

PREACHER'S *magazine*

AUGUST 1963

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Editorial

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PAULINE HOLINESS THEOLOGY

H. B. Garvin

—proclaiming the Wesleyan message

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"Beware of Dogs"

HAVEN'T you often wondered what St. Paul had in mind when he wrote to the Philippians, "Beware of dogs"? It has interested and intrigued me many times. Did he mean real, four-legged, waggle-tail dogs? Or was he referring to people who take on some of the more objectionable doggish characteristics: such as devouring life greedily, or assuming a "dog-in-the-manger" attitude? I cannot tell for sure.

But for the moment let me assume that Paul was thinking of real dogs: canines of varying colors, sizes, and dispositions. What could he possibly mean, "Beware of dogs"? Is there a danger in dog-ownership? Do we, today, have a dog problem? If Paul were here today and writing to Nazarenes, or Pilgrims, or Free Methodists, or Wesleyans would he still say, "Beware of dogs"?

Look at it like this. Statisticians (and what would we ever do without them?) tell us that there are thirty-three million dogs in the United States. I do not have access to the dog statistics in other countries, but I assume it would be comparable. It is estimated that one of every six families in these United States has a dog.

Now assuming that Nazarenes make up a normal cross section of the population in family size, there are approximately one hundred thousand Nazarene families. If every sixth Nazarene family owns a dog, then there are about fifteen thousand Nazarene dogs—quite a kennelful!

Most of these fifteen thousand dogs eat canned dog food, bought right off the store shelf. Again it is estimated that it costs about one dollar a week to buy this dog food. That is a total in a year of about fifty dollars. You will find that for the total estimated Nazarene dog population this amounts to nearly three-quarters of a million dollars per year.

It may not be amiss to ask ourselves, "Are Nazarenes going to the dogs?"

This is no brief against owning dogs—far be it! What boy can ever grow up normally without a dog? But merely this: Is our spiritual priority out of balance if we give less per year to our missionary offerings than we spend to feed our dog? If the world-wide offerings for the salvation of the lost of earth do not concern us as much as getting dog food on the pantry shelf, we need to look again at our spiritual priorities.

No, I don't think Paul was warning people against the ownership of dogs. I think perhaps he was warning against the peril when dogs own people, possessing their hearts till there is little room left for love for the lost of earth.

When we plan our giving this fall for the Thanksgiving Offering of one and one-third million dollars, just remember that Nazarenes will spend more than half that much in 1963 for various brands of dog food.

That being the case, "Beware of dogs"!

The Pastor and His Church Board

By Donald K. Ault*

I VIVIDLY RECALL a preachers' meeting in Fort Wayne a few years ago in which Dr. Samuel Young, general superintendent, had preannounced for his afternoon topic "The Church Boss." I can see him yet carrying a large package wrapped in newspaper to the pulpit, laboriously untying the string, and then with quick strides dashing down to the front, and running across the front row, holding the large mirror he had unwrapped in front of the pastors seated there; nor had he finished until he returned to the platform and, seating himself beside Dr. Updike, exposed them both to their own likenesses. The notes I made that afternoon are long since cold and illegible, but permanently fixed in my mind was his presentation that, while we pastors were indeed the leaders of the church, our leadership and our authority were derived only from the strength of our personalities, the honesty of our principles, and the force of our spirits.

Dr. G. B. Williamson, speaking in a preachers' meeting on the Tennessee District while I was on furlough, said of our church policy that it was "episcopal authority and congregational responsibility blended together." In his book *Overseers of the Flock* he states, "The pastor is the leader . . . The pastor is central. He has no arbitrary authority. He is

simply given a place in which he may exercise his leadership and influence. He cannot be bypassed. But he can very easily forfeit his right to guide the affairs of the church by failure to accept his responsibility or by abusing his privileges."

The late Dr. R. T. Williams wrote in his book *Pastor and People*, "The preacher is a mixer and a leader." In the same book there is this solemn declaration, "The success or failure of any local church depends more upon the proper relationship between the pastor and the people than upon any other one thing, except the personal salvation of the members of the church."

Since the total burden of leadership rests so heavily thus upon our shoulders, brethren, I am of the opinion that we must give careful attention to our relationship with our church boards, for our failure or success will emanate from this focal point.

The veteran Dr. Charles A. Gibson, in his book *First Things in the Ministry* writes, "In the operation of the church the board meeting is the guiding force for the pastor and the center around which his program will operate."

In confirmation I quote again from Dr. Williamson, "An aggressive, co-operative board is a pastor's greatest source of encouragement and his most effective aid to the furtherance of the work of the church." Ominously

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he adds, "A divided board is a discouraging barrier to success."

I. The Formation of the Church Board

Now that the importance and relation of the church board to the pastor's leadership have been established, I would like you to consider *the formation of the church board*. The *Manual* provides for a church board and a church school board, outlining clearly and specifically the composition of these boards and stating that these shall be elected at the annual church meeting. It is further provided that, where it is so desired, the church school board may be an integral part of the church board, in which it functions as an educational committee (section 134, also sections 121-30). This form in all probability is more desirable in larger congregations. It is not my thought to take any exception to what the *Manual* states so well, but rather I would emphatically state, "Brethren, stick by the *Manual*." Both at home and abroad, in dealing with church boards in various situations, I have always felt a reassuring sense of security as I held strictly to the *Manual* in all its provisions relating thereto. Over and over to our young national pastors I have said, "Stick by the *Manual*, and you won't have to make excuse for your action or stand alone." On this point Dr. Charles A. Gibson's pen makes a significant stroke, stating, "The knowledge the pastor has of our *Manual* should aid him in this operation, and protect him from the sorrow such violations always produce."

The use of a nominating committee is quite widely accepted in presenting names for candidates for the church board and has great advantages. But there is also a danger of which we should be aware and an abuse against

which we must guard. It centers around the question how far should a pastor exercise his leadership in the matter of names presented in nomination? While the *Manual* does have a pronouncement concerning the spiritual life of those selected for church office (sec. 39), where does the line between good leadership and pronouncing judgment or indulging in "politics" establish itself? On the matter of a pastor's opposition within the board and possible changes at annual meetings, Dr. Williamson writes, "In bringing about changes the pastor should be careful that he does not create more problems than he solves. In some cases he is safer to keep his opposition at close range. In no case should a pastor actively campaign to bring about changes in the membership of his official board. He will do better to leave such matters to God and the people." With this Dr. W. B. Riley, who pastored one Baptist congregation for more than thirty-eight years, writing in his book *Pastoral Problems*, seems to agree. He says: "It is not the business of the pastor to go into politics to secure the election of such officers as he wants and the appointment of just such men as he wants for committee; it is the pastor's privilege in influence to have it so, for in the majority of cases both the church and the nominating committees desire the same objective and will, therefore, consult him on these subjects and a few words will determine their course."

Dr. Riley states that as a rule the person who wants church office, and is going to have it or make trouble, is unfit for it, but adds that the pastor should not be politician to secure his desired goal. Significantly, he admonishes, "Don't speak against the man you think unfit for office; but quietly speak favorably of the man

you believe would fill the same efficiently."

To this one might add, Be sure that all personal feeling has been put aside and that your motive, therefore, is a really wholesome one. This would rule out the idea of a prepared ballot presented by the pastor to the nominating committee for approval and thence to the church meeting, for we must always remember that we do have a democratic process. In my own experience the more charitable and broad I have been with my boards and my people at this point, the more freedom they have given me and the more counsel they have sought.

A word might be in order here concerning committees created by the board. While there may be such a need in larger churches, I am inclined to agree with Dr. Riley when he says, "It is very easy to create needless committees; and still easier to create useless ones." A committee that is too large is a useless committee. C. H. Spurgeon said that the most effective committee possible was a committee of three: "One out of town and the one sick in bed." What he meant was that what becomes everybody's responsibility is nobody's responsibility. If committees are needed, keep them small, select them with care, and see that they have whatever supervision may be necessary to complete their assignment. Henry B. Kaiser's "Organize, Deputize, Supervise" works in church work as well as in manufacturing.

II. The Functioning of the Church Board

Another factor of great importance in our area of consideration is *the functioning of the church board*. Dr. Williamson wisely advises regular

board meetings and that they begin promptly. Furthermore, he points out that the pastor who is ex officio chairman should know and observe all the *Manual* regulations regarding the operation of the board. He adds that he should know *Robert's Rules of Order* and, while allowing some flexibility, avoid flagrant infringement which results in loss of time and possible disagreement.

An opening prayer is most desirable, and I have found a very brief devotional preceding prayer, in which I have my laymen take turns, most interesting and helpful. Dr. Charles A. Gibson states, "An outlined program is essential," and with this we would most certainly agree. Make an agenda and follow it. There are the fixed items such as minutes, reports of officers and department leaders. Personally I have found that a brief report from the pastor, in which I gather together the high lights of the previous month, together with comparisons to a former month or year, not only brings all the church program into focus, but makes it easy for me to ask my department heads and committee chairmen for reports also. In the long run we feel that we do more and better business in less time by taking a look at our total program every regular meeting, and it can be done without consuming too much time. My people like it. They have come to feel that church business is big business. It is—all our people should feel this.

Probably next on the agenda should be old business referred from previous action or appointed committees, and finally the introduction of new business. In the matter of new business, Dr. W. B. Riley states, "The pastor should bring to the board his recommendations." At the same time Dr. Williamson wisely points out that the pastor should not expect his

board to rubber-stamp all his proposals. He states further, "He should not precipitate matters of major importance on an unsuspecting board or in a meeting in which the attendance is not representative. He should allow open and unthrottled discussion of all considerations in which there is ground for reasonable disagreement in judgment." Sagely he concludes, "If unity cannot be reached, a decision may be postponed by mutual agreement or by laying the question on the table."

A fellow minister here in the city from another denomination talking with me recently quoted his seminary professor of some thirty years ago as saying, "Don't make decisions on small majorities." I read that Dr. Bresee used to say, "A united church with a poor plan is better than a divided church with the very best of plans." Dr. Williamson on this subject advises "that where a matter of major importance is approved by slender majority it is sometimes wise to defer action until the proposition is more generally sanctioned." All of these voices are clamoring a single important admonition, *Avoid a split board!*

Perhaps we can avoid this by another recommended approach. Dr. W. B. Riley states, "The pastor should think through church problems." Concluding his point he adds, "No problem of any importance ought to be presented until somebody has thought it through, and that somebody should be the pastor."

In the periodical *Your Church*, December, 1960, Dr. Duane Spencer, a Southern Methodist pastor and educator, in an article, "The Preacher as an Executive," states, "It is rare that an intelligent leader fails to 'carry' his officials with him, if he approaches his task in an orderly manner." Continuing he suggests

that we should ask ourselves three questions:

1. Have I assimilated all useful and accurate information in an orderly manner?

2. Am I ready to ask a really objectively meaningful question of my material?

3. Have I taken into account the fact that the answer will be biased in proportion to the group pressure upon the individual judgment?

He then concludes, "The minister must learn to think in a logical manner before he can expect to lead his officials to sane conclusions. One of the reasons for so many tragic failures in leadership, on the part of us preachers, is that too often we fail to use our heads as well as our hearts."

On the question of harmony within the board, Dr. Williamson suggests that, if there have been sharp disagreements in a board meeting, the wise pastor should seek to bring about a conciliatory atmosphere before the meeting is adjourned. This is especially needful if he should feel there have been barriers raised between himself and any other member present. Specifically, he states, "Seek out the persons involved at first opportunity and make every effort to come to full understanding, if not complete agreement. Sometimes it takes more grace and manifests more wisdom to back up than to drive through. A pastor is sometimes wrong; and if made to see it, he should be ready to admit his fault. Even when he is right, he may accept the views of others rather than be contentious."

At this point it may be well to remember not all who disagree with us are wrong, uneducated, unintelligent, or carnal. It could be that they are right in their judgment, and we

need to have the grace to accept it when we find this to be the case.

III. The Fellowship Within the Church Board

Finally, I would suggest to you that there ought to be some thought given to *the fellowship within the church board*. It is so easy for us to get so busy with our business and problems that we forget that basically the church is a fellowship—a spiritual fellowship. It has always been my conviction that the church board was not only responsible for the maintenance and preservation of the church plant, the planning and promotion of the church program, but for the spiritual tone of the church as a whole and the spiritual impact that the church should make in its community.

Again and again I have endeavored to keep this before my boards, and here in particular the brief devotional time has played an important role. More than once God has broken in upon our hearts as we prayed togeth-

er following a few verses of scripture or a devotional selection. There was a sense of oneness that resulted, and a sense of urgency about our worldwide task until business was not boring but a blessed privilege. The happy result has been that more than once I have had my laymen express themselves that they enjoyed the board meetings, meaning more specifically the fellowship that we shared together while we conducted business. This, brethren, is a great aid to a spirit of unity as you present your recommendations for your church program.

And in conclusion, let us remember that we are the servants of the church, and in a sense, therefore, of the church board. Avoid making decisions that are theirs to make; be honest and fair with them, and they will respect you for it. Never be shady in your presentations or your business with them, and don't maneuver until you are caught in the unfortunate place of having to defend your position, for when you do you have lost your leadership.

Have You Ever Prayed This Prayer?

