible. He writes in his *Memoirs*:

"I found the old authors frequently quoting the scriptures, and referring especially to the Mosaic institutes, as authority for many of the principles of common law. This excited my curiosity so much that I went and purchased a Bible, the first I had ever

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owned; whenever I found a reference by the law authors to the Bible, I turned to the passage and consulted it in its connection. This soon led to my taking a new interest in the Bible, and I read and meditated on it much more than I had ever done before in my life."

Thus his study of law had a distinct influence on the preaching of Charles G. Finney. Through law, he learned to appreciate and later love the Bible, from which flows the source of all that is orderly and just and right. From law he learned also the importance of straight thinking and clear, logical presentation of thought. Most important, from the interest awakened in the Scriptures through the study of law, Finney became more interested in religion and the church.

The young lawyer's conversion was delayed, and almost prevented completely, by his difficulty in understanding why the Christian people he observed—and sinners under conviction do look at the Christians very closely—prayed so much but did not receive the answers to their prayers very often. The Holy Spirit was faithful to guide him into an understanding of the truth, however, and he decided as he studied the Word that their prayers were not answered because they had not met the conditions. It was in a wooded grove on the way to his work that he turned aside to settle his commitment to God, and while at first he could not seem to get his prayers through because he was fearful lest someone might hear him pray, he soon became so overwhelmed with his sense of wickedness that he cried at the top of his voice that, as he described it, "I would not leave that place if all the men on earth and all the devils in hell surrounded me." Needless to add, the Spirit gave him the promise and peace came. Thank God, whether it

is an old-fashioned altar in an evangelistic holiness church, or out in the woods where a spiritually ignorant lawyer seeks forgiveness, God's grace is sufficient.

With a genuine conversion, and later an experience of the Spirit's baptism such as described in the beginning of this article, it is no wonder that Charles G. Finney willingly answered God's call to preach the gospel, and that his preaching provided the persuasive power that brought a half million souls to his Christ and salvation.

Finney's theological training came by way of self-study, since his formal education was designed to prepare him for the practice of law. But he read widely and wisely, and his formal preparation qualified him for the position of president of Oberlin College, which he held for fifteen fruitful years from 1851 until 1866. The preparation of this revivalist, as in the case of so many other outstanding preachers in Christian history, combines together the qualities of sane, clear, thorough scholarship with consuming soul passion. These qualities are not contradictory; they are complementary. No great preacher must be highly educated; but every great preacher must be possessed with a desire to apply himself to the best possible performance of his task.

Raymond Edman, writing in *Finney Lives On*, sees in the preaching of Charles G. Finney a certain homeliness that might mistakenly be seen as coarseness. Some of his critics accused him of being "colloquial." He was not conformed to the formal, rigid pattern of "dignity" that prevailed in his day, but his style was deliberately and designedly plain-spoken. He spoke the language his hearers could understand.

Finney had the ability to preach the rugged truth in condemnation of

sin and wickedness in such a manner as to cause sinners to tremble with conviction, yet with a spirit of tenderness and love such as caused sinners to weep for their wickedness and want to hear more from this man of God. A. M. Hills was impressed with this quality in Finney's preaching, and declared: "Would to God that all of us who are called to preach would learn this simple lesson from this great preacher's experience! The way to preach these stern truths and the judgments of God is with weeping eyes and a compassionate heart."

Herbert L. Rogers observed in his study\* of Finney's ministry a unique power that came through prayer. Perhaps his social life helped him preach so as to rebuke sin, yet with a spirit of compassion which the sinner could not overlook. Prayer bands were organized wherever Finney held revivals, and a saintly character known as Father Nash dedicated himself to the ministry of prayer in Finney's campaigns—praying while Finney preached—so that there can be no doubt as to the place of prayer in Finney's success as an evangelist.

Finney's sermons are not by any stretch of the imagination models of homiletical excellence. His introductions were usually interesting and arresting, but his sermon body often resembled a lawyer's brief more than a sermon outline. For example, in his sermon "The Religion of Public Opinion," the "outline" consists of twenty points at which professing Christians either measure up or fail. The reader can take his choice; is this a twenty-point sermon, or (of all things!) a "one-pointer" with twenty sub-points? His sermon on "Prevailing Prayer" is a topical development of the proposition that "there are two kinds of means requisite to promote

a revival; one is to influence men, the other to influence God." His two main divisions deal with these two thoughts in his proposition, (1) personal work and (2) prayer.

His conclusions were often a series of "remarks" by which the central thought of the message was emphasized. His illustrations were largely from everyday experience and life situations, and were a very significant part in the effectiveness of his preaching.

Finney's appearance was stately and imposing. He was six feet tall, used enough gestures to add force to his words but never enough to detract from them. Hills writes that "he was entirely free from mannerism" and that his intonation and emphasis were "perfect." Edman, his biographer, was impressed with Finney's appearance. He writes: "He spoke with directness and depth of feeling, with great searching eyes that seemed to peer into the very innermost depths of his hearers."

It was customary in Finney's time for the preachers to prepare oratorical messages which could be read from the manuscript, but he disliked this method keenly. He was a strong believer in the extemporaneous method of delivery, and he not only used this method but urged his pupils in Oberlin to follow it.

What one quality, more than any other, made Charles G. Finney the great evangelist he was? Perhaps the answer to this question must be that there were two qualities in his life and ministry which are really one, for they are inseparable. He *relied upon prayer*, and with his utter dependence upon prayer he *relied upon personal work*. The latter was begun immediately after his own conversion, when, Basil Miller points out, within twenty-four hours after he found Christ

\*At Nazarene Theological Seminary.

he had won several converts, among them a lawyer and a distiller.

The theologian Charles Hodge was impressed with Finney's "relentless logic," and Henry Ward Beecher ad-

mired the masterful way he conducted his meetings. But when Charles G. Finney learned to wait upon God until the Holy Spirit came to direct and to empower, he found the secret of successful soul winning.

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## SERMON OF THE MONTH

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### Pentecost

By F. Lincicome\*

**TEXT:** *When the day of Pentecost was fully come (Acts 2:1).*

Pentecost is the anniversary of the Holy Ghost; it is the birthday of the church; it is the most outstanding, epoch-making event since the ascension of the Lord, and will continue to be so until our Lord comes back again.

The term Pentecost has been very much cheapened in modern times. No term has been more used, misused, and abused. Much reproach has been brought on it because of the extravagance that has accompanied it in both teaching and demonstration. All the holy-rolling, loud screaming, high jumping, church splitting, and tongue jabbering has been blamed on Pentecost.

If holiness had not had the elements of immortality in it, it would have been killed long ago.

I find four things in connection with Pentecost:

#### I. MOTION

1) *It was a prophesied motion—*

"This is that which was spoken by the prophet Joel" (Acts 2:16).

Keep in mind that this is not the Holy Spirit's first appearance in the world. The Holy Spirit has never been absent from the world. He is the first Person we meet in the Bible—brooding over the water (Genesis 2).

At Pentecost He changes the form of His ministry and from thence forward He begins to make saints out of sinners. The Holy Ghost can take a low-down sinner and make a high saint out of him. If we had more high saints in our country, we would not have so many low-down sinners.

Before Pentecost we read of the Holy Spirit coming upon men to empower them for service. He came upon David, Elijah, Samson, and Gideon. After Pentecost we read of His coming unto men. "Know ye not that your body is the temple of the Holy Ghost?" While the Holy Ghost has always been in the world, the rank and file did not have Him before Pentecost, but most of the Old Testament prophets did anticipate a com-

\*Evangelist, Gary, Indiana.

ing Christ and an outpoured Holy Ghost.

2) *Heaven-sent motion*—"Suddenly there came from heaven." We need more sounds from heaven. Sounds from heaven are fast dying out. When I make a plea for sounds I am not making a plea for forced emotion, nor a plea for the racket of an empty wagon. Anything from heaven is supernatural and gives us more sounds from heaven.

Everything forced has a bad effect. Forced oratory has no grip, forced piety is never winsome, forced revivals are always spurious, forced smiles are the most pathetic things you ever looked at, and forced emotion is most repulsive. This emotion was heavenward, earthward; not earthward, heavenward. Pentecost is not horizontal; it is perpendicular.

I preached this sermon one Sunday several years ago. Before I gave the call they began coming to the altar from all parts of the tabernacle. Such praying as I had never heard ascended to the throne as at least thirty persons pleaded for the fullness of the Holy Spirit.

As I stood back of the pulpit a man came to my side, and said, "This is a Pentecost." I said, "Not yet. This motion you see has to be reversed before it can be a Pentecost." I said, "At the rate they are praying, it will be reversed." In less than ten minutes it was reversed. The Holy Spirit came and they all stood to their feet praising God for nearly one hour.

3) *Unifying motion*—Pentecost will produce a threefold unity: unity with one's self, unity with others, and unity with God. Full inner harmony is not received in regeneration. The unsanctified heart has two men in it—"the old man" and "the new man." As long as these two men are in the heart, there will be unceasing conflict—a civil war. There are two minds

in it, the carnal mind and the spiritual mind. The spiritual mind will say to go to church; the carnal mind will say to stay at home. The spiritual mind will say to read the Bible; the carnal mind will say to read the newspaper. The spiritual mind will say to have family prayers; the carnal mind will say to go to bed. The first great work of heart holiness is co-ordination, organization, harmonization of a man's own soul by removing the discordant element or carnality. Holiness makes one inwardly unanimous. It unifies the faculties of the soul, such as the heart, the mind, and the will. It trends everything in us in the same direction. It illuminates the worldward and hellward pull.

4) *Empowering motion*—The purpose of Pentecostal power was twofold: power for purification and power for propagation, power for purity and power for service. The modern conception of Pentecost is tragically inadequate, the idea that Pentecost gives only power to make us better workers. In other words, the power of Pentecost is only power to do and not power to be. I think the power of Pentecost is primarily power to be and power to make us better liver, not better workers. It is power to be sweet under the most trying circumstances in the home as well as in the church. Some people can smile and shout in church, but are regular old snapping turtles at home. It is not the vulgar sins that are starving and stunting our piety, that are filling our souls with creeping paralysis, that are taking light out of our souls until our faces look like blown-out lamps, but it is those little heartbreaks. It is not that you got drunk, but that you got carnally mad. It is not that you went to the movies, but that you went to pieces over little or nothing. Someone says, "I know I fly off easy, but I am over it in a minute." The San

Francisco earthquake was over in a minute, too, but it left real estate in mighty bad shape."

## II. EMOTION

"They were pricked in their heart"—they all acted like drunk men when they were filled, so much so that someone accused them of being drunk.

From Pentecost until now, great epochs of church history have been distinguished by waves of emotion, storms of feelings, and tempests of tears. The modern trend is for a Christianity without a Christ, for a Christian experience without any emotion. We are living in an age that aims to rob religion of its inflammatory touch, an age that looks on all signs of emotion with distress. The emotional element is being sadly neglected. Everywhere intellect is being intensified and emotion is being cried down. Opposers want all emotion squeezed out of our religion. Can you imagine a sinner having all his sins blotted out and his name written down in the Lamb's Book of Life without any emotion? A religion without emotion is a religion without God, for God is Love, and how could a person have love and not have emotion?

