

THE
NAZARENE
PREACHER

JANUARY 1968

TAKING OURSELVES TO CLASS MEETING

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**NEW SERMONIC FEATURE—
EXPOSITORY OUTLINES FROM II PETER**

Ross E. Price

—proclaiming Christian Holiness



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Taking Ourselves to Class Meeting

By J. B. Chapman*

I AM NO ACTOR. I cannot impersonate another. So I think I would better just invite you to attend my own personal "closed class meeting" this morning while I ask myself some leading questions—pertinent questions—concerning my own personal and preacher life. I will start this morning with the fringes and come at last to the innermost nucleus. I know numbers and figures are not the sole expressions of spiritual realities, but I know also that there must be some quantity or else there cannot be quality. So I want to face these quantity questions: Am I reaching the people in any commendable measure? Do I, by personal factors within my power, draw or repel men? If I repel them, is it really because I am so "radical" and so "hot," or is it because I am so boorish and pig-headed and unreasonable? If I draw them, do I stop merely by making them my friends, or do I exploit friendship for the building of God's spiritual kingdom? Do I have little crowds just because I am a little man? Do I have large crowds because I do not draw spiritual differentiations? Am I the devotee of a cult fenced in by my personal prejudices in doctrine, discipline, and life? Do I mark a man's name out of the Book of Life just because he does not become my personal "yes man"? How much of my influence is really just social and reformatory? How much of it is truly regenerative? Why do not I reach more people? Why do I reach the ones I do reach?

I come a little closer: Have I learned to distinguish between noise and power? Do I know when the people are blessed as distinguished from the times when they are just humanly amused? How much stress do I lay upon the spectacular? Do I stress the spectacular to the injury of true devotion? In my anxiety to see things go, have I neglected to wait on God? Do my services have a tendency to run toward the "light" in religion? or am I too given to forms? I know the line between liberty and license is a hairline; have I the skill to walk it?

On the intellectual phases of my ministry: Am I mentally alive? Can I think clearly and speak distinctly? How much progress have I made in Bible knowledge within the last twelve months? Not only how much have I read the Bible, but how much of it have I really learned? Have I read at least one good, full, solid book for each week of the past year? I have heard that men are like

(Continued on page 16)

*Former general superintendent, deceased. This editorial first appeared in the *Preacher's Magazine*, April, 1939.

Are We Contributing to "Hood-making"?

EARLY LAST YEAR a short but sobering article appeared in *Reader's Digest* entitled "Are We a Nation of Hoods?" by Patty Johnson. "Has violence become our national pastime?" she asks. She describes recent trends which would seem to indicate that the younger generation especially has become infected with a philosophy of life which sanctions violence as the way to get what you want.

In a nation traditionally law-abiding and orderly, how has it happened that an anarchic mentality could get the upper hand, until streets and parks are no longer safe, and teen-agers from good homes go on a rampage of destruction "just for kicks"?

It is easy to say that there have been multiple and complex causes contributing to the present madness. Of course that is true. But when we spread the blame too wide we end by focusing attention on nothing in particular, which means that our scholarly analysis accomplishes nothing but a numb paralysis. Because we can't remove all causes we tend to do nothing about any of them.

As Christians we ought to be able to do something about at least one contributing cause which is noisily and luridly accomplishing its daily brain-washing job in our homes.

I refer to TV. If a computer could be invented to sort out relative moral influences from the cradle to adulthood which shape a child's character, it is dead sure that one of the prizes for "hood-making" would go to TV, thanks to its steady diet of materialism, sex, and violence for almost a quarter-century.

In 1933, Henry James Forman brought out his monumental study, *Our Movie-Made Children*. Since then the situation has gone from bad to worse. For all the devastating influences streaming from the movies at the neighborhood theater are present even more virulently in the instant-movie box in the living room. The bombardment of confused values and sordid mental images which the average youngster experiences year after year cannot but damage the inner fabric of his soul. It is naive to suppose that viewers are not influenced by what they view. The billions of dollars spent on TV advertising testify that the commercial world knows better, even if Christian parents don't.

Some parents (and pastors) assume that children will be harmed by indiscriminate TV viewing only if they are already emotionally disturbed, or in some way abnormally susceptible. Even if this were true, should we have no concern for those few whose minds will be distorted, lives maimed, and souls damned? After all, we don't defend alcohol because only one out of seven social drinkers becomes an alcoholic.

But the notion that children properly surrounded by love and care are immune to the poison of TV is pure fiction. Psychiatrist Fredric Wertham,

in an article in *Ladies Home Journal*, said, "From the evidence gathered thus far by psychological tests, we may answer that *all* children are impressionable and therefore susceptible."

He goes on to say: "It is easy, after a child has committed a crime or gotten into serious trouble, to say that he must have been 'maladjusted' or 'predisposed.' But we flatter ourselves if we think that our social conditions, our family life . . . are so far above reproach that only emotionally sick children can get into trouble.

"We like to assume that most children are 'immune' to influences such as screen violence . . . But my work with youthful criminals and troubled children, and my study of the subject, convinces me that no such immunity exists. Harm is harm. A noxious agent is a noxious agent. There may be defenses against a snowball, but there are none against an avalanche."

Watch the vacant stare of the TV addict, or the wide eyes of a child, and then try to doubt that something is going on in the subconscious which will later affect conscious behavior. Scenes are being stored, ideals shaped, desires excited, urges and impulses fed. Without the slightest doubt the brutality and vandalism which stalk the streets and prey on our cities have been in thousands of cases nurtured in front of a TV screen.

A few years ago the Church of the Nazarene rejected the way of law as our means of control. We were not blind to the perils, but elected to seek to protect our homes by educating our people to exercise voluntary discrimination and care. Guidelines were adopted by the 1952 General Assembly and placed in the appendix of the *Manual*. But it is to be feared that in the implementation of any effective education in the wise use of TV we have tragically failed. In all probability much of the restlessness in some quarters respecting our church rules, as well as some other tendencies giving deep concern, can be traced to this failure.

But in diagnosing our ailment we need to be both humble and honest. If we are, we shall have to confess that our pastors have not been able to guide their people because in too many cases they themselves have been among the worst offenders. When the pastor is excited about the fights and wrestling, when baseball and football matches are watched on Sunday in the parsonage, when the "late show" is seldom missed, when almost every child has his own TV in his room, which he watches with almost no supervision, then it is not likely that anything the pastor might say in the pulpit would carry much weight. His own failure has closed his mouth and muddied his prophet's mantle.

When an evangelist, watching the "late show" with the pastor, became conscience-stricken, he said, "You know, this is the sort of stuff I used to watch in my pre-conversion days." The young pastor, bristling, said defiantly, "What I do in my own home is nobody's business but my own. I dare anybody to try to tell me what I can watch on TV." He belonged, more than he knew, not to the lowly Galilean, not to the mighty meekness of Golgotha, but to this bitter and cynical age of rebellion. Naturally such a frame of mind would disqualify him as a pastoral guide.

In contrast a non-Nazarene family (father a university professor, four lively children), experimented with TV for thirty days. At the end of the month out it went. The father said: "There are too many worthwhile things in life for us to permit that box to tyrannize our home." That was about

seven years ago. The subsequent record of that family culturally, morally, spiritually, and academically has been phenomenal.

In further contrast is David Wilkerson, founder of *Teen Challenge*. One night while watching the 10:15 show, as was his custom, he felt rebuked, and began to wonder what would happen if he spent the time in prayer instead. The next day he sold his TV for \$10.00. That night he shut himself in his room for prayer. Not only was he revolutionized, but so was his ministry. Out of it came his remarkable work among the teen-agers of New York City.

Surely it is not too "radical" to expect that as a holiness body we should lead the way in these matters, not tag along behind everyone else. Let us begin by setting our own parsonages in order (including praying for forgiveness for our carelessness and cowardice); then let us do some strong preaching, in which we give concrete, intelligent instruction, backed up by some solid research. Let us read again the relevant section in the *Manual*. Then may God help us to lead our people to a revival of devotion that will motivate them toward the highest and best, including a renewal of home disciplines.