ALMIGHTY GOD, as I lie here on the bed this lovely Sunday morning surrounded by the Sunday paper and half listening to a radio church service, it has just come to me that I have lied to Thee and myself. I said I did not feel well enough to go to church. This was not true. I was not ambitious enough. I would have gone to my job had it been Monday morning. I would have played golf had it been Wednesday afternoon. I would have attended my luncheon club had it met this afternoon. I would have been able to go to a banquet if it had been Saturday night. But it is Sunday morning, and Sunday illness covers a multitude of sins. I was not ill—I am lazy and indifferent.

Portsmouth, Virginia, Bulletin
REV. C. T. MANGUM, Pastor

The Evangelical Friend, March, 1963

Ministerial Ethics

By W. Lee Gann*

WERSTER SAYS ethics is "the science that treats of the principles of human morality and duty." Ethics then for a minister is not just something we admire in others and wish we had more of ourselves, but it is a moral duty and obligation. This subject will be treated in a very simple way in breaking down the various phases of the minister's life and discussing a few of his ethical obligations in each phase.

Being ethical is so expected of ministers that we usually do not think much about it unless we see some principle violated, thus the subject is brought to our minds negatively. And since we can be more specific and pointed in using a negative approach, and since we want to get help wherever we can, we shall look at the method first.

The writer wishes to make it clear that he does not present himself as one having already attained but simply as one who is a sincere student in this area. On the other hand, the writer has purposefully consulted no books recently on this subject. So many papers in the past on this subject were such a maze of quotations and words beyond comprehension that they were of little use in applying to everyday life in an ordinary pastorate. The ideas to follow are but the gleanings from observations of a little more

than fifteen years in the full-time ministry, pastoring five churches ranging in membership from eight to two hundred.

It would seem at a glance that a minister would find himself ethically obligated to four groups in his membership—his church, his denomination, his ministerial brethren, and his family. Let us look at each of these.

1. Perhaps we as pastors are tempted to feel that our churches are not doing all they could for us. But in the light of the Sermon on the Mount and our responsibilities as ministers, can we possibly feel that any other person's neglect frees us of our responsibility to them?

It is not (should not be) necessary to deal with a preacher's paying his bills and the importance of not obligating himself more than he is able to handle without embarrassment to himself or his church. This, it would seem to me, would be a matter of plain honesty rather than ministerial ethics. Surely it is not worthy of the time taken to mention that we, as ministers, should be careful in our relationships with the lady folk of our congregations. We all know what we should do and what not to do in this area.

Also it is not necessary to deal with our obligations in preparing to preach and preaching, or our pastoral calling, as such. For if the central theme to be discussed is given adequate con-

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sideration we will find a way to properly proportion our time for these aspects of our work.

The problem the writer faces constantly and has seen also in the lives of others is at the point of work. Yes, just plain, everyday pastoral work. I do not mean with hammer and saw either, even though there are times when even this is necessary. Yet I know from experience that it is oftentimes easier for me to don my overalls and grab my toolbox than it is to knuckle down to studying or praying or calling. And I honestly feel that if we will work as hard as we ought in the realms in which only a pastor can work, we will have more finance in our church to have a lot of the things done we think we have to do now. Besides, our people do not want us to neglect those more important things.

Brethren, we have an ethical obligation to our people. We cannot escape it. Our church boards and treasurer are no more guilty if they withhold our salaries than we are when we fail to give them our service commensurate with the needs of the church and our abilities. True, we have no time clocks to punch and there is no "time and half" for overtime, but we have a moral obligation to give our time and energies to those whom we serve. I am of course well aware that for our health's sake we must take some time off for recreation of some sort. I learned this the hard way about six years ago. However, someone has said that recreation must be to the preacher what a tail is to a dog. Everyone enjoys being greeted by a friendly dog wagging his tail, but all would be alarmed if met by a tail wagging a dog. I therefore say to all of us that if a church is paying us for full-time service it is unethical to spend more time with our recreation and our hobbies than is necessary to keep us physically fit and mentally

alert to do our best work for God and the church.

2. Now for denominational ethics. I am afraid that too often we feel no real ethical obligation in this area. But let us think for a moment. The denomination as a whole has accepted us, and in most instances has given us the responsibility of holding and building onto that which our predecessors spent years in bringing into existence. Are we to be the recipients of these blessings without being obligated?

None of us are actually due any praise when we have done our utmost in co-operation with the whole denominational program, district and general. It is our obligation. Our leaders do not always do things just exactly as we would do them. But say, let them do it their way, for when we get to be in their positions we can be the first ones in that office to do everything just right and it will show up better for us! Until that day let us look to some principles to guide us.

It is unethical, by precept or example, to do anything that would imply that you or your church should not or would not co-operate with the denominational program. Paying budgets can be just as religious and just as profitable to the local church and pastor as raising an evangelist's offering or paying a light bill.

Also it is unethical to use a local church in which one is pastoring as a steppingstone. It is my sincere feeling that a call to a church is a call to service, and in that church there is a job which we can do for God. I am conscious of the fact that some jobs take longer to accomplish than others and that some preachers can do the same job in less time than it takes others. However, to sit in a pastorate and draw our salaries and our breath while our real interest is trying to

locate something bigger and better is unethical in every sense of the word. We as ministers should be hired out to God and wholly dependent on Him. What more security would we want? He who notes the fall of every sparrow and numbers the very hairs of my head must certainly be conscious of my needs and abilities and can work them out in His own good way. I believe that as soon as we are ready for a better job, that job is ready for us, regardless of our own conniving and string pulling. And our laymen across the country are not as dumb as we often give them credit for being with respect to this area of our attitudes and relationships. The main thing they are interested in is, Does a pastor love the people? Does he co-operate with the program? Will he work hard, and what has he done where he is? Again and again district superintendents have suggested pastors, but the laymen knew them by reputation and would not nominate or call them. In those cases all the "power" of any district superintendent could not get them a call. Yet the superintendent got the blame for not placing his men, and in most instances was too big to go to the fellows and tell them why they weren't called.

3. Furthermore, it is unethical to consciously tie the people to ourselves rather than to the church. I hope no church ever asks me to leave, but I certainly have striven to make the people know that there are hundreds of you fellows across the country who could do as well at my church as I am doing, or better. Do not criticize other pastors in the presence of your laymen, if you feel you must discuss them at all. One layman at the last district assembly seemed to be somewhat surprised to find on meeting me that I was almost a normal sort of fellow. Why was he so surprised? Because his pastor had been so care-

ful to tell him not to vote for me for anything. I don't know to this day why, nor do I care too much, but I know it was not I who was hurt in the deal.

I think it is a matter of ethics that would keep a pastor from allowing his people to enter into a building program, no matter how badly needed, which was beyond their ability to take care of or that would bankrupt them for years to come. Yet this has been done. Some fellow goes all over the country boasting of the great buildings he built at a certain place but fails to mention the succession of brethren who followed him and sweat blood to make payments on his folly. Build as you would if you knew you had to stay and pay it off and live off what was left.

It is unethical to leave a pastorate with strings hanging back. If we are worth anything, of course, we will accumulate a few friends in every pastorate who will remain friends as long as we live. This is as it should be. But we should never discuss the affairs of the church with any of them after we are gone. Let no support, either financial or moral, follow us but direct it all to your successor.

It is unethical also to reflect on the work of a predecessor. Whatever his mistakes, we are wise to give excuse for him as much as possible; for the ones in the church who are so alert to notice his mistakes will soon direct their attention to ours. We will get by a lot better with ours if we have been charitable with him.

4. Many other things I'd like to mention but we must mention our ethical obligations to our home.

Pastoring and preaching are tremendous jobs, but the biggest job I face is being ethical to my family. Remember, brethren, they are not

called; we are. I feel we are not always fair in the "calculated risks" we take with our families.

It is unethical for us not to take some time to be pals to our boys and girls, and to be husbands to our wives. Members need pastors and we must not forget it. However, where we fail as pastors, maybe the next fellow can

pick up the pieces and put hem back together again. But our children will have only one daddy, and I hope our wives will have only one husband. We have an obligation to them. All of us could give names and addresses of preachers' "kids" who are lost to the church and to God because their daddies were always "too busy"

The redeemed must look more redeemed if they are going to get us to believe in redemption.

—*Neitzsche*

Our tribulations on the secular plane are actually opportunities for achievement in the spiritual sphere.

—*Arnold J. Tonybee*

The calamities of God's people are transient, but their triumphs will be exact description, too often the less is the feel of reality of the significance of life.

—*Rufus Jones*

The believer is offered, so to speak, a stand outside the world from which he can confront and overcome the otherwise overwhelming evils of the world.

—*Dean Wm. R. Inge*

Happiness is essentially a state of going somewhere wholeheartedly.

—*Sheldon*

The only real failure is not to be a saint.

—*Leon Bloy*

An ounce of heart is worth more than a ton of head in winning souls to Christ.

—*J. R. Miller*

Just by being himself, God will always be full of surprises in time and eternity both.

—*Albert E. Day*

Spiritual privilege does not save us from fiery trials.

—*J. R. Miller*

Qualities That Make a Good Preacher

By Melza H. Brown*

SUPPOSE in reality the qualities that make a good pastor are the same for any field, yet certain men seem to be better qualified for the task of home missionary work than others.

I do not pose as an authority on home missionary success nor do I know all the answers relative to this kind of work. I would that I did have more knowledge and ability for advancing the Kingdom and the church in new areas, for the need is tremendous. I will list a few of the qualifications that I consider essential for success in this field.

First, naturally, is spirituality. The prime requisite for a good preacher in the Church of the Nazarene for any field of endeavor is a man of prayer and the Word. God uses men full of faith and the Holy Ghost . . . "By my spirit, saith the Lord."

Perhaps next in importance is diligence. *Not slothful in business; fervent in spirit; serving the Lord* (Rom. 12:11). Slothfulness or diligence—either one shows up in the details of pastoral work: the care of church property, the meeting of appointments, punctuality, reporting, the meeting of obligations financially and otherwise, the handling of the church finance, regularity in business meetings of the church, systematic

work, order and plans to the program and to the personal life of the preacher. It is not enough to keep busy, but busy at the right things at the right time.

Organization is important for any functioning body. A home missionary pastor needs an unusual ability in putting people to work. His group may be small, but if every one of the group is enlisted at the task and working where he can render the best service, the church will make progress. A pastor is a leader of men, and a leader is one who is going somewhere and knows the where, but he must also be able to make leaders out of laymen who have not been leaders.

A pastor is a shepherd of people always. He cannot shepherd people unless he loves them. True love for people will enable a pastor to get along with people, and this is essential. The greatest number of failures in any line of endeavor is due to the lack of ability to get along with folk. We all have personality quirks and differences and it takes love and grace to get along with just ordinary folk like we are in this life. However, if we expect to succeed in pastoral work we will learn how to get along with all kinds of folk, regardless.

We must as leaders, however, be able to do more than just passively

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get along with people; we must have a heart concern for their spiritual life and progress. The love of Christ must constrain us, which will give us a heart drive to everlastingly keep at the task.

A spirit of optimism is a wonderful characteristic for a home mission pastor. He must believe that all things are possible with God, and he must have an inner conviction that he is with God. Difficulties do not look big if viewed through the omnipotence of the Lord Jehovah. Elisha's servant could see the difficulties but Elisha saw the armies of the Lord. There are only two absolute essentials for building a church. The first is God and the second is people.

A home missionary pastor should realize he is but a small part of the greater organization of the district and general church. He is not building a kingdom for himself, not trying to perpetuate his name. He is but starting a unit of the whole which shall carry on until Jesus comes. This necessitates co-operation with the district and general program. A home missionary church needs to assume budgets and responsibilities of the

entire church immediately. Youth learn easier than old people, and a young church can be trained in the right attitudes toward the entire church program.

Perhaps more than in any other area a man working in the home missionary field needs ingenuity. He will have to use every idea he ever had and then discover all the new ones he can find. He is in the task of reaching men for God, and what will work in one field will not necessarily work in another. Some men happily surprise me with the number of ideas and methods they come up with for reaching men. But I say, "Thank God," and take courage when I see people being reached for Christ. Jesus certainly used many methods and He was not much worried over the fact that the Pharisees didn't like it because He didn't stay in their old rut of operation.

The test of success is really, Are we reaching people for Christ, leading them into definite Christian experience, establishing them in holiness and righteousness, and making a living, active body of believers of them after being reached?

A LAYMAN VISITED a great city church in Ohio during a business trip. After the service he congratulated the minister on his service and sermon. "But," said the manufacturer, "if you were my salesman, I'd discharge you. You got my attention by your appearance, voice, and manner; your prayer, reading, and logical discourse aroused my interest; you warmed my heart with a desire for what you preached; and then you stopped without asking me to do something about it! In business, the important thing is to get them to sign on the dotted line."

—*Brethren Missionary Herald*

CALLING A MEETING OF THE BOARD

1. The Board of Absentees will meet each time the church meets.
2. The Board of Absentees will discuss ways of decreasing the offerings.
3. The Board of Absentees will seek to weaken the preaching of the Word.
4. The Board of Absentees will discuss ways of decreasing revival efforts.
5. The Board of Absentees desires to close the doors of the church as quickly as possible. If you want an excuse for being absent, please contact them immediately—they have all the answers.