A religion without emotion is too dry to kindle a fire, to say nothing of saving a sin-captured, devil-enslaved world. Some tell the seekers that they never receive feeling but they just take it by faith. That is absurd. Faith and feeling are inseparable. Faith always has fruit in feeling. "Therefore being justified by faith, we have peace with God." How could you have peace and not emotion?

Suppose that when I go home my wife would ask me if I loved her and I would say, "I never felt a spark of love for you. You see, I am not emotional; I only love you by faith."

Bishop Moore said, in speaking of

emotion, "Emotion is overworked in every phase of American life except in religion."

Bishop Hughes said, in speaking recently to two hundred preachers, "Let us get back to the emotionalism that made Methodism famous." He told the preachers that it is all right to tarry at Yale, but we must also tarry at Jerusalem. At Yale we get our minds fitted; at Jerusalem we get our hearts equipped. The minister has a twofold preparation to make, head and heart. We go to Harvard for the head, but to Jerusalem for the heart. It is the lack of the emotional element that is making the modern pulpit so stale, stiff, and mechanical. Why all this highbrow objection to a little emotion in religion?

We are serving religion too cold. God never intended His church to be a refrigerator in which to preserve perishable piety. He intended it to be an incubator in which to hatch out converts. Some churches pack their pastor in an icebox, then criticize him because he does not sweat. Mighty few men can sweat in a Montana blizzard.

Many a preacher has grown discouraged in trying to kindle a fire out of a lot of water-soaked logs. My prayer is that God will set us on fire; we would make a very big blaze, for we are so very dry.

## III. COMMOTION

"The multitudes came together." The Jerusalem church was a magnetic church. It had a drawing force. We claim kinship to it, but do we reveal the same magnetic force? The most optimistic among us will have to say that we don't generate enough force to stop the drift.

God set the church at Jerusalem on fire and the whole city turned out to see it burn. As soon as there was something doing on the inside of the

church, there was something doing on the outside. As soon as there was something doing in them, there was something doing through them. This was the divine method of getting a crowd. It is still God's best method. Pentecost was its own publicity. This is one time when "noise" served a purpose.

The best advertising campaign your church could put on is more fire—more fire in the pulpit and more fire in the pew. There will never be more fire in the pew until we have more fire in the pulpit. No stream can rise higher than its source.

With all our theorizing, organizing, catechizing, baptizing, intellectualizing, advertising, socializing, systematizing, and sermonizing, our greatest need is fire-baptizing. I don't mean

wildfire nor fox fire. Wildfire has heat but no light. Fox fire has light but no heat. I mean Holy Ghost fire, that has both light and heat.

#### IV. PROMOTION

"The Lord added to the church daily such as should be saved."

As soon as there was something done in them, there was at once something done through them. While the primary purpose of the power of Pentecost was power for purity, it also gave additional power for more effective service.

There are many churches that want the promotion but do not want the motion, nor the emotion, nor the commotion—but they all go together. If you get the promotion, you will have to take the emotion.

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## That Second Man

By Ken S. Armstrong\*

ONE OF THE common problems which is faced by the growing church is the increased demand on the time of the pastor. This problem is not a temporary one, but is one which continues as the church grows. Some pastors feel that the solution to this problem lies in the hiring of an assistant pastor, associate minister, director of religious education, minister of music, youth minister, or some other such staff member. But, whatever the title may be, the problem is still the same in that the "second man" is introduced into a church situation, thereby changing the normal pastoral relationship.

It is possibly unfortunate that there

has been no more study of this problem than has been done; however, some rapid advancements are currently under way. Probably one of the greatest sources of help in this area is from those churches that have been pioneers in the area. From an analysis of the experiences of these pioneer churches at least three observations have been made.

*Some persons are not capable of serving as a "second man."* This does not mean that they do not have the abilities to perform the particular task. It merely means that their emotional, spiritual, or mental characteristics forbid them from serving in such a capacity. In many cases a person may have rare qualities and abilities which would permit him to

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serve in many capacities with great success; however, for the task of the "second man" he would not be qualified. It is also true that a person may fill the position of the "second man" with marked success but never have those abilities to be successful in a single role. A number of factors which have been observed in this connection are as follows:

1. That person with a dogmatic nature and with strongly opinionated ideas will find it a difficult task to serve as a "second man."

2. That person who is vocal in both opinions and statements of fact will find that the position of the "second man" will be one that is impossible for him to fill for an extended length of time.

3. An "overly" ambitious individual may find himself aggressively seeking position, status, or prestige rather than aggressively seeking service, Kingdom results, or the church's welfare.

4. The inability to play "second fiddle" is not often the greatest problem, for the "second man" may find himself playing "third," "fourth," or "fifth fiddle" when it appears that he is deserving of more.

5. The good qualities of the "second man" may be canceled or nullified by the dissimilar qualities of his wife or family. The requirements for an effective and successful "second man" must be paralleled by similar attributes in his mate.

*Some pastors cannot accept a "second man."* This is true because of personal prejudices, biases, or past experiences. No doubt some of the factors involved in a pastor's inability to accept a "second man" may be listed as follows:

1. Any feeling of insecurity is a potential trap for trouble when one is working with a "second man." This

insecurity may result in expressions of jealousy and possessive actions.

2. The practice of serving a church over a period of years may cause some pastors to dominate the whole program. Such a domination of the total program of the church does not represent an atmosphere where two can serve together. The inability to share both the responsibilities and accomplishments of a church program will be detrimental to a harmonious working relationship.

3. It is likewise true that the negative attributes that would cause a pastor to be unable to accept a "second man," if expressed in the attitudes of his wife or his family, will be quite as devastating, if not more so.

*Some churches cannot accept a "second man."* Experience has indicated that in a few cases the attempt to introduce a "second man" into the organization resulted in an unhappy experience because the church was not conditioned to receiving him. Some reasons why this is true may be stated as follows:

1. That church that is not completely loyal to its pastor will find it very difficult to permit a harmonious relationship to exist between the pastor and the "second man." Where loyalty is not strong, loyalty of the congregation easily tends to be divided, thereby causing friction and an impossible situation for both pastor and people.

2. The refusal to recognize the need for a "second man" is also devastating. If the need for him is not apparent, then the conditions cannot exist in which he may serve the church effectively.

The above observations do not necessarily indicate that the position of the "second man" is an impossible one, although all such relationships have not in every instance been de-

sirable. Nevertheless, it would seem apparent that there is much to be gained by the acceptance of a "second man" in the church that exceeds a certain size. In those instances certain suggestions may be made.

*Suggestion to the second man.* The major attitude for the "second man" to possess is full and complete loyalty to the pastor. Where this loyalty does not exist, there can be no basis for real progress. Whatever the capabilities and abilities that the "second man" possesses he must, above them all, pay strict loyalty to the pastor.

He must recognize that he is to serve, not to rule. He is to direct, not to dominate. He is to be pliable and not brittle. Indeed the quality of his spirit must be one of dedication, cooperation, and loyalty to the pastor, who has the primary place of leadership.

It is an essential rule that he never be in a position of receiving criticism of the pastor from one of the members. To merely be the recipient of such criticism will place him in a compromising position which may cause a breakdown in his relations with the pastor.

The "second man" will obviously *never say one word* to anyone of a critical nature relative to his pastor, whether it be related to his wisdom, judgment, actions, or methods. Such criticism cannot, it must not, be expressed even to his wife.

The "second man" must realize his definite accomplishments for God and the church may seldom be openly praised. But in his own soul he must find the reason for his actions and the worthiness of them. He must see that his actions and the results of his labor have a place in the total scheme which, though rarely applauded, will nevertheless bring fruit for the Master.

*Suggestions to the pastor.* One of

the most difficult actions that a pastor will be called on to perform is the sharing of his domain with someone who has expended no effort in its development. However, if a "second man" is desired, such a sharing experience must take place.

For the most part the pastor holds the key to the pastor-second-man-church relationship. Since he is the initiator of church policy, procedure, and planning, he will be to a great part the initiator of a continuing, working relationship with the "second man." For such to exist he must be as loyal as he desires the "second man" to be loyal. The wise man will distribute praise as well as instruction. He will share the rewards as well as the responsibilities. He will remember that there are some things that he can never share with the "second man." There are some things that the "second man" can never know, for the confidences and the intimate experiences of the people are burdens that only the pastor can bear.

*Suggestions to the church.* It is a difficult thing for a church to remember that it has two pastors, but remember it, it must. The church must never forget that the primary or final responsibility for all that takes place rests on the pastor. They must never forget that their primary loyalty is to him, but they must also never forget the "second man." They must remember that he has a place, but his place is the "second place." Both deserve loyalty, but always let it be that loyalty to one is loyalty to the other.

And when it is evident that the "second man" will leave, let him leave. No matter how strong the ties may have been developed or how dear his friendship is, you can best serve the Kingdom and his welfare as well by permitting him to leave and receiving his successor.

# The Revival We Need

By Asa Sparks \*

I. Mass evangelism has been used of God all down through the centuries; it has its place; we should not be deceived into losing sight of its real value.

If you can glean one family from each revival, this is probably a good average. One church found it helpful to name the new converts to the church board two months after the revival and see what was being done to keep them from falling away. In many of our meetings only a few of the outside people attend, and those at the altar are our own people who come regularly. Many of our own people attend the meetings in shifts; that is, they miss one night and come the next right on through the revival, if they come at all, till Sunday morning and back the last Sunday. Such a slipshod arrangement makes it difficult to have a revival, but it can be done and once in a while it happens; we break through and have an occasional real revival. We have some wonderful men in the field of evangelism; we should not expect them to fill the altar if there is no one there. On the other hand the evangelist may find that the pastor will call with him if the suggestion is made. "There is surely somewhere a lowly place in earth's harvest field so wide where I may labor for life's short day for Jesus, the Crucified."

II. Personal evangelism is not new; the ancient wise man said, "He that winneth souls is wise" (Proverbs

11:30). Daniel, faithful young hero of old, whose faith "stopped the mouths of lions," said, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." Even earlier than this God sent the prophet Nathan to deal frankly and earnestly with the soul of David, who had now fallen into sin. In Naaman's day we read, "Out of the land of Israel a little maid . . . And she said unto her mistress, Would God my Lord were with the prophet that is in Samaria!" Jesus dealt with men personally; in John 1:35-48 we read of seven instances of soul winning; there are fourteen instances of the Master's personal work in the Gospels. Jesus always took His opportunity and used it to lift men out of the darkness into the light. He organized His followers into teams to do this work, "and sent them two and two before his face" (Luke 10:1).

III. A combination of the two, mass and personal evangelism, makes the most powerful evangelistic force we know of today. Where both are being used to the fullest extent today in a church, there is a real, continuous revival in progress. This is the kind of revival that we need; if you have prayed with people in the home it is a lot easier to get them to pray at a church altar. Mass evangelism does have its place; make no mistake here. However, we may have the cart before the horse. We must go after them one by one before we can get them by the dozen. Dr. V. H.