How is it possible to produce two new sermons week after week, year after year?

The Privilege of Preaching

By Richard C. Halverson*

THANKS TO A COURSE given by Dr. Andrew W. Blackwood when I was a student at Princeton Theological Seminary, preaching has been a growing pleasure and challenge through the years. The course, called "A Year's Preaching," taught the value of planning ahead and gave suggestions and structures for organizing the preparation of sermons. This course, together with Dr. Blackwood's practical concept of the "homiletical garden" in which one plants sermonic seeds and allows them to grow without interference but with proper nourishment, liber-

ated me from a fearful question that beset me in seminary—namely, how is it possible to produce two new sermons every week year after year together with Bible studies for mid-week services and occasional special talks? Actually, it has turned out as Dr. Blackwood predicted; the problem is not having something to preach but having opportunity enough to preach the messages that demand expression.

I divide the year into two periods, nine months and three months, for purposes of planning not only my preaching but also the entire program of the church. The period of nine months is divided into three quarters—October through Decem-

*Pastor, Fourth Presbyterian Church, Washington, D.C. Copyright, 1966, by *Christianity Today*; used by permission.

ber, January through March, April through June. Planning begins with an overall theme for the year for the whole life of the church. This theme may be expressed as an apparent need, such as "Consolidation," "Implementation," or "Evaluation." It may come in the form of a challenge: "Every Member an Evangelist." "Total Involvement," "Mature Christianity," "Our Worldwide Mission," "The Witnessing Church." Or it may come in the words of Scripture or in a familiar slogan, such as "To Know Christ and to Make Him Known," "Christ Preeminent," "Abiding in Christ," "To Live Is Christ."

My plan for a year's preaching loosely follows the church year for Sunday morning: the anticipation of Christ's advent in the fall quarter (October to Christmas); the life of Christ in the winter quarter (January through Easter); and the Church in the spring quarter (Easter through June). The summer quarter, except for vacation, is reserved for special series of topical messages, which are needed to create a balanced spiritual diet for the congregation. I make a deliberate effort not to overemphasize certain portions of Scripture to the neglect of others, and to preach from every book in the Bible at some time during a period of three to five years. Sunday evening messages are generally book-by-book or verse-by-verse studies. Most of my messages are expository, with the theme, content, outline, and topic coming from the Scripture passage under consideration.

All this means that I am generally preaching from the Old Testament in the fall quarter, the Gospels in the winter quarter, and the Acts or the Epistles in the spring quarter. Old Testament sermons may be biographical, like the series on "The Patriarchs and the Prophets," in

which whole sermons were devoted to major Old Testament characters. Another series was entitled "Christ in the Old Testament"; and another, "Famous Psalms." One year I preached through Luke in the winter quarter; another year I gave a series on "Great Events in the Life of Our Lord." Still another series was "The Person and Work of Christ." One year, with some difficulty, I labored through a semblance of "A Harmony of the Gospels." There were also sermons on the "Disciples of Jesus" and on "People Jesus Helped." Occasionally I have used the spring quarter to preach on "Outline of Reformed Doctrine," "The Apostles' Creed," or "The Westminster Confession of Faith."

A Sunday evening series was devoted to the minor prophets, taking one book each week. On Sunday evenings in the past six years I have gone through Mark, James, First Peter, Ephesians, First John, and some of Revelation. One of the most interesting evening series was entitled "Exploits of Faith." I took one by one the men and women whose faith is commended in Hebrews 11, relating the incident mentioned in that chapter to its full record in the Old Testament. Another very fruitful series dealt with "The Ethics of the Apostles." One of the surprising and satisfying facts in my experience through the years has been the way sermons, though not planned to apply to current situations, have almost miraculously fit the week. It has been my custom, based on the example of my own pastor and others I have admired and on the careful instruction of Dr. Blackwood, to draw my sermons from the scriptures, rather than to attempt to contrive relevance by addressing myself to current issues. In the providence of God, rarely does a message, planned

months before, fail to meet the people at the point of present need.

Generally by September I have a pretty clear idea of sermon themes, if not topics, together with Scripture sources, for every Sunday, morning and evening, October through June. By the end of May, the preaching schedule for the three summer months is usually settled. A common daily record book, one page per day, is reserved for sermonic data and related materials. Sermon themes or topics, with scriptures, are entered under the proper Sunday, leaving six pages in the daybook for related ideas, illustrations, hymns, cross-references, and the like. This is my "homiletical garden." It is surprising how the garden grows. Often the sermons seem almost to prepare themselves.

If possible, I begin sermon preparation on Monday. Sometimes I may get a week or two ahead, though, and at other times the beginning of preparation must wait until Thursday. My first step is to read the Scripture source through as often as necessary, until I sense its general intent. Usually the passage outlines itself after a number of readings, and the topic crystallizes. I do not like to use sermon topics that are sensational, or misleading, or designed principally as attention-getters. Most of my topics are lifted verbatim from the Scripture being studied, or the theme is abbreviated. I was taught to strive to put my sermon into one topical sentence (college courses in journalism helped here). I try to compress the main theme into the topic. A little squib taken from the house organ of a large corporation many years ago has helped me realize the importance of getting one point across rather than leaving several up in the air. It went like this: "It's

better to bring one man home than to leave three men on bases."

The next step in preparation is verse-by-verse analysis. Using legal-size lined paper, I write the verse number in the margin, copy the verse in the body of the paper, and enter my own commentary below it. This I follow, to the extent that I am capable of doing so, with exegetical study. My main reference work is W. Robertson Nicoll's *The Expositor's Greek Testament*. Vincent's *Word Studies in the New Testament*, Archbishop Trench's *New Testament Synonyms*, and A. T. Robertson's *Word Pictures in the New Testament* are all very helpful. With my limited facility in Hebrew and Greek, I find Strong's Concordance with its large Hebrew and Greek lexicons most helpful.

Usually I take rather extensive notes into the pulpit (four to seven sheets of 8½ x 5½ paper) for a twenty-five-minute message. These notes are put in their final form Saturday afternoon or evening, sometimes early Sunday morning. I am most proficient in their use when they are as fresh as possible. Generally I type in full the introduction and the conclusion. Sensitive passages and key sentences are also typed verbatim and used that way. For many years I have taken special care in the choice of words. To this end I make constant use of Roget's *Thesaurus* and continually try to improve expression for the sake of communication. There is no use having something important to say if you fail to transmit it so that the hearer understands. I am not bound by the notes and enjoy liberty to alter the message while preaching. In fact, believing as I do that the presence of the people of God makes a difference however thoroughly one has prepared in his study, I expect to be

ministered to by the congregation and feel that often the message I deliver has come, in part at least, from them on the spot. This introduces an immediacy and spontaneity into the sermon that indicates a dynamic rather than sterile situation and real "dialogue," though the people remain silent.

Thanks to a faithful pastor, a dedicated homiletics professor, several brilliant colleagues who have challenged me to abhor mediocrity and reach for excellence by the Spirit of God . . . and a congregation filled with love, preaching continues to be for me the most exciting and satisfying privilege in life.

Tides of change may work
for us as well as against us

When Should a Church "Swarm"?

By Charles A. Gibson*

BY MANY STANDARDS ours is yet a very young church. Because of this fact, it will be a mistake for our people to begin to live on our history. The facts are that we have so little of it that a living gathered from it will produce slow but sure death.

It is a fact that ours has been an enviable lot in these short years. From a small beginning, with a few great and faithful men, and a faith that could not be shaken, ours has come to be a church that has to be reckoned with in all parts of the world.

With this fast development have come new and unexpected responsibilities. We dare not shirk them, and for us to be less than true to our standards and commitments would be tragic.