—*Highland Park Baptist Church*

A Stabilizing Church in an Upset World

By David E. Sparks*

OUR DAY is upset. There are few guidelines, few road markers, for our age to utilize. Today has been called the "dis-eased" age. Many psychiatrists are looking to the Church and the clergy to mobilize the community for help in the prevention and treatment of mental illness. The local church is a powerful part of the community, and should add its interest, its thrust, and its love.

It has been found (by psychiatrists) that the minister is often the first individual to which an appeal for help is made when trouble arises. Most pastors are discovering that, willingly or not, they must deal with problems that concern mental and emotional disturbances. What we as clergy do or fail to do may set the pattern for future mental health or illness in the persons who come to us for help. Many are wondering what their responsibility is in the upset pattern of our age. As a member of the Association of Mental Hospital Chaplains, I recently attended the annual meeting of that group. As I participate in the various lectures, panel discussions, and after-hours sharing with psychiatrists and clergy, I felt more than ever the responsibility that the Church can take.

The Church offers the warm, human relationships that everyone needs. In no other group can the

lonely, the frightened, the guilty find acceptance and understanding as they can in the Church. This too is a part of the salvation of a soul. The Word assures us that a large part of our personal and ecclesiastical responsibility is found in bearing one another's burdens. If we cannot share our burdens with the body of Christ, with whom can we share them?

It is also true that we in the Church need to continually remind ourselves that suffering can be full of meaning. In that sense we must be prepared to support the individual while he bears his own burdens. It takes an abundance of love to watch a friend suffer, and pray that he will benefit from it.

The one greatest injury to the individual, aside from sin itself, is our present-day method of grouping or typing individuals, so that they feel unimportant or unneeded. I fear that we are sometimes guilty of this even in the Church. It is essential that each individual feel valuable. No matter how large or small the audience, the preacher must feel that he is preaching to one man, if his sermon is to make the best entrance to the heart. This does not mean that the voice will always be low-toned, or that preaching must be in conversational style. It only means that we recognize that this is not only a group, but that this audience is made up of individual persons. In line with this recognized need, no matter

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what size the church may be, the groups within the church should be kept small, so that the individual will be important. Such a plan will accomplish many things. It makes the training of new leadership a "must." It increases the sense of responsibility in each member. It brings more persons into the active program of the church. It removes excessive responsibility from the "faithful few." It will remove the all-too-common cry of, "We don't have enough teachers" (or musicians, presidents, secretaries, etc.)

Two of the biggest words in the Church are "forgiveness" and "cleansing." For human sin, there is no therapy like the sense of these two gifts of God. Seldom does an individual find them outside of the interest, love, and concern of the

body of Christ. What true light-heartedness, what relief, is to be found with them! The local church and its pastor have the blessed privilege of sharing and indeed encouraging such prayer, repentance, and devotion as will bring forgiveness and cleansing to the needy soul.

A powerful impression was left on my heart when a psychiatrist in private practice in New York City addressed a large group of clergy, psychiatrists, and other interested persons and said something like this, "I am amazed at the power of God, who can take our problems on broader shoulders than any therapist I have ever seen."

May God help us to be as wise as serpents and as harmless as doves as we recognize our responsibility to God and to an upset world.

The Executioner

By James H. Whitworth*

YES, who *can* slay the old man of sin? Sometimes in desperation we try to force upon ourselves the suicide of the inner self. With trembling hands we lift the bitter hemlock to our lips and spill the fatal potion; or we nervously fumble for the trigger only to misdirect our aim and blast a hole in nothing.

Certainly the inborn malefactor must die, but it takes a steadier hand than mine. Only the master skill of the Holy Spirit can perform this killing operation on the inner man. The Executioner of original sin stands close by, anxiously waiting permis-

sion to operate on our corrupt carnal nature. Faith, and faith alone, turns the job over to the Holy Spirit.

Yes, by all means I must do all that I can to eliminate unholy affections. I must put that last thing, my will, upon the altar, very true; but all my struggling falls far short of extinction. Human effort merely lays the foundation for faith in omnipotence. On the other hand, faith dissolves into useless presumption when not preceded by complete and total consecration. But while the two, consecration and faith, go together, faith remains the final key without which no execution is possible.

*Elder, Northwestern Illinois District.

Gleanings from the Greek New Testament

By Ralph Earle

Eph. 3:8-13

"LESS THAN THE LEAST"

THIS IS an interesting phrase. How can one be "less than the least"? What is less than zero?

The adjective *elachistos* means "smallest, least." It is already a superlative form. But here we have *elachistoteros*—a comparative formed from a superlative! Thayer quotes this statement: "It is well known that this kind of double comparison is common in the poets; but in prose, it is regarded as faulty."¹ He defines it: "less than the least, lower than the lowest."²

What did Paul mean in using such language of himself? Is he saying that he is the very worst of sinners? Is this an example of false humility? Both suggestions must be rejected emphatically.

What the apostle is seeking to say is that he felt himself the least worthy of God's grace and mercy. This passage is parallel to I Cor. 15:9—"For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God."

"UNSEARCHABLE"

The adjective *anexichniastos* is found only here and in Rom. 11:33. It means "that cannot be traced

out."³ It is used in the Septuagint in Job 5:9; 9:10; 34:24. Moulton and Milligan think that Paul borrowed the word from Job, "and it is echoed in early Fathers."⁴ It simply emphasizes the fact that no one can plumb the depths or fathom the greatness of God's grace. The riches of Christ cannot be comprehended. Yet we are "joint-heirs with Christ" (Rom. 8:17)! Salmond notes that the term is used here "not in the sense of *inexhaustible*, but rather in that of *unfathomable*."⁵

FELLOWSHIP OR STEWARDSHIP?

The expression "fellowship of the mystery" (v. 9) seems a bit odd. But actually, as Salmond notes, the reading *koinonia* (fellowship) "has the slenderest possible authority."⁶ All the oldest and best Greek manuscripts have *oikonomia*. We have already noted the meaning of this word in connection with its use in 1:10 and 3:2, in both of which places the King James Version translates it "dispensation." Here it means: "the *dispensation* or *arrangement* of the mystery, to wit the admission of the Gentiles on equal terms with the Jews; the *mysterion* here having the same application as in iii. 6."⁷

³Abbott-Smith, *Lexicon*, p. 36

⁴VGT, p. 41.

⁵EGT, III, 306.

⁶*Ibid.*, p. 307.

⁷*Ibid.*

¹*Lexicon*, p. 202.

²*Ibid.*

FROM THE AGES

"Beginning of the world" is all one word in the Greek, *aionon*, "ages." Salmond writes: "The formula *apoton aionon* occurs in the NT only here and in Col. 1:26. . . . It means literally 'from the ages,' 'from the world-periods,' that is, *from the beginning*, or *since the world began*."⁸ Ellicott defines the expression here as meaning: "from the commencement of the ages when intelligent beings, from whom it could be concealed, were called into existence."⁹

BY OR THROUGH?

One of the worst faults of the King James Version is its very unsatisfactory translation of Greek prepositions. "Of" is used constantly in the sense of "by," which it does not have today. Here it is not "by the church" (v. 10), but "through the church." God will manifest His manifold wisdom *through* the Church of Jesus Christ. It is His placard display.

MANIFOLD OR MANY-SIDED?

The Greek term is *polypoikilos*, an old, rare word found only here in the New Testament. It literally means "much-variegated,"¹⁰ or "having a great variety of forms."¹¹ Salmond says: "The adjective is used of the rich variety of colours in cloths, flowers, paintings, etc."¹²

It is difficult to represent this striking Greek term by any single word in English. Moffatt has, "the full sweep of the divine wisdom." *The New English Bible* says, "in all its varied forms"—a phrase which very correctly defines the meaning of the adjective. Perhaps the best single-word rendering is that adopted

by Goodspeed and Verkuyl (*Berkeley Version*): "many-sided."

PURPOSED OR REALIZED?

One might suppose that "purpose" and "purposed" in verse eleven are related terms in the Greek. But such is not the case. The first is *prothesin*, the second *epoiesen*.

The expression "eternal purpose," is literally "purpose of the ages"; that is, "the purpose which pertained to, existed in, was determined on in the ages."¹³

The Greek word for "purpose" is *prothesis*; literally, a "placing before," or a "setting forth." It is used this way in the Synoptic Gospels, as also in Heb. 9:2 for the shewbread—literally, "the presentation of the loaves." But in Acts and Paul's Epistles it means "plan, purpose, resolve, will"—a sense found commonly in the classical Greek writers.¹⁴

"Purposed" is something else. It is the exceedingly common (576 times in N.T.) verb *poieo*, which is translated "do" 357 times, "make" 114 times, and dozens of other ways in the King James Version. It has two main meanings: first, "to make, produce, create, cause"; second, "to do, perform, carry out, execute."¹⁵

Which is the dominant idea here? The former ("constituted") is preferred by Calvin, while others adopt "carried out, executed." After noting the latter, Alford writes: "I can hardly think that so indefinite a word as *poieo* would have been used to express so very definite an idea, now introduced for the first time. . . . The aorist seems to refer the act spoken of to the origination of the design."¹⁶ Then he adds: "Both senses of *poieo* are abundantly justified."¹⁷

⁸Ibid.

⁹Ephesians, p. 71.

¹⁰A. J. Robertson, *Word Pictures*, IV, 531.

¹¹EGT, III, 309.

¹²Ibid.

¹³Ellicott, *op. cit.*, p. 72.

¹⁴Arndt and Gingrich, *Lexicon*, p. 713.

¹⁵Abbott-Smith, *op. cit.*, p. 369.

¹⁶Greek Testament, III, 107.

¹⁷Ibid.

Ellicott perhaps has a little broader perspective. He says: "The mention of the eternal purpose would seem to imply rather 'constituit' . . . than 'executus est' . . . as the general reference seems more to the appointment of the decree than to its historical realization . . . ; still the words *en Christo Iesou* to *kyrio hemon* seem so clearly to point to the realization, the carrying out of the purpose in *Jesus Christ*—the Word made flesh . . . —that the latter . . . must be considered preferable."¹⁸

With this judgment the majority of recent translators agree. *The Twentieth Century New Testament*, Goodspeed, and *The Berkeley Version* all have "carried out." Williams has "executed." Moffatt and the Revised Standard Version have "realized." *The New English Bible* has "achieved." That seems to be the thought of the passage. God's purpose of the ages was finally "realized" in Christ Jesus, our Lord.

"BOLDNESS"

The Greek word is *parresia* (v. 12). It comes from *pas*, "all," and *rhesis*, "speech." Its earliest usage in classical Greek is for "freedom of speech, plainness, openness, freedom in speaking."¹⁹ In the Septuagint, Josephus, and also the New Testament, "from the absence of fear which accompanies freedom of speech" it means "confidence, boldness."²⁰

In the New Testament the word occurs a number of times in the dative case and is translated adver-

bially as "openly" or "plainly." In the noun sense it is rendered "boldness" eight times and "confidence" six times. Its basic idea is that of "freedom."

"CONFIDENCE"

The term "confidence" here is quite another word—*pepoithesis*. It comes from the perfect tense of *peitho*, "persuade," and so literally means "full persuasion." It is a late and rare word in Greek writers, but is found half a dozen times in the New Testament. In II Cor. 3:4 it is translated "trust," though the usage seems to be exactly the same as "confidence" in II Cor. 1:15 and elsewhere in the New Testament.

"ACCESS"

We have already noted the Greek word *prosagoge* in Rom. 5:2 and Eph. 2:18, the only other places in the New Testament where it occurs. Some prefer the rendering "introduction" rather than "access."

The reason for mentioning this word again is that we wish to note the significance of the combination of the three terms here. Many translators paraphrase the passage. Moffatt has: "through whom, as we have faith in him, we enjoy our confidence of free access." Goodspeed reads: "Through union with him and through faith in him, we have courage to approach God with confidence." Williams says: "By union with Him and through faith in Him we have a free and confidential introduction to God." *The Berkeley Version* reads: "In whom by faith in Him we enjoy the confidence of unreserved approach."

¹⁸Op. cit., pp. 72-73.

¹⁹Abbott-Smith, op. cit., p. 347.

²⁰Ibid.

The Snare of the Part-time Minister*

By E. L. Kierstead

Business Manager, Wesleyan Methodist Publishing Association

THE CAPTION of this article at once sets up a red flag denoting danger. If one is to travel ahead in spite of the warning signal, he should proceed with caution. His curious mind should at once raise the question, Why should there be any warning signals along this road?

It is conceivable that being a part-time minister, for whatever reason, could become a snare to the one who least expects it. A snare carries with it the idea of surprise, for a trap springs suddenly. One may pursue his part-time ministerial role only to discover suddenly that he has become a victim of a circumstance which he never anticipated.

Wise men have given the counsel that no one should enter the ministry if he can keep out of it; but if he must preach, then he should go into it with all his strength. It is true that some have attempted to enter the ministry who were not truly called of God and have made shipwreck. It is also a fact that others who have had a genuine call of God, with many substantiating proofs, have turned aside to other employment.

Many have become part-time ministers because their income from the church was not sufficient to support their families. While there are some

who feel that the minister should live by faith and never resort to any other type of employment to supplement his church income, it is agreed by most people that it is proper for the minister to do what is necessary to provide for his family and pay his bills. The church expects the pastor and his family to be neatly and properly dressed, to drive a respectable car, and in general to be good representatives wherever they go. On a meager income this is difficult.