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Lewis, secretary of the Department of Evangelism, in referring to personal evangelism said, "It must be the dominant force in our church." One pastor spends two days of the week with his people calling. My wife and I have been spending three days and evenings as much as possible and always are there on visitation night. This seems to be the best we can do with the other responsibilities in a large church. However, we are sure that if we could put in another day in the visitation department the work would grow much faster and the souls we could win would be many more, and Heaven-sent revivals could be much more frequent under God-called evangelists. God has helped us to get nearly one hundred members into the church the past two and one-half years with the present arrangement. We humbly praise Him today. Soul winning is not a technique, but it is a passion to win the souls of men to Christ. Don't be a slave to anybody's method but determine to win souls. We must obey Him, and "preach the gospel to every creature." One pastor has worked hard on the down-and-out, another has worked to get the up-and-up. But the truth of the matter is that we need all the strata of society in our churches; no one should be excluded. Religion is not just a list of things that we won't do, while it is that, but there are some definite positive things that we will do. "To him that knoweth to do good, and doeth it not, to him it is sin."

Cross fire will defeat your purpose, for this is holy business that we are in. Strife and vainglory are two elements that must not be present in soul winning. You do not have to decide whether to do friendship visitation or soul winning; why not do both? Keep on the alert and watch for tears; if you are in such a hurry to get around to a few more homes

that you do not have time to pray with a hungry soul, you are like the man who was in such a hurry that he did not have time to stop for prayer in the morning, not realizing that the day would have gone much better had he put God first. Stop and pray with people, friend; God will reward your efforts much better; you will be much more effective.

Some of your people will not go after them; do not find fault or criticize them or allow your workers to do it. Brag on the ones that do work; boost them; show results; others will be won over when they see that you are getting results.

Can it be possible that the revival that we want to see must begin with personal evangelism? There are some of us who believe that it must. We have heard this truth from many able speakers and wept over it, but we are good at getting down and praying a thing off us and not doing anything about it. This we must stop or migrate in the wrong direction.

Did you ever stop to think that if we wait until we can do a thing well enough, till no one will criticize us, then we will never do anything?

Brother pastor, let us work long and faithfully in the task of personal evangelism, then call in a God-called evangelist for the revival that we need and sincerely want to see. The evangelist can help you push the wagon over the hill. You have pushed it right up to the top yourself; now you need someone to give that extra nudge that will spell the difference between success and failure.

We worked with a man for a long time, then finally he made it in on Thursday night. Tuesday afternoon he was suddenly stricken and died. How glad we were that we held on! Just a few days ago on our regular visitation night a team of our workers

returned from calling to say, "These folks just did not seem to be interested." We said, "They have been on a long time; scratch them off. Mark the card a 'take out,' so the secretary can run it back through the files and take out stencils and cards." This was done. About ten days later on Thursday the man passed to eternity. Should we have gone back once more? Who knows? Maybe this would have been enough. It is too late to go now. He is gone. Pray about the people you work with; ask God to direct you; do your best; don't quit; keep everlastingly at it.

"Chain reaction" is a natural consequence of soul-winning visitation. Some time ago a team went out from the church; they returned rejoicing in the Lord; success had come to them that night—a mother had prayed through at home. The setting had been ideal—the mother was hungry, her married daughters were visiting. Things had shaped up to a regular camp meeting. The unsaved daughters had stood weeping as their mother rejoiced in God.

Later Mrs. Sparks and I went to call on one of the daughters in her home. We rang the bell; we heard the automatic lock click; a voice up the stairs said, "Come in." An elderly lady met us at the top of the stairs; we introduced ourselves and called the name of the young couple we were looking for, handing her one of the weekly bulletins. She said, "Oh, Nazarene! I hear from the Nazarene Publishing House every once in a while. They own the copyright to my song, 'The Beautiful Garden of

Prayer.'" This was Eleanor Schroll, a devout Christian lady who at the time of writing the poem was living in a small apartment that had front windows off the main street of Newport. The back windows overlooked roofs and chimneys of adjoining business houses. A relative visiting her suggested that most of our great poets needed the great open spaces for inspiration. Mrs. Schroll was a woman of superlative intelligence but had not enjoyed the experience of letting her poetic fancy run out beyond the narrow confines of her home to beautiful green meadows and tinted horizons. While she was musing on this fancy, she pictured "The Beautiful Garden" in which she could walk daily. The blending of music and words is remarkably fine. Faithfulness of God's people in soul winning had led us here today to meet her. We were thrilled. We met the young couple and invited them to Sunday school and church. The young wife was there the next Sunday morning.

God will always make a way if you want to work for Him. Recently our young people's president, who was working in a new shopping center that stays open evenings, called to tell us not only was her day off Wednesdays, regular prayer meeting night, but that the manager had told her she could be off on Tuesday evenings for visitation. She was happy. This was what she had wanted and prayed for; now it was possible.

It can be done; it will be done; and we are the ones that will do it in our day, we believe.

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#### SUNDAY SCHOOL EVANGELISM

The Sunday school worker will find in the revival meeting a great opportunity for bringing to a decision many lost people. The church will find in the Sunday school a most effective agent for making the revival meeting a success.—J. N. BARNETT.

# Gleanings from the Greek New Testament

By Ralph Earle\*

## Romans 3:25-31

### GOD'S RIGHTEOUSNESS DEMONSTRATED

Verse 25 states that God set forth Christ as a propitiating Sacrifice, literally "for a showing (or proof) of His righteousness." Sanday and Headlam comment: "In what sense can the Death of Christ be said to demonstrate the righteousness of God? It demonstrates it by showing the impossibility of simply passing over sin."<sup>1</sup>

In a similar vein Denney writes: "God's righteousness, therefore, is demonstrated at the Cross, because there, in Christ's death, it is made once for all apparent that He does not palter with sin."<sup>2</sup>

### REMISSION?

The King James Version says that this was "for the remission of sins that are past." The American Standard Version more correctly reads, "Because of the passing over of the sins done aforetime."

The Greek word which means "remission" is *aphesis*, which occurs seventeen times in the New Testament. It properly means "dismissal, release, pardon, remission of penalty" (Abbott-Smith).

But the term used here is *paresis*, which occurs only this one time in the New Testament. Abbott-Smith defines its meaning as "a letting go, dismissal, passing by."<sup>3</sup>

Vincent differentiates the two

terms thus: "In *remission* guilt and punishment are *sent away*; in *praetermission* they are wholly or partially undealt with."<sup>4</sup>

Trench criticizes the translators of the English Revised Version (1881) for retaining "remission" here. He wisely observes that there must have been some reason for Paul's changing from *aphesis* to *paresis*, and that that change should be indicated in the English translation. He would define *paresis* as "the present passing by of sin, the suspension of its punishment."<sup>5</sup> It is not full forgiveness.

For the meaning of this passage Trench offers the following explanation: "There needed a signal manifestation of the righteousness of God, an account of the long praetermission or passing over of sins, in His infinite forbearance, with no adequate expression of His wrath against them, during all those long years which preceded the coming of Christ; which manifestation of God's righteousness found place, when He set forth no other and no less than His own Son to be the propitiatory sacrifice for sin."<sup>6</sup>

Thayer sums up well the significance of *paresis* thus: ". . . because God had patiently let pass the sins committed previously (to the expiatory death of Christ), i.e., had tolerated, had not punished (and so man's conception of his holiness was in danger of becoming dim, if not extinct)."<sup>7</sup>

<sup>1</sup>"Romans" (ICC), p. 39.

<sup>2</sup>EGT, II, 613.

<sup>3</sup>"Lexicon," p. 345.

<sup>4</sup>"Word Studies," III, 47 f.

<sup>5</sup>"Synonyms," p. 119.

<sup>6</sup>*Ibid.*, p. 117.

<sup>7</sup>"Lexicon," p. 488.

\*Professor, Nazarene Theological Seminary.

This does not mean that there was no punishment for sin during the Old Testament period. It simply means that God did not deal fully and adequately with sin until Calvary.

### FAITH

The central theme of Romans is usually held to be "Justification by Faith." The classic statement of that is Romans 3:28—"Therefore we conclude that a man is justified by faith without the deeds of the law."

Since justification is by faith alone it is obviously important that we understand the nature of faith. For true faith brings forgiveness of sins and a new life in Christ.

Cremer traces the origin of the Greek word *pistis*. He writes: "In classical Greek, *pistis* . . . signifies, primarily, the *trust* which I entertain, which one puts in any person or thing."<sup>8</sup> Closely related is the idea of *fidelity*.

As for the meaning of *pistis* in the New Testament, Cremer holds that there are three distinguishable ideas. They are: "a conviction, which is not, like the profane *pistis*, merely an opinion held in good faith without reference to its proof, but a full and convinced *acknowledgment* of God's saving revelation or truth; a *cleaving* thus demanded of the person who acknowledges to the object acknowledged, therefore *personal fellowship* with the God and Lord of salvation (so especially in John), and *surrender to Him*; and lastly, a *behaviour* of unconditional and yet perfectly intelligent and assured confidence."<sup>9</sup>

Faith is a rather rare term in the Old Testament. There one finds such expressions as doing His will, walking in the way of His commandments, remembering the Lord, waiting upon the Lord. Cremer says: "In the N.T.,

on the other hand, *pistis* appears as the generic name for this whole bearing."<sup>10</sup>

The fundamental conception of New Testament faith, says Cremer, is "a firmly relying trust."<sup>11</sup> With that goes *acknowledgment* and *conviction* with reference to the truths of the gospel." He adds: "We may describe *pistis* generally to be *trust* or *confidence cherished by firm conviction*."<sup>12</sup>

Cremer also says: "In general *pistis* . . . is a bearing towards God and His revelation which recognizes and confides in Him and in it, which not only acknowledges and holds to His word as true, but practically applies and appropriates it."<sup>13</sup> Faith is ". . . confident and self-surrendering acknowledgment and acceptance of Christ's gracious revelation."<sup>14</sup>

Faith is far more than intellectual assent. It is moral commitment. It is the personal surrender of one's will to God's will. Without the element of submission there is no real faith. There is no such thing as trust without obedience. Whitehouse says: "Obedience . . . is the inevitable concomitant of believing."<sup>15</sup>

Faith is actually the reaction of one's whole being—intellectual, emotional, moral, spiritual—to God and His Word. It is belief of the mind, submission of the heart, obedience of the will. Faith is best thought of as the total response of the human personality to the divine command.

The noun *pistis* is allied with the verb *peitho*, which means "persuade." Thayer says that in the New Testament *pistis* means "a conviction or belief respecting man's relationship to God and divine things, generally

<sup>10</sup>*Ibid.*, p. 480.

<sup>11</sup>*Ibid.*, p. 482.

<sup>12</sup>*Ibid.*

<sup>13</sup>*Ibid.*

<sup>14</sup>*Ibid.*, p. 483.

<sup>15</sup>"Faith," "A Theological Word Book of the Bible," A. Richardson, ed. (London: SCM Press, 1950), p. 76.

<sup>8</sup>Cremer, "Lexicon," p. 478.