Much of what might be called change, and in some places criticized and pointed to as compromise

and weakness, is in a real sense a change of world opinion and expression. It is true that we do not have five-day assemblies as we once did. In many cases it is forgotten that we precede our assemblies with two- and three-day conventions, and in some cases follow with others. What we forget is that all of these once were a part of the long assembly procedure. It is further true that we once made much more out of reports and testimonies than we now do. It is often forgotten that these same matters were once given a larger share of attention in teachers' groups, farm gatherings, and political meetings than they receive today. In other words, physical and verbal expression has changed in nearly every field.

Billy Graham has recently stated the feeling of all Nazarenes when he said, "Religion needs expression with more feeling than is now manifested." To this we all subscribe, but in

*Evangelist, Bourbonnais, Illinois; district superintendent, Wisconsin, 1945-57.

fairness to even the comparisons Mr. Graham uses as proof, there is not the same vocal and physical expression in the progress of a game that once was shown. Possibly there should be more. However my purpose is to point out that there is a world change that has produced men as good now as in the past, but their goodness is expressed in a new and somewhat different way.

Since emotions change, eating habits change, fashions change, and even methods of finance change, we find new demands made upon us. Living conditions are changing rapidly, and with them demands for church buildings and other places of worship must follow in line.

Ours should be a center-of-the-road approach to all of these. We should neither want to produce the slum in the midst of advancing society, as a place of worship, nor should we try to outdo the Joneses in mere beauty and ornate design with its stained glass and other artificial decorations. Simplicity, with a design featured around the altar, must be our first concern; neatness, until our buildings will not be offensive; largeness, in that we plan for a proper share of the advance of the community were we are located.

We should be the first to deplore smallness for smallness' sake. In every organization our plans should be so designed as to expand as rapidly as possible, consistent with real evangelistic endeavor. We have a right to expect increase. Just as we rejoice over the birth of a baby, we should rejoice over the birth of any new church; and like that baby, it will likely be small. It is to be hoped, however, that it will be healthy. We should expect it to grow.

To that end, proper location should be secured with ample space for enlargement. Every new church

should be expected to grow in every department. The sooner we can reach a place where we can properly support a leader and provide a plant that will care for the community where we are located, the more chance we have for a live and spiritual church.

Where the whole church advances by given goals, there will come a time when it will face the same problem that every happy home eventually faces. The children that have brought such happiness grow up and want, in fact demand, new homes. This we permit—in a few cases not with too good grace. Wherever there are roadblocks thrown in the way of these people, both youth and parents suffer.

With a healthy, growing church this same thing will come, and then the church faces *three possibilities*:

First, it should seek out and help to find a place for yet another. With willing hands, it should help to get this new group housed and on the go. This will produce the greatest joy in later years for any church. It will be filled with as much joy as the new home started by the youth that have enjoyed our homes for so long, but are now in their own. Thus, a church should swarm.

I would not submit a plan based upon mere numbers as a guide for this swarming time. I do submit the following: If our spiritual fervor continues, there will be a growing awareness of need all about us, and a personal urge will develop on the part of many to fill this need. This will, if not used, develop an uneasiness and a feeling of emptiness on the part of an ever-increasing number of the congregation. It has always been apparent that talent cannot successfully be bottled up or ignored. This is as it should

be so long as we keep a balanced spiritual life in the church.

The step suggested is to follow reasonable enlargement and staff adjustments sufficient to carry a self-supporting congregation, and while doing this, keep a keen eye on the spirit and attitude of the people one serves. It is reasonable to suppose that, in this observation, inspection will be continual as to place or places where others are interested and mental plans laid to enter such fields. Where this plan is followed and consistently adhered to, the swarm will come in natural order and more than one congregation will be blessed and be a blessing.

The second possibility will present itself if there is a self-centered approach. Remember that talent cannot be bottled up or ignored. Bigness for bigness' sake will pay the price of same. In many cases this comes by what (in church language) is called "splits" or "divisions." They are never desirable and should be avoided, because it is hard for the mother church or the offspring to be happy in circumstances thus produced.

It would be wrong to brand every such start as a carnal desire on the part of a group to control the affairs of the congregation. In many cases this is the only way an advance in our Zion can be achieved. None will argue that it is the best way; yet from such have come a number of great churches. In a few cases the members imbibed the spirit they felt so wrong in the mother church. We are all thankful that not too many churches which started from "splits" have picked up the spirit of the church they left.

Looking at these two possibilities, it would seem that every church board, led by a consecrated pastor, should be ever on the alert and con-

tinue to study their growth and ability in regard to expansion outside their own building structure. Where this is done, "swarms" will be the order and happy fellowship will be the result. However when this is ignored, the order will be splits with their accompanying misunderstandings. Much healing will be needed for either group to progress in a way that graces our standard of holiness.

Dr. H. V. Miller used to say, "Watch the straws that pass by as the wind blows. If you fail, you will surely get hit by a bale of straw after a while." This could apply in the matter before us, and if wisely considered could protect us on many occasions. Dr. Miller set up for his day another suggested standard that applied in this matter particularly. He said that "our church has more stored-up talent than the old line churches. In fact, a church of two hundred members will have workable talent equal to many churches of one thousand members." That was his feeling and was likely a wise observation for the day. Granted that his number would be a bit small for our day and adding to it 50 percent, we would still be far below the goals, and in many cases the potential accomplishments, of our congregations. It must be admitted that in a college center, or a few other strategic places, we could go in for a much larger congregation; but there could be a rule that would guide us, and by guiding us save for us the great evangelistic spirit that has produced our church and brought us to a point where the entire world has to reckon with it.

There is one last possibility, namely, excessive largeness, accompanied with weak spiritual expression and a growing trend to worldliness and formal services. These, in turn, will

turn more and more to ritualistic and ceremonial rather than spiritual and heart-searching services. Where this appears, we can easily become a great congregation and take our place with the formal churches of any given community.

It is the opinion of the writer that we are too young to consider this ap-

proach. Therefore by evangelistic fervor we must push to the very first of the possibilities—swarm. This could be more frequent than some have thought. But by all means, in keeping pace with our people and growth, let us protect ourselves against the other two misguided and often disastrous courses of action.

Some things can be said at the beginning
which cannot be said later

A New Pastor Briefs His Board

By Paul C. Smith*

To the Members of the Board

Many problems arise only because we do not understand what is expected of us—in the home, in the school, the place of work, or in the church. Thus I have written down some things that I expect from you as board members, and in turn some things that you may expect from me. Often the writing adds to the seriousness of the message and takes away from the warmth of normal conversation. However, that is not my intention, and that is one of the reasons that I'm taking time to read this to you. The writing is done only to insure thoroughness.

File: There is a file on my desk in the study that has a slot for the pastor, Sunday school superintendent, the N.Y.P.S. and N.W.M.S. presidents, and the treasurer. If any of you have some information you would like to get to one of these,

just put it in the appropriate slot. Naturally this means that you department heads and treasurer should check your files at least once a week.

Reports: We established previously that each department head would report each month. However, only one would turn in a written report each month—thus a written report every third month. In this way we would ask for a more comprehensive report, including records, goals, methods, annual progress to date, etc., once a quarter. When other reports are required from the chairmen of the trustees, stewards, or special committees, these reports could be written out for the sake of the chairman's convenience, enabling him to better communicate the ideas of his committee to the board.

Agenda: It will be my custom to proceed as follows: (1) Scripture and prayer. (2) Treasurer's report. (3) Department heads' reports, written reports last. (4) Reports of

*Pastor, Wilmington, Illinois.

special committees. (5) Secretary's report. (6) Old business. (7) New business. (8) Adjournment. Reports will be accepted, or amended and accepted, as they are read. Discussion regarding the reports will come under old or new business.