At this point some are tempted. Sometimes the very necessity of other employment opens the door to enticing offers in the secular world. It is easy to rationalize and say, "Well, after all, we have to live. Surely they don't expect us to starve. We simply can't make it in these times on such a small income." As a result, there are cases where pastors receive their parsonage rent, plus utilities, plus other fringe benefits, plus a fair salary from the church, while at the same time they are holding down other jobs requiring forty hours or more per week of their time. These, while doing well financially, are subjecting themselves to temptations and potential disaster.

In such cases some have pursued their education into other areas and have taken special classes, doing whatever was necessary to qualify for the extra employment. Having thus prepared themselves, they be-

*Wesleyan Methodist, Jan. 9, 1963. Used by permission.

come reluctant to surrender the extra job even though they have opportunity to receive a larger church income. Living on the better income makes it difficult to adjust downward.

What is a man in such predicament to do? He is invited to a larger church and yet he doesn't want to give up the extra income. The man is on trial. It is true he must support his family, but is the entire family really trying to economize? Both the minister and his wife should have a season of real soul-searching over this problem. To remember now the time of consecration in one's earlier life will be helpful.

The elder should also ponder well the vows made to God before the annual conference at the time of his ordination, for at that time he agreed that he would endeavor to lay aside the study of the world and of the flesh, the Lord being his helper. (See *Wesleyan Methodist Discipline*, paragraph 419.)

In his book, *A Minister's Obstacles*, the Reverend Ralph G. Turnbull is emphasizing the certainty of that "divine compulsion" which carried us into the ministry of the Word. In that connection he states, "Let no one at any time think of a better living, but only of a holier life." May the Holy Spirit be the faithful Guide to all who face the temptation to leave the active ministry for financial considerations.

Sometimes the ministerial student faces the necessity of working his way through school. He gets a job, gets married, buys furniture, buys a car, takes on other responsibilities and expenses, and is forced to lighten his school load. When he is ready to actually consider accepting a pastorate, he may not be able to make ends meet on the prospective smaller income of his first pastorate. To one in this plight may come the temp-

tation to seriously question his call to the ministry. Others may face the temptation of a far more lucrative offer in another denomination. These are important decisions and should be settled very carefully for fear of missing the will of God.

There are some who become part-time ministers as a result of a combination of circumstances. They may live in a community where there is a shortage of public school teachers. At first they are used as substitute teachers. Then they are encouraged to consider full-time teaching appointments. These are attempted while retaining the title of pastor. The church work may decline and presently the temptation comes to leave the ministry and take up teaching in the public school. The number of losses from the ministry to the teaching profession is on the increase. Numerous other secular occupations provide their share of enticements to the minister.

Being a part-time minister many times makes an unfavorable impression upon the community. Too frequently it is the image of one whose stature just doesn't quite measure up to the lofty dignity of his calling. They see a man with divided interests and wonder where his loyalties lie.

Could a minister really give his best service to God and the church and at the same time be greatly pre-occupied with public school teaching, farming, painting, selling cars, carpet sweepers, or Fuller brushes? Again, any answer must be qualified, and it is admitted that there may be circumstances which require temporary adjustments. But the question is, Can a person truly called of God enter into the active ministry of the gospel and be satisfied spending a lifetime as a part-time minister?

Could it be that the Lord would

(Continued on page 23)

How Do You Walk?

By Delmar Stalter*

FROM PHIL. 3:16-17 we lift these words: *Let us walk by the same rule, . . . as ye have us for an example.* Dr. A. T. Robertson, in a recently reprinted edition of his book *Paul's Joy in Christ and Paul and the Intellectuals*, declares that the word "walk" means to "walk in file," to "keep the step." The idea indicated, suggests Dr. Robertson, is like "climbing a sandy mountain often. We slip back almost as much as we go on and up. The tramp, tramp of the soldier is fine for a while, but in time one is weary, and it is hard not to lag behind. One comes to a jog trot of the Christian life. The dull monotony of religious routine pulls on a person." Routine is rarely glamorous, yet it is through the routine that the thrilling victories come.

We are continually impressed with the idea of the spectacular in our daily lives and very little with routine. Our greatest source of victories lies in the daily round of duties. Ours is a struggle, so well illustrated by climbing the sandy hill south of Grand Haven, Michigan, nicknamed "Rosie Mountain." This tremendous mountain of sand has a few scrub bushes and trees growing on it, and the most rewarding view for the victorious climber. But each step has its cost; each step forward results in

some ground being lost as the other foot slides backward, sometimes losing more than is gained. The routine of putting one foot in front of the other is exhausting. But the resulting exhilaration as one conquers the sandy slope is worth it all.

We should be aware that "fidgetiness is not spiritual activity. We are not to be restless hoboes, always on the jump and never getting on" (A. T. Robertson, *Paul's Joy in Christ*). Successes are largely the result of determination in routine, not the spectacular. We hear much of the "rocket shots," but little emphasis is put on the hours and dollars involved in each shot. Rocket shot successes are due to the hours of careful engineering and planning, plus the exhausting labor of the crews involved.

In Jesus' ministry, some of His miracles or healings involved whole days. It would seem from careful (and inferential) study that there were numerous days without victories, such as His visit to Nazareth. According to recorded incidents, there is something like one incident for every ten days of His first three years' ministry. Only about forty incidents are recorded in His first year of ministry, part of them being parables. After His baptism, forty days were spent in fasting and prayer and temptation. (It is recognized that

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only a small portion of His deeds are recorded; neither is there any purpose to *reduce* Christ to our level . . . but in dealing with men, it even takes Him time to accomplish His purposes.) Many of His days and nights were spent in traveling the weary miles between cities, or straining His physical resources by teaching multitudes, or the more intimate lessons to the disciples, or the very taxing job of dealing with an individual. Yes . . . routine!

It is in the routine that the presence of Jesus makes the difference. In verse 17, Paul speaks of the “ensample.” This comes from a Greek word referring to the instrument making the mark, but it also refers to the mark made. The linotype machine is a good illustration of this: The key is struck, the letter mold falls in place, the line is formed, spacers adjust and make a correct length line, hot lead is poured against it, and, lo . . . a line-of-type is made according to the pattern that the operator desired. Our Master seeks to do the same with us.

Jesus makes the difference between living in the muck and mire of the earthy or rising on the wings of an eagle to clear-sighted vision. It is just like Him by His presence to cause an ordinary teacher to be sparked by love that strikes to the heart, hungry like John Wesley’s was, through stumbling words of that lay preacher until grace has done its work . . . doing the routine work of God. It is just like Him to catch the attention and gain an entrance to the heart of a man like Charles Wesley, causing him through the blessing of His presence to write songs that have lifted the souls of men across the years.

It is just like Him to cause an ordinary prayer, fervently prayed, to

come alive, effecting the moving of mountains. It is just like Him to stir the heart of a young preacher, and cause him to be a blessing to multitudes. It is His presence that makes a simple faith powerful—whether it is a woman with an issue of blood who touches the hem of His garment, or the brokenhearted mother pleading for a wayward son.

It is just like Him to exhibit pure love through a humble saint, causing the beauty of Jesus to shine through the flesh, like a mighty magnet drawing men toward the Cross. It is time for us to quit grandstanding and warming the benches. It is time to get into the game. Men are lost. Jesus’ presence can transform us and them . . . it is just like Him.

To many, Jesus was only a teacher. To far too many, He was only a good man. Some boldly called Him a schemer. But to some, He was the Son of God, He was their Saviour, He had transformed their lives by His presence.

We find in our service to God what we are looking for. If we are critical, we shall only see and hear the mistakes of our colaborers. Ill feeling towards someone in the church will make all else seem to be spiritless. Are we looking for His presence? Do we seek to hear His message, to know His truth for us? Do we long for His revelation of victory? It is just like Him to let you see them. Praise His name!

It is just like Him to come and meet our every need—in the routine, everyday living. His victory entrances our hearts and the dreary work of “walking in file” and the even more frustrating job of “keeping in step,” catching hold of our spirits causing the overflowing of our cups. Remember . . . it is just like Him!

Play It Up, Minister!

By Fred Smith*

YOUR FIRST GUESS concerning the meaning of the title of this article might be that it is an article directed to the organist of the church. Should that be your guess, I hasten to say that you are in error. Organists may or may not be in need of counsel. The one to whom I most often listen needs no counsel; at least, not from me. It is enough to say that she is my habitual inspiration in the uplift she gives me by the masterpieces she plays upon the organ. My purpose in this article points in an altogether different direction. It has to do, not with the music from the organ, but with the message from the pulpit. Concerning this, if there is one thing I feel should be said in our day, it is that the message should be played up from the pulpit.

The need for this uplift was brought home to me recently in speaking to a friend who had been trained to listen sympathetically to the Christian message from the pulpit. Confiding to me the state of his mind after attendance at church, he surprised me by saying that he had returned home from the service tremendously depressed.

As I had occasion, more than once, to protect my Christianity from that same fate, I determined to arrive at some conclusions as to why some

preachers lead their listeners to such an unsaving result. Immediately reasons for this defeat began to crowd in on me. I remembered the retired minister, who had recently been filling an interim pastorate in a large church, speaking with enthusiasm of the response he had received from the congregation in that pastorate. His wife gave me, unwittingly, the reason in saying that he keyed his message to the note of victory.

Another reason came also to me on further thought. It came upon me like a flash when I read a comment by a man accounted by some as a great philosopher. The philosopher said, "Man is condemned to freedom." That word *condemned* stuck in my gullet.

To make sure I had built on the right truth I turned to my concordance and tracked down the word *freedom*. But what I found in the Bible gave me great satisfaction, namely, "For freedom Christ has set us free" (Gal. 5:1, R.S.V.). No, no, Mr. Philosopher, you cannot get me to say that I am *condemned to freedom*. Christ accents it in a better way.

But perhaps you are saying: Just what has the comment of the faraway philosopher to do with your present theme? To that point I come right now. He is the perfect example of what is a too common fashion with

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many (shall I say) miseducated ministers in our day, of speaking of their Christianity in denigratory terms. Trained to echo the descriptive phraseology of some supposedly leading thinkers of recent times, they wallow in the faultfinding expressions without going on adequately to the victorious note so characteristic of the New Testament. To illustrate: Echoing Auden, we have been told time and time again that this is "the age of anxiety." Let this be granted, at once, but not to the forgetting that this is not the first age of anxiety! If we are good at taking the little strides forward, we might go on to say with Auden that "we must love one another or die." But is that all? I guess not. Rather shall we not say with Christ: "We must love one another or die"? In other words, Christianity is not just a logical alternative; it is a choice which implements life.

It is this dynamic divine addition that makes of the message of Christ a gospel, good news, *a new testament*. This is the culminating truth to which all ministers, preachers of the Word by words and works, should adhere. To speak denigratingly of

our Christianity is to destroy it. Ministers should never forget, in their preaching and ministering, that Christianity is a life-giving thing, a full-filling fact born of an ever ebullient faith in God. Of the outstanding dramatist O'Neill this story is told. After the 1920 production of *Beyond the Horizon* the elder O'Neill said to his son, "Are you trying to send your audience home to commit suicide?"

To send a congregation home depressed is not the way of Christ. O'Neill's question to his son, suitably changed into Christianity's words and emphasis, can well be the question every preacher should ask as he preaches every sermon: Will this sermon send my congregation home determined to become saints in the New Testament sense of that word? Sure, the modern world has tended, aided by some misguided Christians, to denigrate this grand word *saints*. But do not allow it to be denigrated. As used in the New Testament, it is sterling gold.

So for a final and finest word I would say: Always remember to play up your Christianity. For if you and all ministers do this, all will be well where all could be horrid!

The Snare of the Part-time Minister

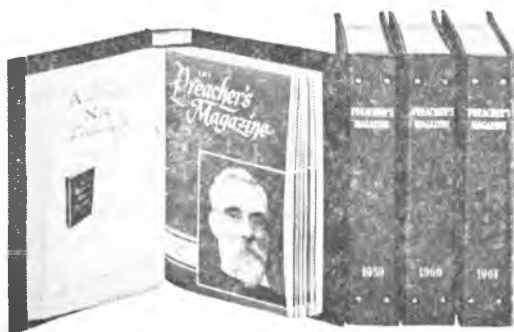
(Continued from page 19)

have someone who reads these lines to find a place to pray about this matter? The pathway of the part-time minister is strewn with many besetting snares and pitfalls. Those who travel it will do well to get off

as quickly as possible and get onto the main highway of the full-time gospel ministry. God honors those who honor Him. May it be said, "This one thing I do—and I plan to do it well."

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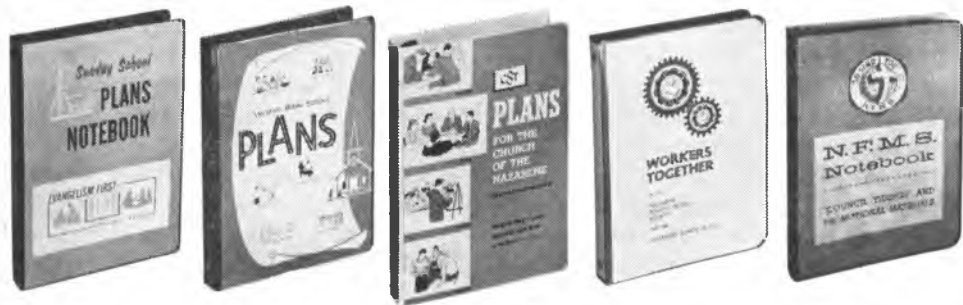
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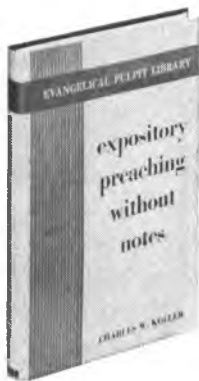
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Sunday Morning at Your House

By Audrey J. Williamson

*O day of rest and gladness,
O day of joy and light,
O balm of care and sadness,
Most beautiful, most bright.*

ANYONE would know without looking that this song was not written by a woman, and between the hours of 6:30 and 9:30 on a Sunday morning! That is, not if she was a preacher's wife and had one or more children!