<sup>9</sup>*Ibid.*, p. 479.

with the included idea of trust and holy fervor born of faith and conjoined with it."<sup>16</sup>

Thayer goes on to say that in relation to God, *pistis* is "the conviction that God exists and is the creator and ruler of all things, the provider and bestower of eternal salvation through Christ," while in reference to Christ it denotes "a strong and welcome conviction or belief that Jesus is the Messiah, through whom we obtain eternal salvation in the kingdom of God."<sup>17</sup>

Note that faith is more than intellectual belief. It is a conviction. One may believe that a thing is so because of adequate evidence. But real faith is a divinely wrought conviction of the truth of God's Word, involving an acceptance of it as binding the believer to action.

W. E. Vine emphasizes these two aspects. He writes: "The main elements in faith in its relation to the invisible God, as distinct from faith in

man, . . . are (1) a firm conviction, producing a full acknowledgment of God's revelation or truth . . . ; (2) a personal surrender to Him."<sup>18</sup>

W. A. Whitehouse declares that the New Testament usage of *pistis* "owes little or nothing to Plato."<sup>19</sup> He affirms that its main background is Hebrew. The latter he defines thus: "The core of this Hebrew concept is firmness, reliability, or steadfastness. To believe is to hold on to something firmly, with conviction and confidence."<sup>20</sup>

What Paul says is that a man is not justified by any doing of good deeds, by keeping the law. Rather, he is justified wholly and only because of a right attitude toward God: an attitude of trust and obedience, of belief and commitment, of conviction and confidence.

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<sup>16</sup>W. E. Vine, "An Expository Dictionary of New Testament Words" (Westwood, N.J.: Fleming H. Revell Co., 1940), II, 71.

<sup>17</sup>*Op. cit.*, p. 75.

<sup>18</sup>*Ibid.*

<sup>16</sup>Thayer, "Lexicon," p. 512.

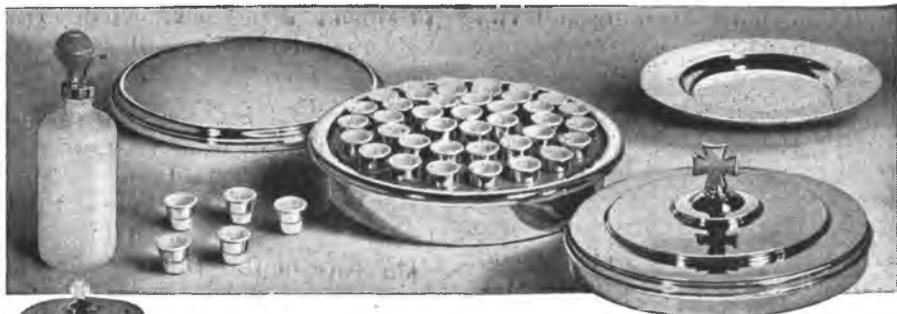
<sup>17</sup>*Ibid.*, p. 513.

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### JOHN THREE SIXTEEN

For God—the Lord of earth and heaven,  
So loved—and longed to see forgiven,  
The world—in sin and pleasure mad,  
That He gave—the greatest gift He had—  
His only Son—to take our place;  
That whosoever—oh, what grace!  
Believeth—placing simple trust,  
In Him—the righteous and the just,  
Should not perish—lost in sin,  
But have eternal life—in Him.

—*Sunshine*



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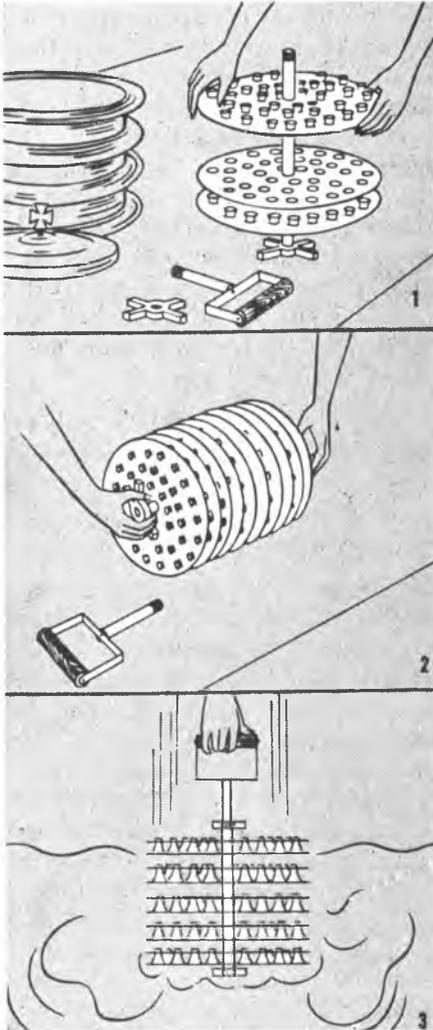
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# Evangelism

Supplied by V. H. Lewis\*

## Ideas for a Local Church Calling Program

Why not put some new ideas to work in your local church personal visitation program? It may get a bit difficult to keep up interest in lay visitation for a long period of time. Then, too, our laymen are busy people and may not find the designated calling period convenient for their schedule.

Here are some various ways to approach this vital part of the outreach of your church. The ideas given below yield good results both as to their effect in calling and in enabling a pastor to get more recruits to do these specialized contacts.

Try one or more of them and see if they do not bring new people to your church and the kingdom of God.

### 1. THE ACCIDENT SQUAD

This group is made up of several couples. It must be well organized and directed by an alert leader. The members of this group call only on those who have had an accident of some kind. It may be a traffic accident, a fire in home or business, an accident at home or at work. The doctor, insurance adjuster, lawyers, and others always call, depending on the nature of the mishap, so why not the church? Surely this is an opportune time to show people that the church and Christians do care.

The newspapers will usually provide the group with prospects in the

news of the day. The squad calls as soon as possible, for time is important. They state the interest of the church and tell the person or persons that the church will be praying (often the pastor can go by upon report of the squad to him). Sometimes flowers can be sent. In the time when people are injured, often frightened, and uncertain of their foundations of life, the interest, sympathy, and prayers of this "Accident Squad" have won them to Christ. There have been cases of whole families won to the church and the Lord by this approach. The squad must pay no attention to church affiliation but call on *all* accident victims.

This plan, well worked, will prove a blessing to people and a tremendous asset to any church.

### 2. SENIOR CALLING GROUP

One has to be sixty-five or older to join this select band of Christian workers. This organization gives the elderly people in the congregation a special place to work. Too many times they are neglected or they think they are past the time of active service. But here lies a source of potential service unused in most churches. This band calls only on those in the city that are sixty-five or older. The older folk who are away from God will listen more earnestly to those of their own age who testify to the saving and keeping grace of God.

Then, too, these people are often forgotten and are hungry for fellowship and sympathy.

\*Executive Secretary, Department of Evangelism.

A well-organized group like this can be a real soul-winning group. Not only can they win the elderly to Christ, but many times the older people thus contacted furnish valuable leads in giving the names of their children, who in turn can be reached by a younger calling band.

Let's use our older people more in visitation. It will be a blessing to them and the church. Perhaps most important of all is the fact that they can win some to Christ who have only a little while to live and who would otherwise be lost.

### 3. NEWLYWEDS CALLING BAND

Here indeed is a wonderful area of worthwhile calling. The membership of this calling group is made up of those who have been married less than ten months. They call on all newlyweds. The newspapers will furnish their prospects in the news. They call on all newlyweds regardless of church affiliation.

What a wonderful impact such a band can make in testifying of how wonderful it is to start a home with Christ! Here some appropriate literature from the church and pastor is vital. Many times when two people wed who are of different denominational background they will thus select a "neutral" church. This band must be well directed. While it can contain several couples, not more than two couples should work as a team in making a call.

The effectiveness of such specialized calling groups lies in a well-prepared follow-up. For example, a fine class in Sunday school for the newlyweds is valuable, so that the calling group has a point of church contact to invite them to.

It is necessary always to have a part of the church functions to which new people can be invited and to which they can belong.

## Majoring in the Crusade

Nearly every church organizes for study of God's Word by having a church school, but very few organize for regular visitation. Surely it is just as important to visit those in need of Christ as it is to worship Christ, for our worship loses its meaning unless we express our love to God by reaching out for others.

If Jesus had given His ministry to worship, study, and prayer only, He would never have found His disciples. The nobleman, the Roman centurion, the rich young ruler, and others came to see Him; but Jesus sought out the Samaritans, the Galileans, and the sinners.

We major so much in worship and study, but Jesus majored in prayer and visitation. He sent the twelve and the seventy out visiting:

The following study on salesmanship shows the importance of visiting:

*80% of all sales are made after the fifth call*

*45% of all salesmen make one call and quit*

*25% make two calls only*

*12% make three calls and stop*

*10% keep on calling and make 80% of the sales*

Let us give more emphasis in our churches on visiting.

Go, knock on that door again!

\* \* \* \* \*

### MY INFLUENCE

*My life shall touch a dozen lives before the day is done,*

*Leave countless marks for good or ill ere sets the evening sun.*

*This is the wish I always wish, the prayer I always pray:*

*Lord, may my life help other lives it touches by the way.*

—Selected

## Order in the Pastor's Study

By James E. Kratz\*

SOMEONE HAS SAID that much of that which we call genius is nothing more than the ability to organize. Although not many preachers will aspire to become geniuses, any wide-awake minister can avail himself of helpful tools which will greatly increase his proficiency in his great calling.

Many have expressed their appreciation of Foundation's famed "Memory-O-Matic" system for filing. I too will testify to Memory-O-Matic's splendid plan and to the gratifying results I have achieved through its use.

However, the purpose here is to suggest ways and means of building an effective reference index and commentary that will serve most of the needs of the present-day pastor.

One means of supplementing our books and commentaries is by conserving excerpts from the many scholarly messages we are privileged to hear each year in conventions, camp meetings, preachers' retreats, and the like. It is distressing to see preachers sit under the dynamic ministry of these especially called workers and not take a single note. Psychologists have shown us that we forget perhaps 90 per cent or much of everything that enters our minds. We preachers may go home from our conventions refreshed and challenged, but unless we have taken notes our

ministry will scarcely benefit from the blessings we have received.

It has been my happy experience to discover that much of the finest expositional material available on a given text is that taken in note form from some outstanding minister. For example, when I began copying notes from our recent N.Y.P.S. Convention, I turned to Luke 5:1-11 in my file notebook to record a few statements from a message by Rev. James McGraw. I merely added these notes to those taken from Dr. Hardy Powers when he preached from the same text at a District Assembly. Dr. Powers' message was entitled "Problems in Reviving an Old Enterprise."

May I explain that one need not plagiarize when thus borrowing from these men. This material enhances my message and puts extra "punch" into it when I say: "As Dr. Powers has observed: 'The life story of many of us ought to be called our *alibiography*.'"

Another example is vividly stamped on my thinking. Recently I was called upon to conduct the funeral of a lad in a former parish who had been fatally injured in an accident. The tremendous burden of the service can be understood only by those who have had to minister in like circumstances. Immediately I turned to "Adversity" in my file index and found many helpful suggestions from articles by Dr. Samuel Young, E. G.

\*Pastor, Salem, Oregon.

Marsh, Keith L. Brooks, and others, clipped from the *Herald of Holiness* and similar periodicals.