Business meeting rules: The *Manual* of the Church of the Nazarene states that where the *Manual* itself does not provide guidelines for the conducting of business meetings, *Robert's Rules of Order* should be followed. Though it is not my aim to be a parliamentarian in the strictest sense, yet proper procedure can serve as a tool in aiding us to care for the tasks at hand in the most reasonable length of time.

Attendance to services: The church that has elected you to serve, and your pastor, have a right to expect your faithful attendance to the regular and special services of the church, as well as to the meetings of the board. When we became members of the Church of the Nazarene we agreed to attend faithfully the means of grace. Though our functions within the church are of a different nature, yet you have no right to expect from your pastor a greater attitude of support than the one you yourself give. By the very nature of things, illness, work conflicts, and such unusual circumstances, make it impossible for all of us to do some of the things we would otherwise do.

Democratic institutions: Ours is a presbyterian form of church government. That means that both the laity and the ministry working together in the democratic system form the policies of our church. You have called me to be your pastor and thereby fill the administrative role in our organization. As I endeavor to fill this place, I should in general enjoy your support of the

programs I propose. However there lies a very real danger in this unless there is a healthy attitude between us. First, I must not assume the role of a dictator, or expect you to follow without expressing independent thought on the business before us. Secondly, you must not become yes-men. Often good people feel that they must say yes to everything their leaders present, and that differing opinions will be taken as contrary heart. But the loyalty that is expected from you is not one of simply following; rather I expect you to offer constructive thinking on the matters at hand, then after discussion and voting has taken place, to support the will of the majority to the same degree—be you with the majority or the minority. Nowhere should people be better able to do this than in the church. And no group has a better base to aid them in making these adjustments than those who have the saving and sanctifying grace of God shed abroad in their hearts.

There is another problem which may crop up. Before it does, and makes dealing with it a personal matter, I think it best to bring it up while no one is personally involved. Should at any time in the future we be dealing with a program or procedure upon which there is not complete agreement, the negative voices, certainly have every right to express their opinion, yet they should not expect a majority of differing opinion to bow to their wishes for the sake of outward harmony. But again, after the vote is taken, the majority rules, and the will of the majority becomes our will. If this is not done, our democratic government can degenerate into a dictatorship of another sort.

This matter of Christian living, of holy living, requires our loving ap-

preciation and prayer for our fellow members and co-workers. I for one intend to make it as easy for you to support the total program of the church as I am able, and pray for God's grace and wisdom to be mine and yours. I pray the mind of Christ shall be mine, that it will be easy to follow my leadership, and that I will accept your constructive comments in a Christlike and mature manner.

This has not been presented out of fear, nor to instill fear. However, due to the rather unusual nature of

these comments, and the little time we've been together, there are no doubt some misgivings. I ask only that you give me an opportunity to prove that I'm not a grouch or afraid of my task. But at the outset of our association these things have been presented to avoid misunderstanding later.

I am confident that you are God's good people, and that as we call on God, work, and believe together, great victories lie before us.

Prayerfully and lovingly submitted,
YOUR PASTOR . . .

Charles Wesley the Theologian

By Maynard James*

Part 2. Hymns on Sanctification

VITAL TO THE ESTABLISHMENT of early Methodism were Charles Wesley's hymns on *inward religion*. For the distinctive message of the brothers, John and Charles, was the doctrine of entire sanctification. John Wesley insisted that where the truth of Bible holiness was not preached "the work languished." Only a year before his death he wrote: "This doctrine is the grand depositum which God has lodged with the people called Methodists; and for the sake of propagating this chiefly He appears to have raised us up." John clearly regarded his brother's hymns as authoritative statements on the

Methodist doctrine of full salvation. As Dr. F. L. Wiseman puts it: "The doctrine of Christian Perfection, as John Wesley's treatise on the subject shows, was more fully expounded in Charles Wesley's hymns than in any other way." Charles taught that conversion, wonderful though it is, does not fully meet the need of the human heart. There remained what he termed "the infection within." Hence he cries:

*Come, Jesus, and cleanse my inbred
offence.*

*Oh, take the occasion of stumbling
from hence,*

The infection within!

Charles Wesley entered into the experience of salvation through faith

*Nazarene evangelist in Britain; editor of the *Flame*.

in Christ on Whitsunday, May 21, 1738. Referring to that momentous event he confessed: "I now found myself at peace with God and rejoiced in hope of loving Christ." On May 21, 1739, the first anniversary of his conversion, he remembered his entrance into light and wrote:

*On this glad day the glorious Sun
Of righteousness arose;
On my benighted soul He shone,
And filled it with repose.*

But he was deeply conscious of his need of a further, definite work of grace. His ardent soul panted for full salvation. One of his hymns in the 1742 book expresses his longing thus:

*I cannot rest till pure within;
Though He hath wash'd away my
stains,
Removed the guilt and power of sin,
Yet while the carnal mind remains
I still must make my ceaseless moan:
Speak, Father; am I not Thy son?*

In graphic language he tells of the obstacles which the Christian must overcome before he can enter the "Canaan of God's Perfect Love." They are sometimes compared to a mountain which only faith can remove. So he exclaims:

*O great mountain, who art thou,
Immense, immovable?*

He answers:

*Thou art darkness in my mind,
Perverseness in my will;
Love inordinate and blind,
Which always cleaves to ill;
Every passion's wild excess,
Anger, lust, and pride thou art;
Self and sin and sinfulness,
And unbelief of heart.*

An almost Pauline description of indwelling sin!

But always in the heart of Charles was the belief that one glad day, in response to faith in his Redeemer, the great deliverance would come.

One of his great hymns on full salvation reads:

*Oh, come, and dwell in me,
Spirit of power within,
And bring the glorious liberty
From sorrow, fear, and sin
The seed of sin's disease,
Spirit of health remove,
Spirit of finished holiness,
Spirit of perfect love.*

Charles, like his brother John, used the term "perfect love" to express the quintessence of entire sanctification. How familiar are his words!

O glorious hope of perfect love!

Not so well-known is this verse of his:

*The blessedness of faith I prove,
For Thy own sake forgiven,
And in this hope of perfect love
Anticipate my heaven.*

But it cannot be denied that there were some differences between the two brothers as to how and when perfect love could be obtained. Both of them agreed that it was only through the attainment of perfect love that the divine image was fully restored in man.

It seemed at times that Charles put the standard of Christian perfection too high, something unobtainable in this present life.

His very practical brother John rebuked him for this and challenged him to find living examples of the perfection he and Whitefield taught. On the other hand, John claimed he could call 500 witnesses who would testify to the truth of the doctrine which he himself taught!

Be that as it may, Charles Wesley was loyal to the Methodist doctrine of sanctification right to his death. Listen to him as he sings, when probably in his eighties:

*Though age benumbs my active
powers,*

*Still may I pass my added hours
In inward acts of grace,
Of vigorous faith and cheerful hope,
In blissful views from Pisgah's top,
In fervent prayer and praise.*

All through his pilgrim journey Charles Wesley maintained that conviction which possessed him when he wrote his earlier hymns in *Hymns and Sacred Poems*, 1739-49. That burning conviction embodied the belief of all early Methodists. It was this:

*What is our calling's glorious hope
But inward holiness?
For this to Jesus I look up;
I calmly wait for this.*

*I wait, till He shall touch me clean,
Shall life and power impart,
Give me the faith that casts out sin
And purifies the heart.*

Yes, cleansing from all sin was instantaneous. It was received by faith in the promises of God.

*Saviour, to Thee my soul looks up,
My present Saviour Thou!
In all the confidence of hope,
I claim the blessing now.*

*'Tis done! Thou dost this moment
save,
With full salvation bless;
Redemption through Thy blood I
have,
And spotless love and peace.*

Will there ever arise a poet more passionate in the quest for inward holiness than Charles Wesley? And will there ever be written hymns better fitted to lead Christians into the experience of full salvation than those of the "sweet singer" of Methodism?

"ORDERS FROM HEADQUARTERS!"