The beautiful words are credited to Christopher Wordsworth, and I am sure we have all felt deeply their expressed sentiment of gratitude for the Sabbath day. But the effort to get your family at the church by 9:30 on a Sunday morning, fed, clothed, and in their right minds, will convince you that if you find rest on this day at all it will probably be later on.

It is not good on the Lord's day to lose one's peace and poise before even arriving at church. It brings unhappiness and regret to you, and it communicates itself unfavorably to your husband and children. By careful planning and by assuming persistently the right attitude toward your assignment, and by practice, you can maintain the serenity that belongs to the day, and to you.

Here are a few suggestions—probably nothing new! But they will

perhaps reinforce your own purpose and, as the old song so well expressed it, “prop you on the leaning side.”

First, make all the preparations for Sunday that you can make on Saturday. This means planning your dinner so that a very minimum is left to do on Sunday morning. Many salads and desserts and even some meats and vegetables can be made ready on Saturday.

Then see to it that all the articles of clothing your family will wear on Sunday are ready, perhaps even laid out on Saturday night. That will mean shoes are shined, socks are mended, buttons are on, suits and dresses are clean and pressed. Better check the shoelaces, too, for they can hang by a thread all week, then break Sunday morning!

You should be assured that the Bible, quarterly, offering envelope, and Sunday school collection for each is accounted for. A reminder even for the older children will help ingrain a good habit.

All of this means that a Saturday night at home is ideal for both the minister and his wife. And insofar as it can be controlled, let there be an early retiring hour for all members of the family. Teen-agers will cooperate in this when they are appealed to and are trained to do so.

It will help, too, if your Sunday breakfast is planned the night before. You can even set the table. Breakfast should be simple, but adequate and nourishing. I think it helps to have the family sit down together. And this is not the morning to forego family prayers! They need not be lengthy.

When the children are young, especially, it will help not to have to dress them twice. So breakfast in "jamas," robes' and slippers would be quicker and safer. And no child should be indulged by being called more than once to get up on Sunday morning. In fact, if you throw the responsibility back on your older children themselves to forsake Morpheus and make their appearance, you will actually be preparing them for life. You may have to buy some Baby Bens, but that will pay off!

A second suggestion is to have your "work brigade" organized for Sunday morning. Your beloved husband should not be chairman of the program committee either, unless under unusual circumstances.

But even little children can be taught to lend a hand where it will count the most. Each should be responsible for an assigned task. Children can early learn to make their own beds and tidy their rooms. They can assist with the kitchen work materially. When our youngest boy was a baby and our nine-year-old girl wore long braids (which she didn't braid), it was our twelve-year-

old son who on Sunday mornings cleaned up the kitchen before Sunday school and did it as acceptably as I would have done. When every member of the family has responsibility for getting the family to the church on time, each shares in the pride of the accomplishment!

One more thing, you will be glad (afterward) if you rise on this morning fifteen to thirty minutes earlier than you think you absolutely need to, to make it. These few extra minutes will allow you time to drop on your knees in the kitchen or by the sofa and breathe that prayer for grace and guidance which will make you more than conqueror. And those few extra minutes will allow for the emergencies—the telephone calls, the milk that "got spilled" (passive voice), the clean child that found the shoe polish or wandered off to the sand pile. If your schedule is too tight and something goes wrong, then it's too bad!

And finally, dear parsonage mother, keep happy! Be Christlike. Don't allow yourself to feel sorry or pressed. The whole family is more sensitive to your mood than to any other one thing. Let your preacher-husband be abstracted; let the children be noisy, slow, or glum; you can still be victorious.

Then, though you may have to skip the "rest," you can still sing,

*"O day of . . . gladness,
O day of joy and light!"*

Best wishes!

Don't Ignore Great Sorrow

By S. L. Morgan, Sr.

RECENTLY four superb women came to see me from a town where I was pastor years ago. I valued their visit more because they were not of my denomination, but only true friends. I felt sure they came partly because they knew I had had a great sorrow, the mental collapse of my once-brilliant wife, now for a year or two in the state hospital. Singularly, in a delightful hour's visit no mention was made of this fact. Later I felt remiss, and I so wrote one of them.

I write this to answer a question that troubles all of us sooner or later: In the presence of a great sorrow is it ever proper to talk about common-places, and ignore it? Even as a pastor for years I was in doubt how to answer. I've learned the answer by experience.

Soon after my tragic sorrow came, several superb women came to see me from a former pastorate. Their admirable leader showed the right technique. Her first word, as she stood facing me, was, "We knew you were lonely, and so we came to see you."

That was fine. It complimented me; for it rightly assumed my heart was broken—no use to evade it. And good psychology, for the first step in the healing of sorrow is to talk and weep it out.

With my recent visitors, my own technique was wrong. For surely they came partly because they re-

membered my great sorrow. I should have assumed it, and in due time have frankly answered the question that was in their minds by saying, "I'm sure you came to see me partly because you remembered my great sorrow, and want to know the latest. I thank you warmly for caring and coming. She doesn't even know me; but I'm deeply grateful she has expert care and doesn't suffer."

What I urge is, Never ignore a great sorrow; face it frankly. The pastor and every would-be comforter should definitely help one talk out and weep out one's grief. To bottle it up is harmful.

Yet a word has to be said for the chronic sufferer from bottled-up grief. A tragic example comes to mind. The only child had been cruelly killed. The mother had freely wept out and talked out her grief until she told me her story easily and smilingly. The father had so long bottled up his grief, refusing to weep or talk about it, that he could not say a word about it—nor hear it mentioned.

The pastor or other comforter has to remember those exceptions and give them gentle treatment. But I am sure of the general principle, never to ignore a great sorrow. Grief needs expression for its healing. It is wise and kind to invite one to talk of his grief, even to help one weep it out. In my earlier ministry as a pastor I thought there was something

wrong in my technique, if I could not stop the bereaved from weeping. I now am sure the right technique is

to help the broken in heart to talk out and weep out its grief. Fine feeling and tact will discover the way.

Problems Peculiar to Preachers

By Charles A. Gibson*

1. Pray one hour a day.
2. Study at least two hours per day.
3. Visit twenty homes a week outside of church membership.
4. Make acquaintance with at least two businessmen a week.
5. Put service notices in every possible paper.
6. Know and offer services to undertakers and doctors.
7. Have membership in and be active in the Ministerial Association.
8. Seek to enter chapel services of high schools and like gatherings.
9. Co-operate in all general, district, and zone activities of the church.
10. Keep a record of your activities.

*Evangelist, Bourbonnais, Illinois.

Short Memory

Only a potash mine near the Dead Sea now marks the site of the ancient city of Sodom—reported in the Bible to have been destroyed, like Gomorrah, because of the sins of the people. However, a financial syndicate is reported currently ready to rebuild the city as an ultramodern resort, complete with wide-open gambling! Israel's Orthodox *Agudat* political party has issued an apt warning: "Wasn't once enough?!"

In California, the Suisun-Fairfield Congregational Church bulletin published this item under the auspices of the pastor, Rev. C. W. Kirkpatrick: "This . . . is . . . the . . . way . . . the . . . church . . . sometimes . . . looks . . . to . . . the pastor . . . when . . . he . . . goes . . . into . . . the . . . pulpit.

"Would look like this if everybody brought somebody else to church."

IN THE OPINION of Former President Dwight D. Eisenhower, there has been a decline in morality during these times. The "twist," modern art, and "vulgarity" in literature were singled out for special condemnation by General Eisenhower in a speech at the dedication of the \$3 million dollar Eisenhower Library at Abilene, Kansas. He questioned whether scientific and technological progress has been matched by similar advances in ideals, aspirations, and the country's morale. He protested strongly against movies and the stage, and books and periodicals using vulgarity, sensuality, and filth, to sell their wares. "What," he asked, "has happened to our concept of beauty and morality?"

Ecumenism constitutes a trend that must be quickly reversed if Protestant convictions and Protestant freedom are not to be undermined

Are Denominations a Sin?*

By C. Stanley Lowell**

THE CURRENT passion for ecumenism and the various forms of denominational behavior it excites deserve the close attention of all thinking Protestants. The ecumenical movement professes to be spiritually motivated. It is said to be inspired by the prayer "that they might all be one." Certain leaders have claimed that ecumenism represents the most significant development within Protestantism since the Reformation.

It is my conviction, to the contrary, that the ecumenical movement endangers the integrity of Protestant Christianity. I believe, further, that it may jeopardize the freedom of smaller groups apart from the so-called main stream of Protestantism.

Ecumenism constitutes a trend that must be quickly reversed if Protestant convictions and Protestant freedom are not to be undermined.

Ecumenical devotees are fond of brooding over what they call "the sin of separation." It is a sin, they aver, that there is more than one church; there is virtue only in unity and union of the churches; denominationalism is scandalous.

What these leaders need to see is that there is a worse sin than separation—the sin of compromise.

Three words figure prominently in this discussion—ecumenical, unity,

and union. The word *ecumenical* has geographical overtones. It means, as applied to Christian concern, "world-wide" or perhaps "all-embracing." *Unity* refers to a spirit of oneness among Christians, a sense of belonging and being together; while *union* refers to organic joining of churches.

The ecumenical movement in our century involves not only Protestant churches but also the Roman Catholic church. Catholic leaders have been intrigued with the possibilities inherent in an appeal to Protestants to express their ecumenism by "coming home" to the "one true church" that was intended by Christ to embrace all churches. The Second Vatican Council undoubtedly reflects Pope John XXIII's ecumenical interest. It is an effort to make overt and dramatic the pope's perennial appeal for all to find unity under his rule.

The Protestant passion for unity reduced some Protestant leaders to a somewhat ridiculous posture in regard to the pope's council. No sooner had it been announced than certain prominent Protestant ministers filled the press with their praise for the pope and his contribution to unity.

Then they waited in blissful anticipation of an invitation to participate in the council. None came. Protestant *observers*, yes—but no Protestant *delegates*.

The Catholic Ecumenical Council is guaranteed to add millions of words

**United Evangelical Action*, January, 1963. Used by permission.

**Dr. Lowell is associate director of Protestants and Other Americans United for Separation of Church and State, Washington, D.C.

to the press coverage of the Vatican, and it certainly will be of internal significance to the Roman church. But no other churches are participating in its sessions.

The ecumenical movement is concerned with a drawing together of all Christian bodies for interdenominational fellowship with the ultimate objective of union. The uncritical assumption of the ecumenists is always that the unity and union of all Christian groups are *per se* good. Often the assumption goes farther—that unity and union are the greatest good the churches can contemplate or achieve.

These assumptions have become the categorical imperatives of all ecumenists. They are never questioned among the professionals. Ecumenical discussions never turn upon the desirability of ecumenicism itself, only upon the ways and means of achieving it.

There is another feature of the ecumenical movement that deserves attention. This movement is not so much a concern of pastors as of denominational executives. Pastors who as a group are not enthusiastic ecumenicists are made to feel guilty and “not progressive” if they express such sentiments. They become ashamed to voice their deep-seated doubts. Union itself—whether or not it is a good thing—is seldom considered. A persuasive ecumenical orthodoxy decrees that union is the *summum bonum* for which all Christians must strive.

Denominational leaders are caught up in the immutable law of bureaucratic growth. They cannot escape from it. It is the same law that we have observed in government. The big church, the spreading church with its illimitable boards, commissions, and agencies, has an irresistible appeal for them. This is their professional

concern. This is what they seek. To a connectational man nothing appears more desirable than more connectationalism. These men are the prophets of ecumenism. They have wide opportunities to travel and make contacts, thus extending their leadership far beyond that of a local church. Wherever they go, the gospel of ecumenism is preached. All their predilections lie in this direction. A world-wide church with world-wide boardmanship—it seems almost too good to be true.

There is, however, a more subtle motivation for the ecumenical drive. It lies in the emotional realm. In a generation beset by horrible uncertainties and driven by gnawing fears, ecumenism provides the idea of “sheltering arms.” Many Christians today, leaders included, are without any real hope in regard to “last things.”

They are quite as the pagans so far as any sure faith for the future is concerned. Perhaps they have been redeemed from past darkness by the power of Christ. They do stand in a present patch of light. But there is still only darkness ahead. Animals fearful at a gathering storm will huddle together. In the group there is safety.

In some such manner the belongingness of ecumenism is helpful to such persons. It sounds big; it looks strong. In it many seek for reassurance and hope. Ecumenism thus becomes a palliative for those who fear; it is a substitute for faith.