A method for the retention of vital material is paramount to a successful ministry in this complex age. Recently a lad came to my study to ask what his chances were of succeeding in college, and to inquire into the various courses offered. After discussing the curriculum, tuition, and work opportunities at Northwest Nazarene College I opened my file notebook to 41-C (Education) and read some excerpts from current articles on the crying demand for technicians and engineers. One article dealt with the need, the opportunities, and the educational requisites for engineering students. This particular article on atomic science appeared in the *Saturday Evening Post* and was sponsored by New York Life Insurance Company. Quotations were also taken from a recent article by Admiral Rickover, who observed that over half of the eligible college-age youth in America are not enrolling in colleges due primarily to a lack of proper stimuli. What an opportunity for young Nazarenes to take the leadership initiative in almost any field sim-

ply by being properly motivated by pastors and adult advisers!

You can readily see, then, that every worthwhile article, book, or sermon which comes to our attention should receive our careful scrutiny. If we would keep abreast of the important issues of the day, we must develop the habit of taking brief notes or filing outstanding materials.

In my study I have a rather large box in which I stack magazines and articles which I have not read. My eleven-year-old boy enjoys helping in the study and saves me time and effort on incidental things. In order to expedite a cursory separation of usable articles from the bland and worthless, Dean trims the binding edges of the magazines, staples the right-hand corner and waits for me to mark the filing code on usable materials. By usable I mean only the best articles. Everything else goes into the proverbial "File X."

Illustrations of the importance of a workable filing system could be multiplied many times. Suffice it to say, if a minister does not have a method, he should acquire or invent one. Good order is most consistent with the God of order, whom we serve.

## **EVENING**

## **SERMON**

## **CONTEST**

September 30 is the deadline for entries in the Sermon Contest. Those bearing a later postmark cannot be entered this year. See June or July "Preacher's Magazine" for details. Remind yourself that time is passing. Your entry may well be the winner.

# I. The Relationship Between Pastor and Evangelist

By H. C. Litle\*

**I**N A GENERAL WAY the relationship between the priest and the prophet of the Mosaic dispensation serves as a model for the relationship between the pastor and the evangelist in our day. When God gave to Moses the plans for the building of the Tabernacle, He gave very full and complete instructions for the guidance of the priests in conducting the services of the Tabernacle, and for the leading of the people in their worship. All the sacrifices of the people were to be offered by the priests. The articles of furniture, including the brazen and the golden altars, the shewbread table, the golden candlestick, and the ark of the covenant, were completely in charge of the priests.

Thus it is easily seen that the priests were the *regular* order of the ministry, offering sacrifices, changing the shewbread every week, trimming and lighting the lights on the candlestick regularly. Far from suggesting the idea of a janitor, puttering around the church building, this suggests that they were men of God, who were to keep the fire always burning on the altar, the bread of life always prepared and fresh, and the lights burning brightly on the golden candlestick. So sacred and important was their work that Aaron, the first priest, was not considered at all qualified until he had gone through the sacred and solemn experience of being anointed with the holy anointing oil. And so deeply impressive was this experience that, centuries later, Da-

vid speaks of it as "the precious ointment on the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments."

But, as well qualified and well trained as were the men of the *regular* ministry, God did not choose to limit the progress of His work to these alone. Whenever the need arose He raised up men of a very different order called prophets. And the prophets' office may well be spoken of as a *special* order of the ministry. They sometimes burst in on the scene, unheralded and unsung, with fiery messages of stern rebuke for backslidden Israel or for a wicked king. Listen to Elijah as he steps out of nowhere, faces one of Israel's most wicked kings, and declares, with words of utter finality and with divine authority, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." The prophets had little, if any, part in offering the sacrifices, or presiding over the worship of the people. Not that their work was out of harmony with such services, or that they felt independent of them. Their work was in no sense antagonistic to that of the priests, but was supplemental to it. They were *specialists*, however, with a field limited to preaching, warning, rebuking, crying out everywhere, "Thus saith the Lord."

Thus we have a glimpse at the two orders of the ministry in Old Testament days. Both were called of God.

\*Evangelist, Columbus, Ohio.

But their sphere of operation was different. And, to a limited extent at least, they may well serve as models for pastors and evangelists of our day.

### THE PASTOR

It is the pastor, "called of God as was Aaron," who leads the services of worship, keeps the spiritual lamps trimmed and burning, places the spiritual bread upon the table, thus feeding the flock "on the sincere milk of the word, that they may grow thereby." The evangelist, except to a very limited extent, is called to none of these things. He is limited to the one work of preaching. He is even further limited to preaching constantly and repeatedly on those themes and texts which deal definitely and pointedly with the need of seeking and securing those experiences that are so vital to a victorious Christian life. In contrast to the pastor, he is not called particularly to build up the people on their most holy faith. His preaching, however, if it is sound, spiritual, and saturated with scripture, will have a tendency to strengthen the saints, even though it be directed especially to securing the salvation of the sinner and the sanctification of the believer.

With all these facts before us, let us study together a few angles of the relationship that should at all times exist between the pastor and the evangelist.

Since it is well understood that the pastor has full charge of the services up to the time the evangelist stands up to preach, the pastor owes it to the evangelist to make the entire opening service a "preparing of the way" for the evangelist to begin his message in a favorable spiritual atmosphere. Quietly, kindly, but firmly the pastor should insist that the song service be spiritual and not too long, and that the special songs be

chosen with the one purpose of contributing to the spiritual atmosphere, and not to the display of talent or to mere entertainment. Good special singing is a real help to an evangelist and to any evangelistic service. But I have been in more than one service where the Holy Spirit surely would not have been grieved at all if there had been an omission of the "special" songs! After all, no singing adds more to an evangelistic service, or does more to pave the way for the speaker, than does a good, lively song service of reasonable length made up of songs with a tone of spiritual victory, sung with enthusiasm by the whole congregation.

Announcements and offerings, being necessary parts of the opening service, surely need not prove a distraction from the supreme purpose of the service. The pastor's relationship to the evangelist will prompt him to keep the announcements to the minimum, without seeming to hurry through them. And, surely, jokes and wisecracks about the offering will hardly add to the spiritual tone of the service. A few words of sincere praise of the evangelist's preaching, spoken occasionally by the pastor during the campaign, can add much to the effectiveness of the evangelist's labors. But because of the beautiful and delightful relationship between them, such praise should be utterly free from elaborate and flowery language, lest the hearers get the impression of a "mutual admiration society" between the pastor and evangelist. If the pastor makes it clear that he believes he is speaking the sentiments of the entire church, any visitors or new people present will be favorably impressed.

Outside the services of the revival, the relationship between pastor and evangelist is also important. In rare cases there may arise in a church a

matter of delicate and dangerous nature requiring the most careful handling, by both pastor and evangelist, to avoid a major spiritual tragedy. Fortunate indeed it is for the church if the relationship between

pastor and evangelist is one of such unbounded confidence that the pastor feels free to confide fully in the evangelist, with no fear of hasty, unwise, or extreme statements or attitudes.

(To be continued)

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## Holiness Unlimited

By Bernard W. Culbertson\*

A QUESTIONNAIRE came to my desk some months past regarding different phases of the preaching ministry. A question that has continued to "crop up" in my thinking was used. It asked, "Do you believe your preaching should be limited to the subject of holiness?"

At the time I answered the questionnaire I merely made the notation by asking the question, "Is holiness a limitation to one's preaching?" I have since wished that I had answered more fully.

Certainly holiness opens up to the preacher a much broader scope of ministry rather than confines him to certain limitations. I surely would not want to be limited by not applying holiness teachings to every phase of human life and times.

Take the general subjects upon which a pastor should minister through the course of a year. What is love without the application of holiness? What is faith without holiness? What is the fullest answer to the deepest psychiatric problem without holiness?

Holiness gives the ultimate solution to problems of human relations. Holiness sums up all sermons on stewardship. Holiness gives the answer to modern racial and social problems. Holiness makes a man or woman to be the best kind of citizen in a land that desperately needs good citizens.

Our nation will take its place best in the world as it has holy men to lead her. Our schools and colleges will train our children and youth to the very best in education only as they have holy teachers and professors. Instructors who are less than holy have ulterior motives and have yet to become consecrated to the highest cause. Our hospitals will fulfill their greatest service as their doctors and nurses are holy men and women. And so the application can be made to every legitimate field of human endeavor.

Holiness simply leads men on to their highest accomplishment. And most of all, for the preacher, he has something tangible to offer hungry hearts, searching souls, and moving minds. We must be Bible preachers! Our people must be Bible Christians! And when we adhere to the Word of God, our message is one of *holiness unlimited!*

\*Pastor, Lovington, New Mexico.

# "Editorial Rehash"

By T. Crichton Mitchell\*

*Just a little thought*

The withering phrase leaped from the thicket of words and clawed at my mind. "Editorial rehash" is one of David MacLennan's pungent phrases, and it would help every Nazarene preacher to read his two great books: *A Preacher's Primer* and *Pastoral Preaching*.

"Editorial rehash" is the apt description of pulpit patter that gets no further than a review of current news.

"Editorial rehash" is diligently carved slices of information from the "dailies," strung together on a thread of words and delivered in the presence of the Eternal. It is information tipping its hat to revelation.

"Editorial rehash" re-echoes the whines of the politicians but fails to herald the mandates of the King of heaven.

"Editorial rehash" is the production of the weak-kneed preaching parson whose chief occupation is to keep his finger on the contemporary pulse and ignore the eternal heartbeat.

"Editorial rehash" is the futile diligence of the man who is more acquainted with the latest volume from the pen of the learned Dr. B. B. Blank than he is with the "whole counsel of God."

"Editorial rehash" is more at home with the teletype than it is with the mercy seat.

"Editorial rehash" leaves the world dying of diagnosis.

I interviewed the editor himself the other day. The presses were whirring in our ears as we discussed his production. "No," he said, "our productions do not live long. What we produce today the fire consumes tomorrow. It is not meant to last. There will be something new tomorrow: some new viewpoint, some new disturbance, some new personality, some new production, some new dictator, some new weapon, some new war, some new conference, some new record, some new government, something *new!*"

I stood before the Lord. "Yes!" said He, "the new government, the new dictator, the new weapon, the new war, the new conference, the new viewpoint—all have the old, old infection, the old stain, the old twist, the old burden, the old dilemma, and the same old result—death and damnation."

What now? I ask myself. Well, certainly no more "editorial rehash!"

"What we produce today the fire consumes tomorrow."

"The word of the Lord endureth for ever. And this is the word which by the gospel is preached."

I am an ambassador of the King. His message is clearly stated in His own *dispatch*. His throne room is ever open and He is ever in attendance for consultation and directions.

I stand "in Christ's stead"; therefore no more "editorial rehash" for me. "Woe is unto me, if I preach not the gospel!"

\*Pastor, First Church, Bolton, England.

# SERMON WORKSHOP

Contributed by Nelson G. Mink\*

## THINGS TO THINK ABOUT

"Goliath was quite surprised when David hit him with the stone, because such a thing never entered his head before.

"One mathematician calculated that Solomon had so many wives that it took him sixteen hours to kiss them all good night. See I Kings 11:3.

"Definition for 'spring fever'! An overwhelming desire to sit down."

—BULLETIN EXCHANGE

## SERMON THOUGHTS

Spiritual fingerprints—" . . . I bear in my body the marks of the Lord Jesus" (Galatians 6:17).