The obligation to "STUDY AND PREPARE" involves "MOOD" as well as "TIME." Too many of us "don't feel like studying"! We are mentally SLUGGISH! We experience "a lot of trouble" getting our BRAINS into GEAR! We are more energetic PHYSICALLY than MENTALLY. We find it easy to "JUMP INTO THE STATION WAGON" and "drive all over kingdom-come," but we are just about "tortured to death" when we are "NAILED TO A DESK" on which there is a BIBLE, CONCORDANCE, Brother M's notes, and other essential materials for "platitudinous ponderosity." Shifting MENTAL GEARS from the aforementioned "JUMPING INTO THE STATION WAGON" to the quieter atmosphere of "THE STUDY" demands SELF-DISCIPLINE of a high level. Our PERSONALITY MACHINERY must be brought into complete control by DISCIPLINE, MANAGEMENT and "ORDERS FROM HEADQUARTERS"!

—From open letter to corps officers, by Commissioner Samuel Hepburn, National Commander, Salvation Army

A Parable of the Nail

By Tom Barnard*

For want of a nail, the shoe was lost.
For want of a shoe, the horse was lost.
For want of a horse, the battle was lost;
For want of a victory, the kingdom was lost.

The Membership Committee had just come to order, when Mr. Nail shouted, "Good riddance! If he doesn't like the program, he ought to go somewhere else!"

"Right," agreed Bill Hoofprint. "The idea! Pulling out when he was needed! Why couldn't he have waited until the new nails arrived?"

"Just a minute, fellas," Joe Haybrain countered. "Maybe Mr. Nail wouldn't have left if he knew how much we needed him. I'm all for begging him to return at any cost. We can't afford to hurt his feelings, you know. After all, he's been with us for quite a while and has a lot of friends. They won't be happy if we can't smooth over the whole misunderstanding."

"Forget him," argued Mrs. Anvil. "We're better off without his sharp tongue. We don't need his kind around here."

"I agree," said Miss Tong. "He failed at the job we felt he was best suited for. He doesn't deserve another chance."

"Well," said Chairman Mr. Horseshoe, "I see you have already made up your minds on the matter, but I would like to offer a proposal. Mr. Nail *did* pull out, and without notice. But I think we all should remember that, if we succeed, we succeed together. If we fail, we fail together. Mr. Nail's failure is partly my fault. I was close to him, but apparently didn't notice he was coming loose. I personally feel that he should be made to realize that we are all workers together, that each is needed, that there is work that needs to be done, that there are rules that we all must follow, and that if he is willing to accept that challenge, there is a job waiting for him."

A motion was made and unanimously passed that Mr. Nail be informed of Chairman Horseshoe's proposal, and that he be invited to return to his position.

The nail stayed in place, the shoe stayed on, the battle was won, and the Kingdom was saved.

A new year dawns this week. How about all us hoofs, shoes, and nails getting together for a great effort in 1968? It not only makes good horsepower, but it makes pretty good horse sense too.

*Assistant professor of religion, Bethany Nazarene College, Bethany, Oklahoma.

Taking Ourselves to Class Meeting

(Continued from page 1)

trees in that they die at the top first; am I dying at the top? Do I have new thoughts anymore? Do I know some things so well that I know I know them, or am I just a rambler and a ranter? Am I guilty of covering my paucity of ideas with a multiplicity of words? Am I intellectually honest? Have I really thought my way through or am I still just an imitator? Do I try to get to the bottom of things or am I just a speculator who says things and then apologizes if they do not seem to "hold water"? Am I so certain of my ground that I can go on and say what I intended to say, even when an unexpected guest comes into my congregation? Do I possess a scientific mind in that I am neither unreasonably skeptical about a matter which is new to me nor unduly credulous in that I accept statements without considering their foundation?

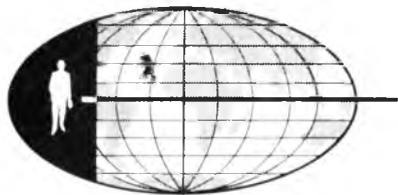
And closer still, into the realm of motives: Am I clear and definite in my Christian experience? Is the witness to my present acceptance with God clear and satisfactory? Does the Holy Ghost abide in my heart this hour in sanctifying fullness? Am I in any measure guided by selfish motives? Do I regard men either too much or too little? Have I any fear except the fear of God? Do I pay any more attention to the rich and great than to the poor and insignificant? Do I cringe before the rich and the

great? Do I vaunt in the presence of the poor and lowly? Do I cover my failures by the superior claim that I "do not count noses"? Am I leery of numbers principally because mine are so few? Have I, all the way along, tenaciously held fast to that which is good? Have I had the courage to cast aside the timeworn when it proved to have served its day? Am I maturing without becoming a moss-back? Can I stay fresh without approximating the greenhorn? Is Jesus Christ himself more to me than even the work of Jesus Christ? Am I God's servant, and not simply a devotee of God's service? Am I so settled in my calling that I can endure hardships without becoming discouraged, and meet flattery without becoming inflated? Am I aware of my dangers and pitfalls, but also conscious of my resources? Do I deserve to be called "a good minister of Jesus Christ"?

But now I must excuse you from the class meeting, for I must consider each of these leading questions at length, and I must answer each in the fear of God and in the light of the judgment. Besides this, the answers I shall have to give to some of these questions are not for publication, but are just between myself and my God. But I will say this much before you go: I shall not answer any question with a simple yes or no. I shall answer each one with the addition of a prayer that I may see wherein I lack or wherein I may improve, and by the grace and help of God, I shall improve.

TO YOUNG MINISTERS—

Your service will not last more than a decade unless you have a sound philosophy of service itself.—Samuel Young.



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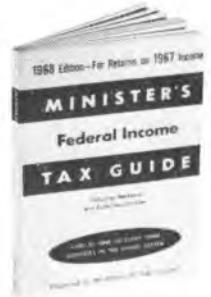


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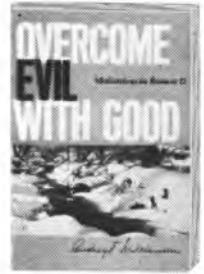
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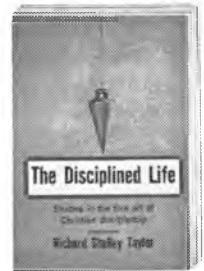


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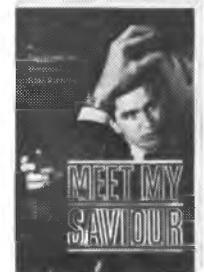