The only argument for the uniting of the churches that really carries weight is the one that relates to missions. It is confusion, so this argument runs, to have a number of competitive approaches made to the non-Christian. He might well conclude that, until Christians themselves can agree on their own faith,

it behooves him not to bother with it.

This is a cogent article. But is the alternative any more appealing? Does not an enforced missionary monolith offer a better approach? Would a multiplicity of feeble and sometimes conflicting voices become a more effective Christian witness if they were to be forced, Procrustes-like, to become one unanimous voice?

The facts are that every one of the major religions offers this same spectacle of multiple and even divergent approaches. This is true of Buddhism, Hinduism, Zoroastrianism, and Islam. It is also true of the new faith of communism, as witness Stalin and Trotsky, and even Khrushchev and Mao Tse-tung. When a faith becomes too sterile to proliferate, the chances are that it is too sterile to live. When Christian missionary appeals are limited to one, the one will soon become none.

We need an honest appraisal of some things ecumenism has blithely taken for granted. We need to ask, for example, whether the union of all churches would be the supreme good it is tacitly assumed to be. Our own answer is no; organic union of all churches into one monolithic structure would be bad. Never yet have we observed any great spiritual impact that resulted because of church union. It did not happen in the case of the United Church of Canada.

To take what is perhaps a more familiar case, let us consider the Methodist church, which came into being about a quarter of a century ago as a result of the merging of three principal branches of Methodism.

What has happened to the Methodist church as a result of union?

As a Methodist minister I have studied the outcome with great care

and concern for twenty-two years. Has it experienced a mighty revival and a forward surge in all phases of its work? The answer again must be no. There has been no significant advance in missionary endeavor. Evangelism has steadily declined. Methodists are far from winning their "share" of the unchurched. One trouble is this: The Methodists have been absorbed with the mechanics of uniting all their boards and agencies and creating others. The complexity and dimensions of church business are staggering. These endeavors on the part of Methodists are undoubtedly important and even inescapable. But they do absorb the energies of church leadership to the point where there is not enough left for the Christian mission.

All this the Methodist merger has convincingly demonstrated, and the merger represented by the United Church of Christ can be expected to demonstrate it again.

Why is merger good? Why is one big church better than several smaller ones? Administrative economics can be argued, but they do not seem to develop in practice. We add a super board and keep all the little boards. As for mergers of local congregations, in the several that have come to my attention I have yet to note one whose combined giving to missions was as large as what the two or three congregations has previously totaled. This is a kind of "economy" that hardly stimulates the Kingdom.

But the area of doctrine is where the dangers and losses of union efforts are to be observed. Merger proceeds theologically on the basis of the least common denominator.

It could hardly be otherwise.

Each of those uniting must surrender what is unique to itself so that all can be alike. In such a process indigenous vitality is not stimulated

but reduced. A blackout of honest difference for the sake of something called union or even unity is not tolerance. It is indolence at the best, idiocy at the worst!

Such consideration undoubtedly prompted Paul Tillich to remark, 'Ecumenicity doesn't do much theologically. . . . A committee cannot make a theology,' so the result is based on "the least common denominator."

Leaders in the discussions have a way of assuming that union is always the supreme consideration. When doctrinal disputes develop, disputants are encouraged to subside, lest the unity of the church be impaired. In my own church I have seen leaders back off time and time again from discussion of the most weighty issues because "we must not endanger our unity."

I do not mean to belittle this. It has its place and its importance. We may indeed be right and the other fellow wrong, but we dare not press our rightness to the point where his wrongness has no room. It is always the part of freedom to leave room for "error." I only can ask by what logic union automatically becomes the supreme value. There is danger here as well as virtue. The danger is that the church may stand for less and less in order to be more and more widely merged.

Let us ask further, What is the decisive ingredient in religious faith? What gives it unction and drive?

Does not that ingredient lie precisely in those features of a faith that are unique to itself? If this be true, then ecumenism, which must place its stress on things all hold in common, would not prove stimulating. Someone has said that the only religion that amounts to anything is sectarian religion. Another has said that when a sect ceases to be a sect

and becomes a church, it has already started to die.

Somewhere in this sectarian area we locate the cutting edge. It is faith founded in uniqueness and cherished in difference that becomes dynamic. Yet this is the very element that tends to fade in both the unity and the union phases of ecumenism.

Times without number I have heard it said, "Ah, if only the Protestants would stick together the way the Catholics do!" I am not sure that I want Protestants to stick together on all matters any more than I want Catholics to stick together on all matters. Protestants in the United States are beginning to recall the history of Roman Catholic clericalism as they are threatened with a resurgence of it here.

But is the record of Protestant clericalism any more appetizing? Is an ecclesiastic monolith made more virtuous by calling it a different name? Or does power tend to corrupt even when those empowered are clergymen? Is it not possible that those who bewail overdiversity might find in an ecclesiastical monolith something worse?

The idea of a unified church apparatus to promote Christian virtue has its own lure. Churchmen have forever been tempted by this short cut. Ecumenism could become another means of promoting an established orthodoxy and an approved ecclesiastical authority. If it does, we shall not have advanced to something brave and new, but rather have fallen back into something old and discredited. We must beware of an ecumenism that becomes a club to enforce conformity.

There is a final area of spiritual responsibility that is intimate and personal. Let everyone lead the life which the Lord has assigned to him, and to which God has called him.

Pauline Holiness Theology

By H. B. Garvin*

I FIND a very definite line of doctrinal teaching in the writings of the Apostle Paul which positively set forth the necessity for heart purity, or soul cleansing, as an experience subsequent to the new birth. This definite line of gospel truth given by that great apostle to the gentiles we may, for the want of a better name, designate as "Pauline holiness theology."

We will remember that Paul himself received the Holy Ghost in the city of Damascus as Ananias was praying for him. His conversion on the way to Damascus had been so definite and clear that no room was left in the mind of either friend or foe to doubt its reality. This Jewish zealot, who had so feverishly fought the Christian faith up to the very moment that he met Christ on the road to Damascus that day, cried out: "Who art thou, Lord?" When the answer came, "I am Jesus whom thou persecutest," his changed and obedient heart answered, "Lord, what wilt thou have me to do?" The answer was given him, and of course he obeyed. In telling of this experience Paul afterward said: "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision." God told Ananias at the time he sent this man to pray for Saul that he was a chosen vessel unto Him.

Then it is significant that, when Ananias came to Paul to pray for him, he greeted Paul with the expression, "Brother Saul," and said, "The Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight [he had been struck blind], and *be filled with the Holy Ghost.*"

Paul was a sanctified and Holy Ghost preacher who lived holiness and preached it to others, and he insisted that his converts receive the Holy Ghost. In telling of his call to preach he said that Jesus appeared to him, saying: "I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may *receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me*" (Acts 26:17-18). Throughout Paul's writings he clearly teaches the fact of indwelling sin, and declares that babes in Christ (young converts) are yet carnal. He tells us that the carnal mind is enmity against God, and insists that this "old man" must be crucified, that the "body of sin" (carnality) might be destroyed. In fact you will find that Paul deals with practically every phase of the subject of Christian holiness, both as to doctrine and as to the experience. Yes, he deals thoroughly and radically with both the positive and the

*Nazarene Evangelist, Charleston, West Virginia.

negative side of the question. He instructs, he pleads, he exhorts, and commands. And we even find him praying with great earnestness that Christ's followers might be sanctified. Hear him: *Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace SANCTIFY YOU WHOLLY; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it* (I Thess. 5:21-24).

I find that Paul's characteristic attitude toward the doctrine and experience of holiness as a second definite work of grace is very forcefully set forth in his challenge to the disciples at Ephesus. He was definite and personal in his preaching when he asked: "Have ye received the Holy Ghost since ye believed?" Mark you, he said "*since ye believed,*" and *since* does not mean at the same time. When the disciples were confronted with this question there was a frank

confession on their part that they had not been properly instructed about the Holy Ghost. They said: "We have not so much as heard whether there be any Holy Ghost." Then when Paul laid his hands on them and prayed for them, it is recorded that "the Holy Ghost came on them." By no means can I imagine the Apostle Paul preaching holiness in just a general way, or in a halfhearted manner, as some preachers preach it today. To him this experience of holiness of heart was vitally important, and not something to be taken or let alone. Elsewhere he boldly declared that without holiness no man could see the Lord. To Paul the experience of holiness had a very vital place in the provisions of the atonement of Christ. In his letter to the Hebrews he draws this conclusion: "Wherefore Jesus also, that he *might sanctify the people with his own blood, suffered without the gate.* Let us go forth therefore unto him without the camp, bearing his reproach" (Heb. 13:12-13).

Book Banned in Spain

The Roman Catholic censorship has forbidden evangelicals in Spain to print a book entitled *Proofs of God's Existence*, by Samuel Vila. After a delay of more than one year the decision was recently announced. Catholic clergymen have said that Mr. Vila's book against atheism is very good, that they could approve it except for one thing—it was written by a Protestant. The case is very clear: Protestants are denied the right to write even against atheism simply because they are Protestants.

STATISTICS show that Christendom now constitutes the largest religious body in the world, numbering 888,-803,000. This is more than double the next largest group, the Moslems, with 430,325,000. There are 537,533,000 Roman Catholics in the world, 214,-133,000 Protestants, and 137,137,000 Eastern Orthodox. The total world population is estimated at three billion. In the United States there are 62 million Protestants, 42 million Roman Catholics, and almost 3 million Orthodox.

What's Wrong with Our Church Bulletins?

By Irma Egel

THE CHURCH BULLETIN is important. It is the communication line that keeps our shut-ins, our university students, and our servicemen up to date on home-church activities. It is the news informer of coming events for the parish, the ambassador of friendliness for new members, the chronicle of a family's happenings. Yet too often we fail to give the church bulletin the attention that its importance would warrant. Some bulletins are in the same format that they were ten years ago. All could be improved.

The *Beacon-Journal*, a newspaper in Akron, Ohio, aware of hastily prepared and unattractive church newsletters, asked its area churches to send in their bulletins for evaluation in what they called "A Church Newsletter Clinic." Editors, feature writers, and a production manager served as critics.

The criticisms were sound and form an interesting check list for any church bulletin.

(1) Ink was not black enough. Too much of the printing and mimeographing was fuzzy and illegible. Sheets were smeared.

(2) Telephone numbers of the minister and the church staff members were omitted.

(3) Time of Sunday services, church school, and weekday services were not given.

(4) Paragraphs were too long. Short paragraphs with plenty of white space between make for easier reading.

(5) Increased news was needed and less repetitious thank-you's for routine church tasks.

(6) Headings should be printed. Hand-lettered headings detract.

Among the churches which submitted newsletters, some were praised for their excellent use of illustrations and layouts.

It is not always how much money is spent that counts. An inexpensive bulletin will often look and read just as well as a costly one. Legibility, short paragraphs, ample white space, good copy, and illustrations are the important factors.

One church member said to me, "I'd like to see our church newsletter handled by someone on the committee with a little experience in printing and writing copy. A lot of the material that clutters our newsletters is announcements for special groups that might better be sent by mail."

"What would you like to see in your church newsletter?" I asked.

The man smiled. "We have a mighty fine pastor," he explained. "I'd like to see a carefully quoted paragraph or two from his sermon. A few of his inspiring words would mean a great deal to our shut-ins, the students away at college, and our boys in service. Our pastor's sermons are never printed or broadcast. Those who cannot attend the services regularly miss a great deal."

He went on, absorbed in his subject: "Let's not forget a touch of humor too. Humorous happenings occur in a church as well as anywhere else. Laughter shared means a more closely knit church family."

"Emphasize the important. Readers will skim over a bulletin, sometimes missing the most interesting item. I recall a missionary who spoke at our church last week. Many of our members missed the event because

the announcement was wedged in among so many others. If the missionary's coming had been placed in bold type with plenty of white space around it, the attendance would have been much better."

"Your suggestions are sound," I said. "Why not pass them on to your church newsletter committee?"

"I think I will," the critic said thoughtfully. "Where we can improve newsletters, we all ought to help."

Church newsletter committees welcome news that sometimes only the church members themselves can provide. They are not averse to suggestions. The church letter is a most important means of communication. Let's keep it interesting, legible, and complete—with appeal for our new members as well as the old.

My own highest good and that of my neighbor is bound up in my proper adjustment to God.—J. B. C.

You've got to get up every morning with determination if you're going to go to bed at night with satisfaction.—*Selected.*

The only safe way to live is to make each task complete—a fit ending for all of life.—*Selected.*

A real salesman is one part talk and nine parts judgment. He uses the nine parts of judgment to tell when to use the one part of talk.—*Anon.*

God does not turn the light on to hurt but to help.—J. R. M.

(Fleming H. Revell Company)

We really have nothing at all to do with the future, save to prepare for it by doing with fidelity the duties of today.—*Selected.*

SERMON WORKSHOP

Supplied by Nelson G. Mink

HE'S COMING AGAIN!

A traveler chanced upon a lovely villa on the shores of a beautiful lake in Switzerland, far from the beaten tracks of tourists. He knocked at the gate and an old gardener opened it, bidding him enter. He showed him around the beautiful garden.

"How long have you been here?" the tourist asked.

"Twenty-four years," was the reply.

Then the visitor inquired, "How often has your master come here?"

"Only four times," was the answer.

"Does he write often?" the tourist asked next.

He received this reply, "No. He never writes."