Office work of the Holy Spirit—"He shall glorify me . . ." (John 16:14).

Fuller revelation—" . . . Lo, now speakest thou plainly, and speakest no proverb" (John 16:29).

Amazing love—"That the love where-with thou hast loved me may be in them, and I in them" (John 17:26).

## SEED THOUGHTS

"Humility is such a delicate grace, if you begin to feel you have it, you don't.

"Seek all the time and you'll find sometime. Seek everywhere, and you'll find somewhere.

"It is the same devil that possesses people in Africa that keeps people away from church in America.

"Introductions are often like the chrome on the front end of an automobile. You can't tell the horsepower back of it by what you see."

—GATHERED BY THE WAY

\*Pastor, Waco, Texas.

## GOD'S GREAT UNIVERSE

Astronomers tell us that the star Antares is 150 light-years away, and that it burned out 25 years ago, so that light will be still forthcoming from this star 125 years yet.

## CHALLENGE

The Word is solemn—Don't trifle.

The Task is difficult—Don't relax.

The Opportunity is brief—

Don't delay.

The Path is narrow—

Don't wander.

The Prize is glorious—

Don't faint.

—SELECTED

## ON BEING MISUNDERSTOOD

A little boy who loved his Sunday school came home one day crying bitterly and saying he was never going back. His mother said, "Why, honey, you like your Sunday school so well. Why do you say that?"

"Because," he answered, "Jesus wants me for a sunbeam and I want to be a truck driver."

CONNELL, WASHINGTON, NAZARENE  
BULLETIN

## FIXING THE FENCE

A man had been telling his little boy the Bible story of the sheep that went astray. To make it more real to the boy, he indicated the sheep probably got out through a hole in the fence. The boy listened with keen interest, and then very wisely asked, "Well, Dad, did he fix the fence then?"

—C. R. Lee, Richmond, Indiana

# Food for Mind and Heart

## CO-OPERATION—LACK

I passed a building undergoing repairs. On one side workmen were removing large quantities of bricks which had crumbled away. Why, I mused, had some bricks disintegrated and not others?

"50 years ago, when the building was erected," said the foreman, "there came a day when the laborers at the brickyard had trouble with one another. And now, long years after the failure of those to work together for a single day, a moral is written in crumbling brick."

How like the untold story of human life! For life is not built as a solid mass, but of individual days cemented by motives, hates, and loves.—W. WALDEMAR W. ARGOW, *Sunshine Magazine*.

\* \* \* \* \*

## MARRIED LIFE

Breathes there a man with soul so dead that he doesn't at least remove the apron before answering the doorbell?—*Richmond Times-Dispatch*.

\* \* \* \* \*

## CHARACTER

Many a man's reputation would not know his character if they met on the street.—HENRY F. HENRICH, *Sunshine Magazine*.

\* \* \* \* \*

## SILENCE

To make a long story short—don't tell it at all.

—HENRY F. HENRICH, *Sunshine Magazine*

\* \* \* \* \*

## WORK

If you would like to leave footprints in the sands of time, you had better wear work shoes.—HENRY F. HENRICH, *Sunshine Magazine*.

## BELIEF

Most of our so-called reasoning consists in finding arguments for going on believing as we already do.—PROFESSOR JAMES H. ROBINSON, Personnel Administration.

\* \* \* \* \*

## UNCERTAINTY

Dear Frank: I must explain that I was only joking when I wrote that I didn't mean what I said about reconsidering my decision not to change my mind. I really mean this.

\* \* \* \* \*

## RELATIVITY

Squire: "Well, Matthew, and how are you now?"

Convalescent: "Thankee, sir. I be better than I were, but I bean't as well as I were afore I was as bad as I be now."

\* \* \* \* \*

## HERESY

A heresy consists of giving to one truth a place which belongs only to the whole truth.—LYNN HAROLD HOUGH, in his sermon "Sanctified Idolatry, Some Present-Day 'Golden Calves.'"

\* \* \* \* \*

## CHARITY

It takes a hunk of remembering to remember back when charity was a virtue instead of an industry.—HENRY F. HENRICH, *Sunshine Magazine*

\* \* \* \* \*

## SUNDAY-SCHOOL EVANGELISM

Unless the pastor and superintendent send the Sunday-school officers and teachers and others out with a definite soul-winning task and bring them back for definite reports and other assignments, very little personal soul winning will be done.

—J. N. BARNETTE

Selected by the Editor

September 1, 1957

**Morning Subject: A CHARACTER SKETCH OF CHRIST**

TEXT: Matthew 8:14-27

I. THE AUTHORITY OF CHRIST (vv. 14-17)

- A. Over disease—"He touched her hand, and the fever left her" (v. 15); "He healed all that were sick" (v. 16).
- B. Over demons (v. 16).
  - 1. His mastery of demons—"He cast out the spirits."
  - 2. His method with demons—"With his word."

II. THE SYMPATHY OF CHRIST (vv. 18-22).

- A. The sacrifice His sympathy inspired—"The Son of man hath not where to lay his head" (v. 20).
- B. The sacrifice His sympathy demanded—"Follow me, and let the dead bury their dead" (v. 22).

III. THE HUMANITY AND DEITY OF CHRIST (vv. 23-27).

- A. His humanity revealed—"The ship was covered with the waves, but he was asleep" (v. 24).
- B. His deity unveiled—"He arose, and rebuked the winds and the sea; and there was a great calm" (v. 26).

—W. E. McCUMBER, *Pastor*  
*Thomasville, Georgia*

**Evening Subject: THE NEW BIRTH**

TEXT: John 3:1-16

I. THE NECESSITY OF REGENERATION (vv. 1-7)

- A. The new birth is imperative—"Ye must be born again."
- B. That imperative is grounded in man's inability to enjoy the things of God—"He cannot see the kingdom of God."
- C. Man's incapacity for spiritual things is not simply acquired, but essentially inherited—"That which is born of the flesh."

II. THE NATURE OF REGENERATION (vv. 8-15)

- A. An experience mysteriously wrought—"The wind bloweth where it listeth . . . thou canst not tell whence . . . so is every one that is born of the Spirit."
- B. An experience consciously effective—"The wind bloweth . . . and thou hearest the sound thereof."
- C. An experience simply received—"That whosoever believeth in him . . ."

—W. E. McCUMBER

September 8, 1957

**Morning Subject: THE PARABLE OF THE TEN VIRGINS**

TEXT: Matthew 25: 1-13

- I. THE CONTEXT EXAMINED—"Then . . ."
  - A. The returning householder, stressing the church's communal responsibility\* (24: 44-51).
  - B. The returning bridegroom, stressing the church's individual responsibility\* (text).
  - C. The returning master, stressing the church's imperial responsibility\* (25: 14-30).
- II. THE SYMBOLS EXPLAINED—"Likened unto . . ."
  - A. Virgins—the entire professing church.
  - B. Lamps—the externals of Christianity.
  - C. Oil—the Holy Spirit.
- III. THE WARNING ENFORCED—"Watch . . ."
  - A. Not by date setting (I Thessalonians 5: 1-6).
  - B. Not by sky-gazing (Acts 1: 11).
  - C. But by holy living, filled with and guided by the Holy Spirit.

\*So described by G. Campbell Morgan.

—W. E. McCUMBER

**Evening Subject: SATAN'S BINDING AND THE SAVIOUR'S LOOSING**

TEXT: Luke 13: 10-17

- I. SATAN'S BINDING POWER
  - A. The physical affliction.
    1. Down-dragging—"bowed together" (v. 11).
    2. Long-lasting—"eighteen years" (v. 11).
    3. Man-mocking—"could in no wise lift up herself" (v. 11).
  - B. The spiritual application—Sin drags down, holds down, and men can't lift you up!
- II. THE SAVIOUR'S LOOSING POWER
  - A. His power over sickness demonstrated.
    1. He saw her—"Jesus saw her" (v. 12).
    2. He summoned her—"Called her unto him" (v. 12).
    3. He straightened her.
      - a) Touch—"Laid his hands on her" (v. 13).
      - b) Triumph—"Immediately made straight" (v. 13).
      - c) Testimony—"She glorified God" (v. 13).
  - B. His power over sin illustrated—He can straighten the crooked, loose the fettered (v. 16).

—W. E. McCUMBER

September 15, 1957

**Morning Subject: THE LAST LAUGH**

TEXT: *They laughed him to scorn. But . . .* (Mark 5:40).

I. HIS PROMISE COULD NOT BE CANCELED BY THEIR LAUGHTER.

- A. The promise implied in His action—"Jesus went with him" (vv. 22-24).
- B. The promise repeated in His words—"She shall be made whole" (Luke 8:49-50).

II. HIS PURPOSE COULD NOT BE ALTERED BY THEIR LAUGHTER.

- A. The multitude who thronged Him challenged His purpose—"The people thronged him" (vv. 25-34).
- B. The messengers who accosted Him challenged His purpose—"Why troublest thou the Master?" (vv. 35-36).
- C. The mourners who scorned Him challenged His purpose—"They laughed him to scorn" (vv. 39-40).

III. HIS POWER COULD NOT BE ABATED BY THEIR LAUGHTER.

- A. Power to heal the sick demonstrated to the people who thronged Him (vv. 25-34).
- B. Power to raise the dead manifested to the parents who trusted Him (vv. 40-42).

—W. E. McCUMBER

**Evening Subject: THE WAY OF SIN**

TEXT: Matthew 7:13

I. THE WAY OF SIN IS EASILY ENTERED—"Wide is the gate . . ."

- A. Something within pushes us that way (Psalms 51:5; Isaiah 48:8; Matthew 7:11.)
- B. Someone without pushes us that way (Matthew 6:13, R.V.; I John 5:19, R.V.; Ephesians 6:11-12, R.V.).

II. THE WAY OF SIN IS POPULARLY PURSUED—"Broad is the way . . . many . . . go in thereat."

- A. The majority have always followed the way of sin (Psalms 74:19; Matthew 22:47).
- B. This popularity has always furnished an excuse for sin (Romans 3:4; Exodus 23:2).

III. THE WAY OF SIN IS DOOMED TO DESTRUCTION! "That leadeth to destruction . . ."

- A. Where the sin that lured you will be a lash forever (Proverbs 23:32; Luke 13:27-28).
- B. Where the crowd that helped you will be a torment forever (II Samuel 13:10-17; Luke 16:27-28).

—W. E. McCUMBER

September 22, 1957

**Morning Subject: THE TRIUMPH OF TESTIMONY**

TEXT: Ezekiel 29:21

- I. THE BUDDING HORN—"I will cause the horn of the house of Israel to bud forth."
  - A. The horn is a symbol of power.
  - B. The power of the church is the Spirit (Acts 1:8).
  - C. Thereby ordinary men achieve extraordinary results (Judges 14:6; 15:14; Acts 4:13).
- II. THE OPENED MOUTH—"I will give thee the opening of the mouth in the midst of them."
  - A. The coming of the Spirit creates a witnessing company (Acts 1:8; 2:4).
  - B. The Spirit-filled witness with courage in the midst of opposers (Acts 4:29-31).
- III. THE ASSURED TRIUMPH—"They shall know that I am the Lord."
  - A. The opened mouth of the church will close the mouth of the world (Acts 6:10; I Kings 18:39).
  - B. The opened mouth of the church will open the hearts of sinners (Acts 16:13-15).