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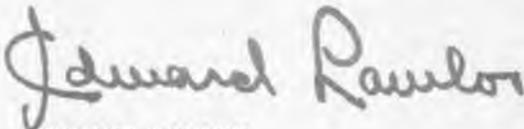
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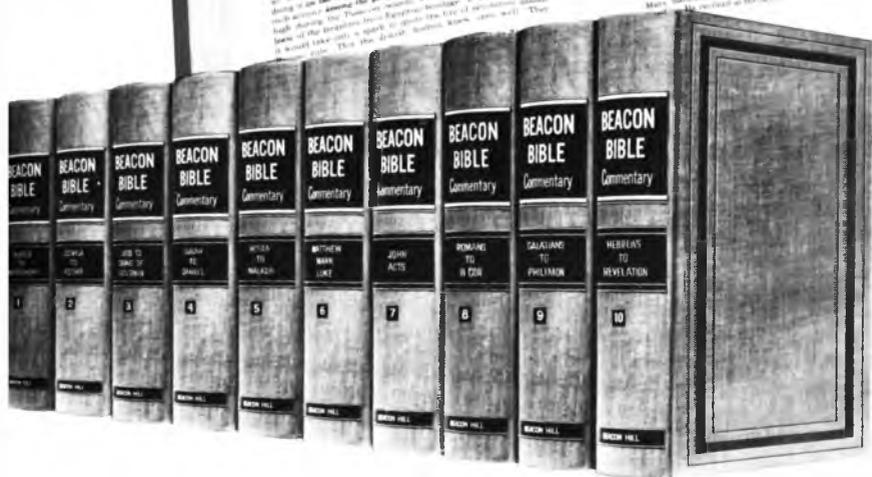
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- Small, Harold. (R) Star Route, Owensburg, Ind. 47453 (S.W. Ind.)
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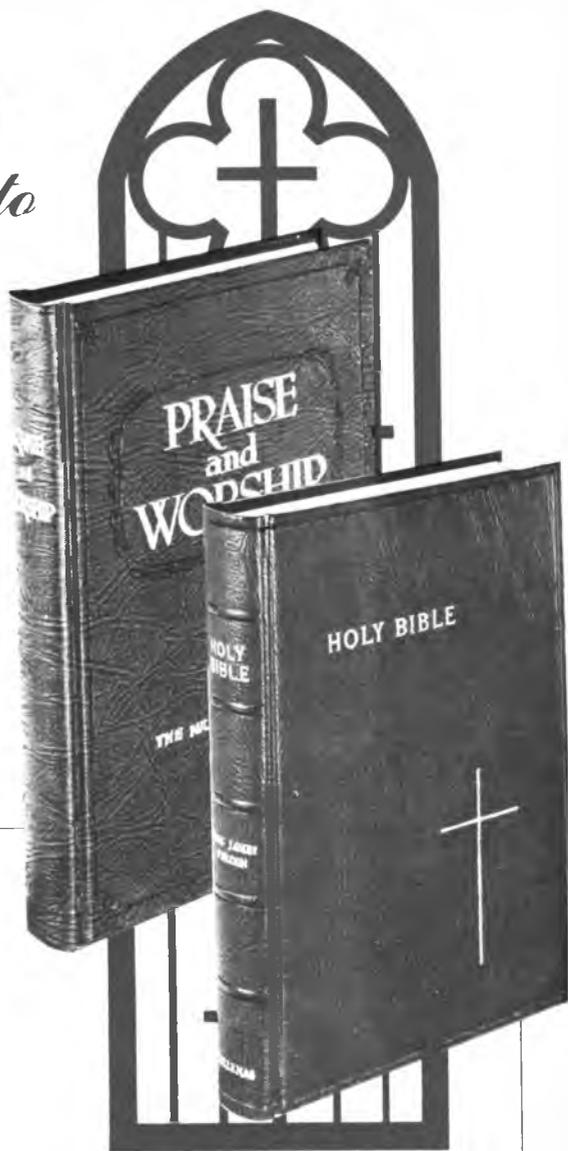
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1968 CALENDAR OF EVENTS

1

January—June

HOLY WATCHNIGHTS

Final seven of the fifty "Watchnights" planned for the 1964-68 quadrennium.

Plan to meet for prayer from 6:00 p.m. to midnight on the first day of each month plus two special "Watchnights" to be announced soon.

JANUARY						
S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

2

April 14—June 2

NAZARENE HOME PRAYER INVASION

* * Watch for Details * *

FEBRUARY						
S	M	T	W	T	F	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29		

3

June 2

PENTECOST SUNDAY

"One great hour of sharing"

Every Nazarene family brings an unchurched family to church.

APRIL						
S	M	T	W	T	F	S
				1	2	3
4	5	6	7	8	9	10
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18	19	20	21	22	23	24
25	26	27	28	29		

4

June 19

GENERAL ASSEMBLY SERVICE

Department of Evangelism General Assembly Service, Wednesday evening at the Municipal Auditorium, Kansas City, Missouri.

This service will feature a unique presentation of total involvement and participation in evangelism. DR. HUGH C. BENNER, *speaker*.

MAY						
S	M	T	W	T	F	S
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18	19	20	21	22	23	24
25	26	27	28	29	30	31

5

September 15-25

PROJECT PRAYER

First Department emphasis of 1968-72 quadrennium
Watch for Future Announcements

JUNE						
S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
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23	24	25	26	27	28	29
30						

SEPTEMBER						
S	M	T	W	T	F	S
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8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					



Approximately
4,500 "Moving Nazarenes"
have been contacted in 1967.

**Let's keep up
the good work in 1968!**

NAZARENE YOUNG PEOPLE'S SOCIETY



Youth Week 1968 • Nazarene Young People's Society



Pastor: You cannot hope to face Youth Week without a copy of the expanded YOUTH WEEK PACKET. Have you ordered yours yet? Your teens will want to produce the thirty-minute play, "Stand Up and Be Counted." The idea book gives full details for such activities as a "Sacrifice Dinner," a speech contest, a church Intern Sunday and other usable and creative ideas. The large poster, included in the packet, has a space for you to advertise your own program. Order a packet TODAY.

A handy way to order

Date _____, 1968

Yes, we would like our church to take advantage of this YOUTH WEEK PACKET.

Please send _____ N-1968 Packets as indicated below: Each, \$1.00 _____

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Plan I—GROUP TERM LIFE INSURANCE. Annual premiums are paid by the Board of Pensions through the Department of Ministerial Benevolence for active and retired ministers who are participating in Social Security.

Plan Ia—"DOUBLE COVERAGE" LIFE INSURANCE. Annual premiums are paid by the Board of Pensions through the Department of Ministerial Benevolence. "Double Coverage" is available only to those ministers insured under Plan I on districts paying 90 percent of their N.M.B.F. budget.

Plan II—SUPPLEMENTAL GROUP TERM LIFE INSURANCE. This plan offers Nazarene ministers, covered by Plan I, additional life insurance for themselves and their dependents. It is an excellent family program that has proven to be a wise investment for hundreds of ministers. Since the program began in 1962, the underwriting company has paid over \$140,000 in Supplemental Life Insurance claims to Nazarene ministers' families.

Beginning in October, 1967, the program gave a 25 percent increase in coverage with no additional cost to the policyholders.

N.R.P.—NAZARENE RETIREMENT PROGRAM (Tax-sheltered Annuity). Ministers are being encouraged to take advantage of this special government-approved program for setting aside non-taxed dollars until retirement. With income tax deferred until retirement, the minister is assured of special savings on his premiums as well as providing himself with guaranteed income upon retirement. Individual records for each participant in the Retirement Program are kept in the office of Board of Pensions.

clip and mail

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Name _____

Address _____

City _____ State _____ Zip _____

Please send information and/or application for:

PLAN I: Group Term Life Insurance

PLAN II: Supplemental Group Term Insurance

PLAN Ia: "Double Coverage" Insurance

N.R.P.: Nazarene Retirement Program

Do you have information about _____ ?

Send to: Board of Pensions, 6401 The Paseo, Kansas City, Missouri 64131

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1. Record of
 - Attendance
 - Enrollment
 - Offering
 - Calls
2. List of Current Prospects
3. Method of Enrollment



STEP II

1. Attendance—
Absentee List
—in Duplicate
2. Method of Reporting
Teacher Contacts
3. Safeguard for
Removing Pupils
from the Roll



"LET US RUN THE RACE"

Now is the time to get ready to get
"ON THE MARK" on March 24
so you can "SET A RECORD" on

EASTER SUNDAY—APRIL 14

HELP US SET A NEW
DENOMINATIONAL
ATTENDANCE RECORD
IN SUNDAY SCHOOL

The Challenge of the New Year and Home Missions

A new year always affords us opportunity for reflection upon the past and for setting goals for the future. At the last General Assembly we—superintendents, pastors, and people—pledged ourselves to a goal of 500 new churches for this quadrennium. Our achievement or failure in attaining this goal rests with the accumulative effort of us all. What have you done toward helping to reach this desired goal?

Why a goal of 500 new churches? Why be concerned about home missionary endeavor? If our concern stems from a selfish desire for size and numbers, then our motivation is wrong. But our concern for new churches of the Nazarene emanates from a realization that our friends and neighbors around us are lost, and we must win them to our Lord.