"But I see you have the garden in perfect order, everything flourishing, as if you were expecting your master's arrival tomorrow."

"As if he were coming today," exclaimed the old man. "Today!"

—Selected

KEEPING THE RECORDS CLEAR

The aged couple had undergone an exciting day, observing their fiftieth wedding anniversary. Now the callers were gone, and Mother was testifying to her immediate family.

She said, "Our life together has been like one long, sweet song. At the close of every day, before we have gone to sleep, every grievance and misunderstanding has been spoken of freely, and just as freely forgiven."

This is a classic example of the relationship we should seek to maintain with our own Heavenly Father.

—FOREST L. HUFFMAN

SOME SENTENCE SERMONS

"When you sing your own praise, you always get the tune too high.

"The minimum of the Bible standard is to show to the world that you do not belong to it.

"It did not take the Lord long to get the people out of Egypt, but it took forty years to get Egypt out of the people.

"Gossip is that which goes in both ears and comes, greatly enlarged, out of the mouth.

"What we are is God's gift to us; what we make of ourselves is our gift to God.

"Some people think a thirty-minute sermon is too long, so they substitute a sixty-column Sunday newspaper instead.

"Whether it is on the road or in an argument: when you see red, STOP."

—American Holiness Journal

THE DEVOTION OF A HEATHEN

A woman in India stood by a heathen temple that was in the process of construction. A missionary asked her the cost of the building.

She looked at her questioner in surprise and answered, "Why, we don't know. It is for our god. We don't count the cost."—Anon.

A STRING OF EMPTIES

One railroad company pays a man fifteen thousand dollars a year just to keep track of the empty cars for them. They consider this mighty important work, and pay a man this well for it.

We have lots of "empties" scattered here and there that need constant checking on, to try to keep them in the production lines.

ATTITUDE

The important and decisive factor in life is not what happens to us, but the attitude we take toward what happens. The surest revelation of one's character is the way one bears his suffering. Circumstances and situations may color life, but by the grace of God we have been given the power to choose what that color shall be. The effect that misfortune, handicap, sickness, and sorrow have upon life is determined by the way in which we meet it."

—CHARLES R. WOODSON, *Pulpit Digest*

ADVERSITY

The *Virginia Methodist Advocate* says, "The average man can stand adversity better than prosperity."

RIGHT OR WRONG

"Experience has taught me that it takes half as much time to do a thing right as it takes to explain why I did it wrong."

—BURTON HILLIS

POINT OF VIEW

Clarence Darrow, the noted criminal lawyer, was to participate in a debate with another attorney.

"Are you familiar with the subject?" Darrow was asked.

"No," he confessed, "I believe not."

"Then," he was asked, "how can you engage in a debate?"

"Easily," said Darrow. "I'll take the negative side. I can argue against anything."—*Milwaukee Journal*

OVERCOMING DIFFICULTIES

No age before ours has been so determined to give children "all the advantages" of a good education and a happy, normal childhood.

Yet the lives of great men nearly always remind us that they frequently had none of these good things, and that

overcoming difficulties was a stimulus, not a deterrent."

—JOSEPH WOOD KRUTCH

BRETHREN—YOUR TRIP TO THE HOLY LAND

A certain young Methodist preacher years ago took every opportunity to tell about "When I was in the Holy Land." Upon one occasion Bishop Ames could stand it no longer and said: "Young man! I would rather be with Christ five minutes than to be five years where He had been."

THE ALL-WOMAN JURY

The prisoner in the courtroom became extremely worried after his jury had been selected, when he noticed that they were all women. Turning to his attorney he asked: "Do I have to be tried by a woman jury?"

"Be still," his attorney advised.

"I won't be still," the prisoner exclaimed. "If I can't fool my own wife, how can I fool twelve strange women? I'm guilty."

—*Selected*

A GOOD MOTTO

*Lord, make me a nail
Fastened securely in its place.
Then from this thing so common and
so small
Hang a bright picture of Thy face,
That travelers may pause to look upon
The loveliness depicted there.*

*And traveling on their wearied ways
Each radiant face may bear,
Stamped so that nothing can efface,
The image of Thy glory and Thy grace.*

*Lord, let not one soul think of me.
Only let me be
A nail upon the wall,
Holding Thy picture in its place.*

—HILL, appearing in *Fairfield, Portland, Oregon, Church Bulletin*

Theme: Full-grown Character

TEXT: *For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ (Eph. 4:12).*

THOUGHTS ON PERFECTION

The Greek lexicons in commenting on *telos*, *telios*, and *tetelestai*, words for "perfect," "perfecting," etc., have this to say:

"Complete, entire as opposed to what is partial and limited."

"Fully accomplished in spiritual enlightenment."

"Mature, complete, full grown."

"An end attained, consummation, full performance, perfect discharge, fulfillment."

"Brought to completion, fully accomplished, fully developed, without short-coming in respect of a certain condition."

I John 4:17—*Herein is our love made perfect . . .* This part of this wonderful verse when it is expanded from the original reads like this: *Herein is our love brought to a state of completion, mature and full-grown, and so continues.*

Theme: The Various Theories of Holiness

- I. The Set-apart Theory. True holiness includes this, but more.
- II. The Growth Theory. Always striving—never arriving.
- III. The Reformation Theory. Makes man the active agent.
- IV. The Zinzendorf Theory. Count Zinzendorf, contemporary of Wesley. Godly man, earnest Christian, but understood and preached, We "get it all at once."
- V. Consecration or Dedication Theory. Usually stops with the human side.
- VI. Imputation Theory. Holiness is only put down to our account. We

don't really have it. God looks at us through Christ, and sees our holiness only in Him. Carradine said it was like "snow on a barnyard. The filth is still there . . . , etc."

- VII. Purgatorial Theory. Holiness does come, but after we have been removed from this life.
- VIII. Death Theory. Makes death the agent, instead of Christ.
- IX. There is a real, workable experience that is more than a "Theory." Eph. 4:24—*And that ye put on the new man, which after God is created in righteousness and true holiness.* This and a goodly number of other passages firmly establish a thorough, heart-cleansing, Spirit-baptizing, present-victorious sanctification for all who meet the conditions.

Theme: Thoughts on Fullness

TEXT: *And of his fulness have all we received, and grace for grace (John 1:16).*

- I. General Survey of Fullness (see above)
The "grace for grace" phrase has been run through this way: "Grace over against grace" and "Grace because of grace," and "Grace on account of grace."
- II. A Fullness of the Spirit (Eph. 5:18)
- III. A Fullness of Wisdom (Col. 1:9)
- IV. The Fullness of God (Eph. 3:19)

Theme: Thoughts on Holiness**HOW OUR SANCTIFICATION IS MADE POSSIBLE**

- I. The Instrumental Cause Is the Word (John 17:17).
- II. The Provisional Cause Is Christ (I Cor. 1:30).
- III. The Efficacious Cause Is the Blood (Heb. 13:12).

- IV. The Efficient Cause Is the Holy Spirit (Matt. 3:10).
- V. The Procuring Cause Is God Himself (I Thess. 5:23).
- VI. The Effective Cause Is Our Faith (Acts 26:18)
(Faith closes the circuit and makes the connection real.)

MORE THOUGHTS ON THE HOLY SPIRIT

Seven places in the new Testament are recorded where the Holy Ghost was received:

- I. Jesus at Jordan (Matt. 3:16).
- II. The 120 at Pentecost (Acts 2:4).
- III. The Large Group in Acts 8:17.
- IV. The Samaritans (Acts 8:17).
- V. Paul the Apostle (Acts 9:17-18).
- VI. The Household of Cornelius (Acts 10:45-46).
- VII. The Ephesian Elders (Acts 19:6).

Theme: Where the Greatest of All Battles Are Fought

TEXT: *Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand* (Eph. 6:13).

- I. The Reasons for the Conflict
- II. The Strength for the Conflict
- III. The Equipment for the Conflict
- IV. The Victory in the Conflict

Theme: Jehovah-Jireh—the Lord Will Provide

TEXT: *And Abraham called the name of that place Jehovah-Jireh, as it is said to this day, In the mount of the Lord it shall be seen* (Gen. 22:14).

- I. He provides the right thing.
- II. He provides at the right place.
- III. He provides at the right time.
- IV. He provides confidently.
- V. He provides expectantly.
- VI. He provides continually.

How Men Are Lost

SCRIPTURE: Matthew 22:1-14

- A. By indifference
- B. By rejection
- C. By open hostility (v. 6)
- D. By accepting the invitation, but not having the wedding garment

—LEONARD J. DEAKINS

Theme: The Credentials of a Real Christian

TEXT: *And God is able to make all grace abound toward you; that ye always, having all sufficiency in all things, may abound to every good work* (II Cor. 9:8).

- I. First Credential. Being transformed into His image (I John 3:1-3).
- II. Second Credential. Being empowered by the Holy Ghost (Acts 1:5).
- III. Third Credential. Being led by the Holy Spirit (Rom. 8:14).
- IV. Fourth Credential. Being possessed of a right spirit ourselves (Rom. 12:21).

Theme: Give Benjamin Up

TEXT: *Ye shall not see my face except your brother be with you* (Gen. 43:3).

- I. Exacting demands from the governor of Egypt. No compromise.
- II. The outlook from Jacob's point of view.
- III. The crisis—yielding life's dearest treasures.
- IV. What consecration really means.
- V. The results always wonderful (with Jacob and with ourselves).

A Threefold Rejection

SCRIPTURE: Matthew 22:1-14

- A. They made light of the messengers
- B. They made light of the Son.
- C. They made light of the King.

—LEONARD J. DEAKINS

They Make Light of It

SCRIPTURE: Matthew 22:1-14

- A. They made light of the invitation.
- B. They made light of the opportunity.
- C. They made light of duty.
- D. They made light of human life.
- E. They made light of sin.

—LEONARD J. DEAKINS

This is one in the series of sermons from college presidents. Dr. O. J. Finch, president of Pasadena College, preferred to submit his in outline form.—*Editor.*

The Indwelling Comforter

SCRIPTURE: John 14:15-21

INTRODUCTION: God's Redemptive Plan

1. The Design:

To fit the sons of men for the society and service of God.

2. The Necessity:

The rebuilding of human character. God is a holy Being. Any likeness on the part of man requires the building of holy character out of the presently degenerated manhood.

3. Cause for Praise to God:

For redeeming us rather than casting us aside while He made another—a new race for himself.

I. THE GIVING OF THE COMFORTER

A. *Three Conditions*

1. A Living Relationship with Christ

If ye love me (v. 15).

2. A Righteous Life

If . . . keep my commandments (v. 15).

3. The Intercession of Christ

I will pray the Father (v. 16). Living relationships and righteous life. Personal characteristics which cause Him to intercede for us.

Chapter 17—records one of His prayers for us.

Pentecost—evidences that His prayer was heard.

Our confidence—His praying brings the answer.

B. *Three Consequences*

1. The Comforter—a "Gift"

Shall give you another Comforter.

"Send" would imply "mission"—could be to enemies.

Spirit is "given" to His faithful ones.

2. Given to Obedient Disciples

Not an arbitrary act but result of meeting conditions.

None a candidate for coming of the Spirit until clean in life.

Some excuse inconsistencies by saying, "I am not sanctified."

Any Christian, carefully obedient, may receive Him.

3. A Permanent Indwelling

He dwelleth with you, and shall be in you (v. 17).

May abide with you for ever (v. 16).

A permanent bestowal upon certain consistent conditions.

II. HIS TRANSFORMING PRESENCE

A. *Negative—Cleansing*

Cleansing of the moral nature.

Removal of the inordinate desire.

B. *Positive—His Indwelling*

1. Rectifying of the Moral Nature

Not the mere removal of something from us.

Carnality—not something wrong in man but *with* man.
Holiness is health—*soul health*.

2. Unifying of Our Moral Nature

Self must be removed from the throne before God can reign supremely.

No true integration of personality until He is the very heart and center of our lives.

3. The Indwelling of the Spirit

The divine subsidy for all human faculties.

Filling all human capacities with life and power.

III. THE SIGNIFICANCE OF HIS PRESENCE WITHIN

A. A Continuous, Satisfying Companionship

Disciples had three and one-half years of fellowship with Jesus and felt His departure would be their ruin.

Christ's Announcement (John 16:7).

"It is *expedient* for you that I go away." In essence He said:

"You will be better off with Me gone."

"The Comforter will mean more to you than I can."

"With Him, there will be no nights of separation, no intervening barriers, no defeating distance."

B. An Inward Teacher (John 14:25-26; 16:13)

He is:

The Interpreter; Revealer; Reminder of Truth.

The Subject Matter of His Instruction:

Life—death—resurrection—ascension of Christ—consequent personal benefits.

By the Spirit's Entrance:

We have Truth dwelling within us.

Too little is made today of the *indwelling* of the Spirit.

C. The Joy of the Abiding Comforter

Only salvation in the Spirit has a truly joyous song.

Three Kinds of Joy:

Natural—human, intellectual

Unnatural—some stimulant to emotions

Supernatural—not springing up—but handed down from heaven—implanted within the soul

Kingdom of God is . . . righteousness, and peace and joy in the Holy Ghost.

D. The Spirit of Hope (John 16:13)

He will shew you things to come.

Centers in His second coming and in our eternal home.

Evidence of truly Christian hope, *purifieth himself* (John 3:3).