—W. E. McCUMBER

**Evening Subject: THE WELLS OF SALVATION**

TEXT: Isaiah 12:3

- I. SALVATION IS GOD-GIVEN—"Draw . . ."
  - A. God digs the wells; salvation is divinely provided (I John 4:10; I Peter 1:18-19; Ephesians 2:8-9).
  - B. Men draw the water; salvation is humanly conditioned. Our three-strand rope:
    1. Repentance (Mark 1:14-15).
    2. Prayer (Romans 10:13).
    3. Faith (Acts 16:30-31).
- II. SALVATION IS LIFE-GIVING—"Water . . ."
  - A. Water symbolizes spiritual life (John 7:37-38).
  - B. Water symbolizes eternal life (John 4:13-14).
- III. SALVATION IS JOY-BRINGING—"Joy . . ."
  - A. Salvation brings joy unspeakable (I Peter 1:8).
  - B. Salvation brings joy irrepressible (Isaiah 12:4-6).
  - C. Salvation brings joy unquenchable (Acts 5:40-42; 16:23-25).

—W. E. McCUMBER

September 29, 1957

**Morning Subject: THE BELIEVER'S INHERITANCE**

TEXT: Revelation 21:7

- I. THE INHERITANCE—"Shall inherit these things" (mar.).
- A. A sinless social order—"There was no more sea" (v. 1; Isaiah 57:20-21).
  - B. A deathless social order—"There shall be no more death" (v. 4; I Corinthians 15:24-26).
  - C. A tearless social order—"God shall wipe away all tears from their eyes" (v. 4).
  - D. A thirstless social order—"I will give unto him that is athirst of the fountain of the water of life freely" (v. 6; 22:1).
- II. THE INHERITORS—"He that overcometh . . ."
- A. That overcometh pride (Matthew 5:5).
  - B. That overcometh abuse (Romans 12:21).
  - C. That overcometh Satan (I John 2:14)
  - D. That overcometh the world (I John 5:4).

—W. E. McCUMBER

**Evening Subject: THE ADEQUACY OF CHRIST'S POWER**

TEXT: Matthew 9:1-8

- I. CHRIST NEVER STAYS WHERE HE IS NOT WANTED (v. 1).
- A. The Gadarenes preferred money to men, swine to a Saviour (8:33-34).
  - B. The Gadarenes besought Christ to leave, and He did (v. 1).
- II. CHRIST ALWAYS COMES WHERE HE IS CONSCIOUSLY NEEDED (vv. 2-8).
- A. He came with a word of comfort for a man in sorrow—"Son, be of good cheer."
  - B. He came with a word of healing for a man in sickness—"Arise, take up thy bed, and go . . ."
  - C. He came with a word of forgiveness for a man in sin—"Thy sins be forgiven thee."

If you don't want Him, Christ will leave you alone!

If you seek Him in your need, He will come to you in His power!

—W. E. McCUMBER

# Sermons on the Beatitudes

## 8. PERSECUTED CHRISTIANS, COMPANIONS OF THE PROPHETS

SCRIPTURE: Matthew 5: 10-12; TEXT: II Timothy 3: 12

INTRODUCTION: God's true saints have always been persecuted. Why in this case? For righteousness' sake. Even Christ, the Perfect One, was persecuted.

### I. FROM THE BEGINNING OF HISTORY SINFUL MAN HAS PERSECUTED THE RIGHTEOUS.

Witness Cain and Abel; Ahab and Micaiah; Ahab and Elijah; Jeremiah; Daniel; Three Worthies; Stephen; Paul.

### II. WHAT IS THE NATURE OF THE CHRISTIAN'S PERSECUTION?

- A. Sometimes by cruel mocking (Matthew 26: 67-68; 27: 28-31, 39; Acts 2: 13).
- B. Sometimes by violence and its attendant wrongs (Jeremiah 2: 30; Hebrews 11: 36-38; Revelation 2: 13).
- C. Sometimes by ecclesiastical censure and excommunication (John 9: 22, 34; III John 9-10).
- D. Sometimes by social ostracism.

### III. THE PRINCIPLES OF CHRIST ARE CONTRARY TO THE PRINCIPLES OF THE WORLD.

- A. Diametrically opposite.
- B. It is vain to deny it (the lion and the lamb cannot now lie down together).

### IV. BELIEVERS SHOULD BE HOLY AND SPIRITUAL.

- A. Persecuted for righteousness' sake (not for our foolishness, rashness, foolish notions, etc.).
- B. Reviled, but not returning reviling.
- C. Spoken evil of, but not returning evil words.

### V. COMFORTS ARE LAID DOWN FOR SUFFERING SAINTS.

- A. Evil things in this life only (Luke 16: 25).
- B. In being honored to suffer for Christ (Acts 5: 41).
- C. In having opportunity to glorify Christ, and have tokens of His presence (Daniel 3: 25; Acts 27: 23).
- D. They shall be recompensed—the kingdom.

### VI. THEREFORE "REJOICE, AND BE EXCEEDING GLAD."

- A. Wonderful alchemy of heaven!  
Changes earth's dust and ashes into purest gold.  
"When I am tried, I shall come forth as gold" (Job).
- B. We should rejoice because it is for Christ's sake (Philippians 3: 10; Colossians 1: 24).
- C. They are but temporary even at their worst (Romans 8: 18; II Corinthians 4: 17-18).
- D. We are promised rewards for our faithfulness.

—E. E. WORDSWORTH, *Pastor  
Goldendale, Washington*

## Series

## I. WHAT IS YOUR FAITH?

SCRIPTURE: Hebrews 11; TEXT: Hebrews 11:1

INTRODUCTION: I was talking to a "bookie" not long ago and he said to me, "I don't want you to think I'm jest bein' smart, but the only thing I have faith in is my luck in winnin' the Irish Sweepstakes. I'm livin' for that. I guess I jest wasn't raised right or somethin', but I figure if I don't look out for myself nobuddy else is gonna look out for me." Many people like this "bookie" have misplaced their faith. They're trusting in gods made with hands, that cannot answer when they call upon them.

- I. MANY PEOPLE LIVE BY FAITH IN THEIR GOOD LUCK.
- A. God is long-suffering—they credit their luck.
  - B. God is merciful—they credit their luck.
  - C. God is kind and generous—they credit their luck.
- II. MANY PEOPLE LIVE BY FAITH IN THEIR OWN ABILITY TO CARVE A PIECE OF HAPPINESS OUT OF LIFE.
- A. Blessings of God accepted as though God did not require service in return for them.
  - B. This kind of person apt to be big I, and little everything else.
  - C. The fact that God hasn't sent judgment upon them is taken as proof that God is satisfied with their lives.
- III. MANY PEOPLE ARE LIVING BY FAITH IN THE GOODNESS OF THE WORLD TO PROVIDE A LIVING FOR THEM.
- A. They are lazy, and don't care who knows it.
  - B. They brag about their shamelessness.  
*Illustration:* A professional "bum" came to our door not long ago and asked for food. We gave him food and witnessed to him concerning the things of God. We asked him how long he had been a bum and he answered all his life. He was an old man. We asked why he was a bum and he answered, "Well, I look at it this way. A fellow has to work, bum, or steal. Personally, I don't like to work, and any fool knows that you can't steal and get away with it, so I have no choice but to beg."
  - C. Their faith is sometimes ill rewarded.
- IV. MANY PEOPLE ARE LIVING BY FAITH IN GOD.
- A. A faith that goes deeper than the head.  
The devils believe and tremble.
  - B. A faith that is proved by works.
  - C. A faith that is rewarded by peace, joy, and happiness.

—WM. C. SUMMERS, *Pastor*  
*Uniontown, Pennsylvania*

## II. FAITH—THE WAY OF GOD

TEXT: Luke 17:1-6

INTRODUCTION: Someone has said that faith is the building block of salvation. And the Word of God tells us that without faith it is impossible to please God. Surely the touch of God is a restoring touch. It restores the soul. It restores the mind. It restores the body.

- I. FAITH IS NECESSARY FOR THE TOUCH OF GOD.
  - A. Mark 5:25-34—The woman touched His garment.
  - B. Mark 8:22-26—He touched his eyes.
  - C. Mark 7:32-35—He touched his ears and mouth.
- II. THE TOUCH OF GOD RESTORES A RIGHT RELATIONSHIP WITH GOD AND OTHERS.
  - A. Zacchaeus—Luke 19:1-10
  - B. Peter—Matthew 26:69-75
  - C. The adulterous woman—John 7:53—8:11
- III. THE TOUCH OF GOD RESTORES THE MIND.
  - A. The Gadarene demoniac healed—Mark 5:1-20
  - B. The Greek girl healed—Mark 7:25-30
  - C. Boy with a dumb spirit healed—Mark 9:14-29

CONCLUSION: Faith makes possible the touch of God. The touch of God is miraculous in all areas of our lives. We can be restored to a state of perfect wholeness, spiritually, physically, and mentally, through the exercise of faith in God. Why go on in want when we have at our command such abundant resources?

“Oh, for a faith that will not shrink, tho’ pressed by every foe:  
... a faith that shines more bright and clear when tempests rage without; that when in darkness knows no fear, in danger feels no doubt!”

—WILLIAM C. SUMMERS

## III. THE FAITH OF THE BIG THREE

SCRIPTURE: Hebrews 11; TEXT: Hebrews 11:1

INTRODUCTION: “Without faith it is impossible to please God,” we are told in His Word. And, “Abraham believed God, and it was counted unto him for righteousness.” If we have faith we are surely blessed of the Lord, because the “just shall live by faith” (Romans 4:3).

- I. THE FAITH OF NOAH
  - A. His faith exemplified by his works.
  - B. His witness was consistent.
  - C. His faith in the face of seeming impossibilities.
- II. THE FAITH OF ABRAHAM
  - A. His probable life in Ur of the Chaldees.
  - B. His willingness to leave and go entirely on faith.
  - C. His life of faith in Canaan.
  - D. His faith for Sodom.

- E. His faith for a son.
- F. His faith for his son when God tried him.

### III. THE FAITH OF MOSES

- A. He was willing to face Pharaoh, who previously had sought his life.
- B. By faith he undertook the most gigantic task that man has ever attempted.
- C. By faith he brought water from the rock.
- D. By faith he faced enemy armies that outnumbered Israel by far.
- E. His faith in God made him the greatest of the prophets.

CONCLUSION: These are only a few of the great examples of faith. There have been men in all ages that have believed God. Some have been great and some have been unknown, but regardless, God never fails to reward the faith of those that believe Him.

*Faith in the Word, the Word of God; faith in the God who spoke; Faith to believe that He is true who never promise broke.*

—WILLIAM C. SUMMERS

## RESPONDING TO THE MASTER'S TOUCH

SCRIPTURE: Acts 3:1-8

INTRODUCTION: The predicament of this man is that of a lost soul seeking something to satisfy his spiritual longing.