Home missions is a vital part of the evangelistic outreach of a person and a church. As long as we in the Church of the Nazarene have a burn-

ing heart of concern, a compassion and love for lost souls, we will be at the crossroads of the world, where people are, building new churches and endeavoring to win them to Christ.

So home missions is more than a goal or a statistic. Home missions is the heartbeat of pastors, and laymen, and district superintendents to overcome obstacles of indifference and unconcern, to solve the barriers of expensive land and building costs, and to evangelize the lost.

God give us men with a passion who will serve and pray and fast until God gives the victory, and new churches and revival centers are born everywhere! God help us as a church to raise up Spirit-filled men who will hear and answer God's call to these whitened harvest fields today! Are you willing to bear your share of this responsibility? Nineteen hundred sixty-eight can be a banner year for home missions achievement!

"Into every city and place"



"In the Power of the Spirit"



CHRISTIAN FAMILY LIFE

1968 CALENDAR 1968		
<p>JANUARY</p> <ol style="list-style-type: none"> 1. Present the Family Altar Plan. 2. Arrange a family planning session for calendar year. 	<p>FEBRUARY</p> <ol style="list-style-type: none"> 1. Stress use of Scripture Memorization Cards. 2. Begin to read the series of books on Home Guidance. 	<p>MARCH</p> <ol style="list-style-type: none"> 1. Urge the use of Come Ye Apart and the Reading League book Guidelines for Family Worship, by Anna Lee Carlton. 2. Assign church couples to Sunday school children's parents who do not attend church and start plans to win them.
<p>APRIL</p> <ol style="list-style-type: none"> 1. Set a date for counselling young married couples and/or offer premarital counselling. 2. Show films such as: "Marriage Is for Keeps," "A Time to Speak," "Problems of the Young Married," available through NAVCO. 	<p>MAY</p> <ol style="list-style-type: none"> 1. Plan a family-pew Sunday for National Family Week. 2. Use one Sunday for the dedication of babies. 3. Recruit new families during this month for the Family Altar Plan. 	<p>JUNE</p> <ol style="list-style-type: none"> 1. Emphasize: Every family win a family. 2. Check the progress at this midyear point.
<p>JULY</p> <ol style="list-style-type: none"> 1. Plan a picnic for all families who have been contacted in the "Every Family Win a Family" emphasis with responsible couples furnishing the food for their assigned couple. 2. Include somewhere in this time of fellowship the important role of the parent as the representative of God in the home. 	<p>AUGUST</p> <ol style="list-style-type: none"> 1. Just prior to the beginning of school have a banquet or all-church gathering of some nature. 2. Climax with a film such as: "Does Christ Live in Your Home?" "Bible on the Table." Available through NAVCO. 	<p>SEPTEMBER</p> <p>Invite a family in for breakfast on a given Sunday and bring them with you to church and Sunday school.</p>
<p>OCTOBER</p> <p>Encourage "family night"—at least one night a week together as a family to play, work, worship together.</p>	<p>NOVEMBER</p> <ol style="list-style-type: none"> 1. Use one prayer and praise service for testifying to the blessings received through the family worship. 2. Share a Thanksgiving dinner with another family you would win. 	<p>DECEMBER</p> <p>CHECK UP!!</p> <p>What has been done through family worship?</p> <p>How many families accomplished the goal of winning a family this calendar year?</p>

Billy Graham Scores

BILLY GRAHAM would like to return for another crusade in mid-America Kansas City, and Kansas City would like to have him.

Follow-up work is continuing through the hundreds of cooperating churches with the several thousand persons who went forward at the ten-day crusade in the Municipal Stadium at Kansas City last September.

Youth Leads the Way

Greatest response to Graham's preaching and altar calls came during three youth nights, when more than 1,000 persons responded each night.

The tremendous crusade effort, backed by the prayers and work of hundreds of churches, with scores of Nazarene churches involved in 4 states, drew a total of 364,000 persons, and more than 10,000 inquirers. The peak crowd was 53,000 at one service with 2,184 persons forward.

Billy Graham has become a unique figure in evangelical Christianity. He is the leading apostle of the type of evangelism which stresses individual conversion and personal commitment to Christ.

Both Sides Presented

The view of Graham and the "new evangelism," as represented by Dr. Harvey Cox, Harvard theologian, were brought into focus and contrast when they were speakers at a national church assembly in Miami Beach, Florida.

Lou Cassels, religious news editor of United Press International in Washington, D.C., reported the encounter.

Dr. Cox said the "new evangelism" believes social action is the way to show the world what Christianity means.

Graham declared the essential message today is the same as it was two thousand years ago, that "in Christ, men can find power to transform their lives."

He was dubious about the worth of any new terminology saying that some of the new words seemed more difficult for persons to understand than the biblical words.

Cox questioned whether any words—new or old—could get through to multitudes who have "become suspicious and distrustful" of institutional religion. He said:

"Persons are more interested in what the church does than in what it says.

"In our day, social action is evangelism."

Agree on Some Things

Although they started from opposite poles, the evangelist and the theologian came within hailing distance at the close.

Cox agreed with Graham that social action must always be accompanied by proclamation of "biblical faith."

Graham agreed with Cox that the fruit of any genuine conversion experience is "love of neighbor which expresses itself in social action."

Both Graham and Cox agreed that the biggest problem confronting the Church is how to communicate the gospel to a secularized society.

O. JOE OLSON



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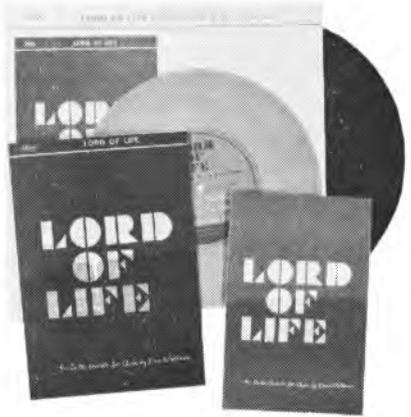
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MRS. B. EDGAR JOHNSON

Unsuspected Enemies

DURING WORLD WAR II, I was living in southern California. In those years we experienced many blackouts and other security measures. Almost every evening you could see the gigantic arc lights used by the military piercing the night, scanning the skies for enemy planes. Every plane had to be identified and each one would appear as a tiny silver speck in the light of the powerful beam as it was followed in its course.

One summer night as I sat alone on the steps and watched those great searchlights slowly sweep the darkness, back and forth, in their vigilant search for any alien object, the scripture from Psalms 139 came to mind, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me." I visualized a divine arc light sweeping and scanning the expanse of my soul, seeking to identify any enemy spirit, any foreign attitude.

January is the month for inventory. Why not some heart inventory? We speak of searching our own hearts, but we are unable to truly search our hearts without the aid of the Holy Spirit, for we do not always recognize the alien forces. It is the Holy Spirit who can detect, identify, reveal, and convict. It is also He who can cleanse

the defilement and destroy the enemy missiles or strongholds. We must never forget that we *are* in a warfare; we do have an enemy who seeks every chance to invade our lives.

Would you join me in a "divine investigation" to start this new year?

"Search me, O God"—and know my attitudes. The fastest way to find help in any situation is to ask the Lord to show us first where we may be wrong, where we might change, what we can do to remedy the problem. Invariably He reveals something—sometimes a point at which we are at fault, a stubborn resistance, a blind prejudice, a critical attitude, or perhaps simply a "second mile" we may go to ease the situation.

For a long, long time I prayed about something I wanted changed. It needed changing! I begged the Lord over and over, and fretted because it grew no better. A motto hung in my bedroom which read, "Prayer Changes Things." It was a real inspiration to me and I held fast to it. One day in prayer the divine arc light swept my soul revealing things in a new light. It was almost as if the Lord crossed out the word "things" and wrote in its place "you." "Prayer Changes YOU!" What a revelation! What a shock to see myself in His light! I began to pray differently.