IV. SOME PRACTICAL RESULTS

A. Successful Praying (John 14:13-14; 16:23-26)

Significant promises of Christ in the foregoing verses.

St. Paul's testimony (Rom. 8:26)

B. Protection Against Offense (John 16:1)

Preservation from "evil" (John 17:15)—removal of desire.

Preparation for eternity (John 17:12)—through divine protection and care.

C. Home at Last (John 17:24)

Be with Him and partakers with Him of that matchless glory.

The King's Remembrancer

SCRIPTURE: II Pet. 1:12-15

INTRODUCTION:

1. The expression "in remembrance" occurs three times in this passage.
 - a) One who reminds another functions as a remembrancer.

Officers of the Exchequer in Britain in charge of the collection of debts owed to the crown are called the "King's Remembrancers."

- b) So Peter takes to himself this function in the Early Church, and hence his (1) readiness to remind them, (2) his persistence in stirring them up to recollection, and (3) his provision for their future recall.

2. Technically, in the Christian system, the Holy Spirit is "the King's Remembrancer" (John 14:25); but He works through human instruments.

- a) So, just as Jesus had made provision for Peter's recall of Jesus' teachings,

- b) Now Peter makes provision for the Early Church to remember those great truths which Peter had learned from Jesus and by the help of the Spirit had passed on to them.

3. So, "lest ye forget," Peter says:
I will remind you of the past;
I will stir you up in the present;
I will provide for your recall in the future.

4. Having warned them against forgetfulness in verse 9, he now declares his purpose to keep them mindful of instructions given.

I. I WILL REMIND YOU WHO ARE ESTABLISHED IN THE TRUTH (v. 12).

A. *To fail here would be negligence.*

1. "I will not be negligent to keep you from becoming negligent." John Wesley has commented: "Everlasting destruction attends your sloth, everlasting glory your diligence."

2. It was both Peter's duty and commission to "strengthen the brethren" (Luke 22:32).

B. *Such reminder is appropriate for those instructed and established.*

1. "The present truth."

- a) The truth of the gospel that is present with you (Col. 1:5-6; Jude 3).

- b) Some translations suggest the truth of Christ's presence.

At least though Peter be absent from them, and soon would be permanently so, the truth is present.

2. The things which ye know and the truth wherein ye have been established.

- a) No one is so familiar with divine truth that he can neglect its constant recall.

- b) Peter would have them to excel those Galatians who only ran well for a season, but were soon hindered (Gal. 1:6; 3:1; 4:9; 5:7).

- c) Of this I must always "put you in remembrance."

II. I WILL REMIND YOU WHILE I AM PRESENT WITH YOU IN BODY (vv. 13-14).

A. *It becomes me as an apostle to stir you up* (v. 13).

1. It is fitting for any ambassador of Christ to arouse the saints' remembrance.

The true exhorter creates a stir.

2. It is fitting as long as my frail tent stands.

"This tabernacle."

"The comparison of the human body to a dwelling is in all literature, and the temporary nature of a tent makes it specially appropriate."—PLUMMER.

Tomorrow may be moving day; let us be zealous today.

B. *Especially since by my Lord's*

prophecy my departure will be sudden (v. 14).

Greek: "The putting off of my tent will be done swiftly."

1. Peter had his Master's assurance that he too would die a violent death (John 21:18-19).

Thus he was living in readiness for the sudden summons, which he felt would come soon.

2. He who stands looking into the jaws of death has an increased sense of the value of truth.

A sudden departure would leave him no time for lengthy farewells. "Lest I have no opportunity to remind you then, I shall do so constantly now."

III. I WILL MAKE PROVISION TO REMIND YOU EVEN AFTER MY EXODUS (v. 15).

A. Peter recalls two terms which he heard used on the Mount of Transfiguration: "exodus" and "tent."

1. Moses and Elijah talked with Jesus about His exodus in Jerusalem.

Their term impressed itself in Peter's thought.

2. Death for the Christian is a new *exodus* to the true homeland.

B. Peter's legacy to successive Christian generations.

1. Were his Epistles and his preaching.
2. Mark's Gospel—which Clement of Alexandria referred to as "the Memoirs of Peter."

(Daniel Steele believes Mark's Gospel really breaks off suddenly at Mark 16:8. Cf. his *Milestone Papers*, p. 65. Was this point in the dictation of his "memoirs" the moment when the exe-

cutioner came to Peter's prison announcing that the hour had come?)

3. At least Peter promised:

"I will leave such a permanent record of my views on these subjects that you may not forget them."—*Barnes' Notes*.

"Always ye may have ready recall, after my departure, of these momentous truths."

4. Thus does his posthumous influence continue today to stir us up and to put us in remembrance of these things that matter most.

CONCLUSION

1. Lest we forget:
 - a) Let us be established in the truth.
 - b) Let us remember the brevity of life.
 - c) Let us take zealous heed to the future.
 2. Let us use memory to insure our salvation.
- The rich man heard Abraham saying: *Son, remember!* But memory in hell brings only torment.

—ROSS E. PRICE
Dept. of Theology, Pasadena College

Christian Sanctification

SCRIPTURE: I Thess. 1:1-10; 11:13-14; 3:10-13; 4:3-8; 5:15-24

TEXT: I Thess. 5:23-24: *The very God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. Faithful is he that calleth you, who will also do it (A.R.V.).*

INTRODUCTION: Note the passages preceding the text in this Epistle which clearly indicate the radical conversion of these Thessalonian Christians and their continuance in the grace of Christ, especially I Thess. 1:3, 9-10, and then 3:13,

which verses indicate that though they were converted they required yet to be sanctified wholly.

I. CHRISTIAN SANCTIFICATION IS A GOD-WROUGHT EXPERIENCE: *The very God of peace himself sanctify you wholly* (v. 23a).

A. Sanctification experientially is the work of God in the soul of the fully consecrated believer: "The very God . . . himself sanctify you wholly."

B. Sanctification experientially is a work of peace wrought by God in the soul of the believer: "The very God of peace himself sanctify you wholly."

1. The carnal disposition disturbs and divides the affections and loyalties of the believer (see Rom. 8:5-13).

2. God sent Christ to make peace in man's soul through the blood of His cross (see John 17:17 and 11b).

C. Experiential sanctification is a complete work: "The very God of peace sanctify you wholly."

1. Sanctification destroys the disease germs of the inner sinful nature (see Ps. 51:2, 7).

2. Sanctification heals the sin diseased soul of man (see Ps. 51:10).

3. Sanctification restores the believer's soul to a spiritual and moral health and wholeness ("wholly," John 17:17, 22-23).

II. CHRISTIAN SANCTIFICATION IS A PRACTICAL EXPERIENCE: . . . *may your spirit and soul and body be preserved entire, without blame at ("until"—A.V.) the coming of our Lord Jesus Christ* (see Eph. 1:13-14; 4:30).

A. Sanctification preserves the believer in his justified relationship with God through the Holy Spirit. "Of the three here mentioned [spirit, soul, and body], only the last two are the natural constituent parts of man. The first is adventitious [that is, something added from without], and the supernatural gift of God, to be found in Christians only" (John Wesley, *Explanatory Notes upon the New Testament*, p. 763).

B. Sanctification integrates and preserves the believer's personality or soul: *May your . . . soul be preserved.*

C. Sanctification integrates and preserves the believer's body in relation to his personality and God's Holy Spirit: *May your . . . body be preserved* (see I Thess. 3:4-7 and Rom. 6:11-14).

D. Sanctification is progressive and continuous: *at ("until"—A.V.) the coming of our Lord Jesus Christ.*

E. Sanctification preserves the believer in "blamelessness" before God but not faultlessness.

III. CHRISTIAN SANCTIFICATION IS A DIVINELY ASSURED EXPERIENCE: *Faithful is he that calleth you, who also will do it.*

A. This assurance is based upon God's call of the believer to holiness (see Rom. 1:6-7 and I Thess. 4:7).

B. This assurance is based upon God's purpose for the sanctification of the believer (II Thess. 2:13-14 and I Thess. 4:3).

C. This assurance is based upon Christ's provision of sanctification for the believer (see Heb. 13:12).

—ROSS E. PRICE

THE RAINBOW AND THE RESURRECTION

Johnston G. Patrick (160 pages, cloth, \$2.95, Zondervan).

From year to year we are on the search for significant books for the Lenten season. So many books are published dealing with pre-Easter themes that we wonder if anything new and distinctly worthwhile can still be produced.

In *Rainbow and the Resurrection* we have a decidedly distinctive and worthwhile pre-Easter book. The author was born in Scotland, took some of his schooling in Cliff College, England. He pastored churches in various parts of the world, and at the present time serves as pastor of the First Presbyterian Church, Crafton, Pennsylvania.

The book has three significant qualities: (1) It is sermonically solid. (2) It is illustratively sparkling. (3) It has literary music.

There are sixteen sermons here divided in four general groupings—(1) Lent, (2) The Seven Last Words, (3) Good Friday, (4) Easter.

This author has a delightful ability to select some details of the general scene of pre-Easter activity and point out sermonic gems that have all too long been bypassed. This is uniquely pointed out in his five sermons in the section on Lent. Two of the outstanding messages here are: "A God of Valleys" and "Help from the Hills."

He deals well with the seven last words, but I think perhaps the pinnacle value of the entire book is wrapped up in the last two sermons on Easter. "The Great Spring Morning" and "The Easter Hope" sparkle with illustration and sing their way into your heart.

If being born in Scotland guarantees such writing, we could well wish we were all born there.

THE PSYCHOLOGY OF CHRISTIAN EXPERIENCE

W. Curry Mavis (160 pages, cloth, \$3.00, Zondervan).

Dr. Mavis is professor of pastoral theology at Asbury Theological Seminary. He is known as the author of two previous books, both of which were outstanding in merit, *Advancing the Smaller Local Church*, and *Beyond Conformity*.

The author is thoroughly Wesleyan in his doctrinal loyalty and is a carefully trained psychologist and psychiatrist. The book is divided into three sections: Number One, Becoming a Christian; Number Two, Keeping Spiritually Fit; Number Three, Living Materially.

He deals with such areas of truth as Repentance, Forgiveness, Cleansing, Assurance, Spiritual Maladjustments, Spiritual Frustration, Spiritual Health.

Your book man would recommend that, if you need to do without a meal to get this book, it will be a sacrifice well made. It should be on the shelf of every Wesleyan minister.

THE UPWARD CALLING

R. E. O. White (202 pages, cloth, \$3.50, Eerdmans Publishing Company).

This is the third in a trilogy of devotional books by the same author. The previous two books were *Stranger of Galilee* (Meditations on the Life of Our Lord) and *Beneath the Cross of Jesus* (Meditations on the Passion of Our Lord), and now the third one, *The Upward Calling*, which is a series of meditations on the Christian life.

This author is most certainly a superior writer. He proved it in the previous books, and in this third book the quality of writing is maintained. It is actually brilliant writing with superior insight, spiritual perception, and a certain literary charm.

There are seven sections in the book: Evangelical Assumptions, Parliamentary Principles, Illuminating Metaphors, Concentric Responsibilities, Illustrative Applications, Interior Resources, Ultimate Ideals. There are thirty-seven brief chapters.

Inasmuch as each chapter in the book deals with a different facet of the Christian life, you can well see that there is given a wide coverage, and to each is given a keen analysis. Let me illustrate. In the section of the book devoted to Illuminating Metaphors, he has the following six discussions: The Christian Son, The Christian Scholar, The Christian Pilgrim, The Christian Athlete, The Christian Soldier, and The Christian Slave.

You will not find this to be a treatise on doctrine, and you would look in vain for Wesleyan interpretation; but if you will read it to discover spiritual perception and keen, challenging ethical urgency, you will be rewarded.



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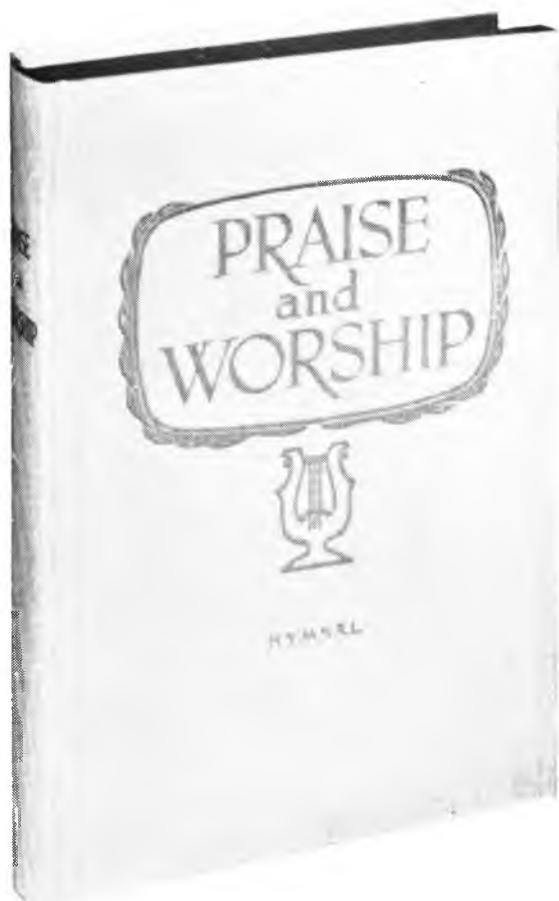
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