- I. HE SAW—"who seeing Peter" (v. 3)—The sinner must see at least two things before he can become a Christian.
  - A. His lost condition.
  - B. His need for Christ.
- II. HE ASKED—"ask an alms" (v. 3)—It was necessary for him to cry out and express his need to the people.
  - A. The sinner remains lost until he asks Christ for forgiveness.
  - B. Christ operates only in lives where He is invited to come.
- III. HE FELT—"he took him" (v. 7)—Physical strength began to surge when contact with Peter was made. There is also "feeling" for the sinner when the touch of Christ comes. He feels:
  - A. The removal of guilt.
  - B. The divine peace flooding his soul.
- IV. HE AROSE—"leaping up" (v. 8)—No one told him to praise God; it was spontaneous.
  - A. Have seen many shout praises at the altar.
    - 1. But was disappointed when noted their praise ended there.
  - B. The real praising of God is the life one lives in the home, community, at work, school.

—ELBERT WATSON, *Pastor*  
*East Gadsden, Alabama*

## SPIRIT-FILLED DISCIPLES

SCRIPTURE: Acts 19: 1-7

INTRODUCTION: On his third missionary journey Paul evidently went northward by land up into Asia Minor. There he visited once more the churches founded on his first journey, establishing all the disciples. A most important visit of this journey was made to the commercial, political, and religious center of Ephesus. For in this city Paul led a group of the disciples of John the Baptist into the thrilling experience of the baptism with the Holy Spirit.

I. WHY WERE THE DISCIPLES LACKING THE HOLY SPIRIT?

- A. Because they were believers through John's preaching.
  - 1. John taught only the baptism of repentance.
  - 2. John did not teach holiness as an experience.
- B. Because they had never heard of the Holy Spirit.
  - 1. No missionaries to tell them.
  - 2. No literature to enlighten them.

II. WHAT DID THE DISCIPLES DO WHEN THEY HEARD OF THE HOLY SPIRIT?

- A. They were baptized in the name of the Lord.
  - 1. They made certain of their faith.
  - 2. They believed they could be incorporated into Christ.
- B. They accepted the Apostle's prayer.
  - 1. They realized his authority.
  - 2. They recognized the Holy Spirit in him.

III. HOW DID THE HOLY SPIRIT AFFECT THE DISCIPLES' LIVING?

- A. They spoke with tongues—they received the miraculous gift of different languages.
- B. They prophesied—they spread the good news and thus utilized the gift of languages received.

CONCLUSION: The once shadowed lives of John's followers had now become sparkling examples of the blessing of the Holy Spirit. Because they believed and received, they now possessed and professed. The same transformation may be yours. The Holy Spirit is here to be claimed. Permit the tongues of God's gifts to speak to your heart. Be the Spirit-filled disciple that God intends that you should be.

—WALTER GRAEFLIN, *Pastor  
Anderson, Indiana*

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NO CONVENIENT SEASON

TEXT: Acts 24:25

- I. BECAUSE CONFESSION IS NEVER EASY
- II. BECAUSE IT IS CHRIST WHO CALLS
- III. BECAUSE PROCRASTINATION IS THE DEVIL'S SECRET WEAPON

—L. J. DU BOIS

## THE LORD, A LUNCH, AND A LAD

### (Children's Message)

SCRIPTURE: John 6:1-14; TEXT: John 6:8-9

INTRODUCTION: This miracle was so outstanding that all four Gospel writers record it. From it, we learn three lessons:

- I. WHAT ANDREW DID WITH THE BOY—A Lesson in Winning
  - A. Andrew took an interest in the boy. Perhaps he had a boy of his own about that age.
  - B. Andrew brought the boy to Jesus. Earlier he had brought his brother, Simon Peter.
  - C. Andrew failed to see the boy's potential. A common mistake. A child is often the string that pulls a parent's heart. Explaining why he tipped his hat to every boy he met, a man said, "I never know but that I am meeting the future president."  
"I saw tomorrow marching by . . . on little children's feet . . ."
- II. WHAT THE BOY DID WITH HIS LUNCH—A Lesson in Giving
  - A. His all was apparently little. Barley was the food of the poor. Jesus placed worth in the small—one talent, mustard seed, widow's mite, lily, sparrow, pinch of salt.
  - B. His all was given to Jesus. Contrary to human nature, he gave gladly.
  - C. His all was adequate. Not one adult had what was needed for the emergency. Children often lead adults.
- III. WHAT JESUS DID WITH ALL—A Lesson in Changing
  - A. He tested Philip. Faith must go beyond the pencil point.
  - B. He surprised Andrew. The disciple had a boy—but little faith.
  - C. He received the boy and his lunch. For the lad, this was inspiration for a lifetime.
  - D. He blessed and broke the gift. Heaven touches earth when we give all.
  - E. He fed the multitude by multiplying what was given. Our little is enough when it is in His hands.
  - F. He gathered up the fragments. Here our Lord is making the most of a miracle.

CONCLUSION: Put yourself in the setting of our story. You are only a lad, with just a little, but plus Christ it is enough. "If I do what I can, God will do what I can't."

—GEORGE W. PRIVETT, JR., *Pastor*  
*Donalsonville, Georgia*

#### SPEECH

The secret of good oratory: Be bright, be brief, be seated!—  
*Southern Cross.*

# BOOK BRIEFS

## Book of the Month Selection, September, 1957

### THE PASTOR'S LEGAL ADVISER

*Norton F. Brand and Verner M. Ingram* (Abingdon, \$2.50)

Your Book Man comes this month, really, with a change of pace—from *Through Gate of Splendor* in August to this one on legal advice in September. This is proof that we deplore monotony and thrive on variety.

I asked Dr. T. W. Willingham to evaluate this book for me. No man in our church and few men in the conservative ranks are better qualified to evaluate a book of this nature than is Dr. Willingham. Here is his comment, "Every minister should read this right away, and keep it close at hand."

In this single-volume "Manual of Law" the busy minister has a ready, reliable reference. Oh, the details that pile in on the modern minister! Few professional men are faced daily with a wider variety of decisions where legal matters are involved: marriage, wills, copyright, public disturbance, and a host of others.

This is not a technical discussion for lawyers, but written to be understood and used by the average minister: simple and totally dependable. And, bless the authors, the material is so arranged that it can be easily found.

### REVIVALISM AND SOCIAL REFORM

*By Timothy L. Smith* (Abingdon Press, \$4.00)

Most people enjoy reading a good book. Well, here is one you will not want to miss. It is the pen of a trained and gifted historian as he recounts with accuracy and impartiality the resurgence of revivalism and the preaching of holiness in mid-nineteenth-century America between the years 1840 and 1865.

With bold and skillful strokes Dr. Smith evaluates the evangelical origin and results of the social awakening in America which preceded the Civil War. "It was not Darwinian philosophy or the new sociology but the nearness men felt in God" that prompted the Christian's quest for a world more nearly Christian. It was not the theological liberals "but the roaring revivals of the 1850's" that stabbed the conscience of America and sent Protestants among all churches on a new crusade of soul winning. "Actually," says Dr. Smith, "the hunger for holiness lay near the heart of every movement concerned with developing a more meaningful Christianity."

By mid-nineteenth century, the Protestant forces in America were committed to abolishing the social evils of slavery, poverty, ignorance, and greed. But it was a growing conviction, following the prayer revival of 1858 as expressed by Rev. George B. Ide, that the church could never meet her responsibilities to American society until her children "come up to that high measure of evangelical sanctification" which the Scriptures require. Or as Phoebe Palmer expressed it, "The function of God's sanctifying grace is to turn human drives into holy channels."

As one reads this absorbing story, he is impressed with the significant role which revivals, the preaching of entire sanctification, and lay visitation had in spawning missionary zeal and service around the world.

And now about the author: Dr. Timothy L. Smith is a scholar in his own right. His careful and painstaking research supports the thesis that *sanctifying grace* and *social compassion* are not incompatible. Rather they must be wedded to form a true Christian dynamic that can change the world. The telling of that story, historically, is his aim. He has written with a warm heart growing out of nine years of service at Eastern Nazarene College as associate professor of history and now pastor of the Church of the Nazarene at Boulder, Colorado. The vibrant stride of his pen will grip your interest from the first page to the last.

My recommendation is: Buy this book, even if you have to miss two or three meals to do it!

S. T. LUDWIG

### **THE SAVING PERSON**

*By Angus Dun* (Harper, \$2.00)

The title would suggest somewhat of a popular volume perhaps. But this is really only of distinct value to a minister with a very extensive philosophical background. Highly academic, though from a research point of view it would give added insights.

### **MAN OF LIKE PASSIONS**

*By Richard Ellsworth Day* (Zondervan, \$2.95)

The life of Charles G. Finney. A tremendously interesting book, different from any book on the life of Finney that I have ever read. Contains excerpts from his lectures. Easy to read.

In one place it suggests that salvation and "endowment with power" might be received at one and the same time.

### **CHRISTIAN PERSONAL ETHICS**

*By Carl F. H. Henry* (Eerdmans, \$6.95)

A stately and thorough treatment by an evangelical. The editor of *Christianity Today* and former professor at Fuller Seminary is the author.

This 600-page volume is divided into two sections: Part I, "Speculative Philosophy and the Moral Quest"; Part II, "Christianity and the Moral Revelation."

Careful and thorough scholarship blends with a warm evangelical urgency frequently absent in treatises on ethics. At a juncture of history when the problem of human behavior is alarming—delinquency in crime and relativism in business and private life—this is a timely book.

Those who would add to their library shelf a permanent-type research book, a mind-stimulator, solid groundwork for solid preaching—here is the evangelical answer to the problem of ethics.

Henry refers to "second-blessing holiness" with sympathy but not with endorsement. A tinge of Calvinism is to be expected in a book from his pen.

### **EMBLEMS OF THE HOLY SPIRIT**

*By F. E. Marsh* (Kregal, \$2.95)

An old favorite reprinted. While not written by a holiness author, yet it gives a tremendous amount of material of splendid value for holiness preachers on the person of the Holy Spirit.

While the author does not make the direct application you would like, you can take his material and adapt it. In a time when the doctrine of the Holy Spirit is "on parade" again, we holiness preachers will appreciate the vast array of help offered in this book.

**NEW!**



# Revivalism and Social Reform

IN MID-19th CENTURY AMERICA

*By Timothy L. Smith*

Here is an extremely significant and historically accurate account of the far-reaching influence of revival fires from 1840 to 1865 that should be of interest as well as benefit to all ministers.

In his extensive research and comprehensive study, Dr. Smith has discovered that the doctrine of sanctification and the methods of mass evangelism played an increasingly important role in the program of the churches.

It has been commonly believed that the liberals have been responsible for maintaining the social aspect of the gospel. But contrary to this thinking, Smith proves how revivalism and the holiness teachings have plowed the ground from which these social benefits have grown. (AC)

## *About the author*

DR. TIMOTHY L. SMITH, winner of the Brewer Prize award in 1955, is pastor of the First Church of the Nazarene in Boulder, Colorado, and research assistant in church history for the Church of the Nazarene. Born in Pickens County, South Carolina, Dr. Smith is an honor graduate of the University of Virginia and received the Ph.D. degree from Harvard University. He has served pastorates in Maine and Massachusetts, and for nine years was associate professor of history at Eastern Nazarene College.

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