I asked to be changed, to be a channel for bringing His transformation to my problem. My own attitudes had been like a great ice clog, preventing the divine flow. But when I humbled myself and my heart warmed, the ice melted, grace began to flow. I had been very sincere in my prayers and very blind to my own attitudes, but His searching identified enemy "planes." With His help I began a conscious effort to effect the change. Since then I have learned in any problem—in the home, the church, or wherever—to say, "Search me, O God," first. How much more yielded my life has become, and is becoming!

"Search me, O God"—and examine my motives. Motives often wear a disguise which mask their true identity. They look perfectly good to us, but the divine searchlight discovers the elusive reality. Often when stripped of disguise we discover an unworthy motive which is seeking to get attention, to expose someone, to get undue sympathy, to lionize ourselves. Sometimes our prayers for others have a selfish core. We want them saved, or healed, or helped because it will really benefit us and make our lot easier. One lady determined to build up her faith for a specific need. She reread the entire New Testament, underlining every scripture relating to her need. She labored to "work up" the faith, and when at last she thought she had it, she set a prayer time to go before the Lord "full of faith" to receive. She testified that it was as though a wet blanket were dropped over her and her prayer. At first it seemed as though God had utterly failed her. But in all honesty she discovered that her motive had been unworthy—it was really based on pride.

"Search me, O God"—and define my priorities. Certainly we intend to put God and His kingdom first. But we get so busy working for the Kingdom that we may be among those who are just ministering to the temple and not to the Lord. We enjoy working among the people; we labor under the pressure of many responsibilities, but do we draw

near to God in the holy of holies? Our relationships with our people are good and needful, but have they become a substitute for a vital relationship with Jesus Christ himself? In the "divine investigation" can we hear the Master say, "Martha, Martha, thou art careful and troubled about many things: *but one thing* is needful . . ." Very, very often we need to clarify our priorities.

"Search me, O God"—and probe my affections. It is so easy to set our affections on things below—rather than on things above, as the scripture admonishes. Materialism in the form of fashions, nice homes, furniture, new gadgets, leisure-time enticements, etc., beckon us on every hand. There are so many wonderful things that do seem legitimate. The pressures of this age squeeze so hard on our spiritual life. Years ago I heard Louise Chapman relate that in prayer one time the Lord asked her, "Lovest thou me more than these?" And surprisingly to me, she had honestly answered, "No, Lord, I really don't, but I want to." This impressed me, and since then I have prayed that prayer when I felt my affections being alienated from the supreme love of Christ.

In prayer meeting one evening one of our ladies testified that after a period of soul searching regarding a specific action she had taken, the Lord had shown her she had been "righteous, but not right," and she was humbly acknowledging her mistake. Ponder that one for a moment. How often our judgments, our reactions, our executions fall below the divine ideal. But thank God for the divine illumination and for an instant response to walk in the light.

Divine searching may be painful in one way, but it is wonderful. It brings healing, light, and victory. If we will invite God's searching, He will keep the enemy routed on sight, and our hearts and lives free from defilement. In fact the closer we draw to Him, the more carefully He can guard our souls, for in His love He is determined to allow nothing blemished or unworthy to remain in His beloved.

The Greatest Prayer of All

Meditations on John 17

By H. K. Bedwell*

No. 3 Jesus and Himself

FOUR PERSONS and groups appear in this prayer—the Son, the Father, the disciples, and the world. We shall consider each in that order. In this study we seek to explore what Jesus said about himself. A very great deal has been said by others about Jesus, much of it good and true, much of it bad and false. It is of the utmost importance to observe closely and to ponder carefully what Jesus said about himself, especially what is said in this prayer. What He says we know will be absolutely true, and entirely necessary for our guidance, blessing, and edification. His words will be an anchor to our faith and strength for our task. He taught much directly to His disciples concerning himself, but here we are privileged to listen in as He opens His heart to the Father in prayer. We can group His words into three main affirmations.

1. He declares His true identity.
2. He states the reason for His presence on earth.
3. He affirms His future exaltation in heaven.

I. His true identity.

Who is Jesus Christ? What does He say about himself? The Bible teaches

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that He is perfect man, truly human, yet perfectly sinless; and further, He is also God, very God of very God, eternal, unchanging, almighty, Son of Man, Son of God, Emmanuel, God with us. Jesus confirms this. He is *almighty*, for He says, "As thou hast given him power over all flesh" (v. 2). He shares the Father's *glory*, for He speaks of the "*glory* which I had with thee." He is *eternal*, for He goes on "before the world was" (v. 5). He is *one* with the Father, for He prayed "that they may be one, as we are" (v. 11). What He says in this prayer is echoed in the opening statement of this Gospel, "In the beginning was the Word [Jesus Christ], and the Word [Jesus Christ] was with God, and the Word [Jesus Christ] was God" (John 1:1). The next verse, "The same was in the beginning with God," agrees perfectly with what He says in the prayer of "the glory which I had with thee before the world was." As we listen to His words we cannot help but remember the teaching of Paul about Him "who, being in the form of God, thought it not robbery to be equal with God" (Phil. 2:6). There is abundant evidence of His true humanity, but there is also consistent proof of His true deity, not least in what He said of himself. When we ask the question, Who is Jesus? We are confined to one of four answers:

(1) He was the biggest impostor who ever lived. (2) He was a good man, but sadly mistaken about himself. (3) The records of the Gospels are false. (4) He is God as taught by the Scriptures and His own testimony. To this last we say a hearty AMEN! We firmly believe that He is what He said He is.

II. *The reason for His presence on earth*

If Jesus is God who became man, why? The entrance of Jesus into time had its origin in eternity. His appearance on earth was planned in heaven. He was sent by the Father. *He came on a special mission.* At the close of His earthly life He could say, "I have finished the work which thou gavest me to do" (v. 4). On the Cross, He cried triumphantly, "It is finished."

What did the Father give Him to do? The answer is in this prayer. "For their sakes I sanctify myself, that they also may be sanctified through the truth" (v. 19). He is speaking as though the sacrifice of the Cross was already an accomplished fact. Adam Clarke in his great commentary says the word "sanctify" here may be translated "devote to sacrifice" or "devote to death." Under the Old Testament system of animal sacrifices, the chosen victim was "devoted to death." He came to devote himself to death on behalf of others, that they might be delivered from sin and made holy. This was His mission. When He cried out on the Cross, "It is finished," He was really saying, "*Mission accomplished.*" He was also entrusted with a *special message.* He said, "I have given unto them the words which thou gavest me" (v. 8). Over and over again He declared that He did not speak His own words, but the words given to Him by the Father. "The word which ye hear is not mine, but the Father's which sent me" (John 14:24). He was the chosen Ambassador of heaven, declaring the will of the Father. This is why every word that Jesus spoke is of priceless value and of the utmost significance. He came to reveal the Father. "No man hath seen

God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18). In His prayer He says, "I have manifested thy name unto the men which thou gavest me." *The Amplified New Testament* puts it, "I have revealed your very self" (v. 6). He also came to prepare *special men* to carry on His work. His whole prayer is to this end—that His followers should be fitted for the task which He had for them. As He was sent to represent the Father, so He would send them to represent Him. "Ye shall be witnesses." Every petition offered is designed to prepare them for this.

III. *His future exaltation in heaven*

It has already been noted that Jesus said that He shared the glory of the Father from eternity. His first request in the prayer is, "Glorify thy Son." *Glorify* means "exalt, honor, magnify." This exaltation is a restoration to the status of honor and worship which He had enjoyed in eternity. He had "emptied himself" and humbled himself to the death of the Cross. Now He asks, "O Father, glorify thou me with thine own self with the glory which I had with Thee before the world was" (v. 5). That this prayer was answered we know, for Paul wrote, "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow" (Phil. 2:9-10). His motive in asking this is not to supplant the Father but "that thy Son also may glorify thee." He shares the throne with His Father (Rev. 3:21). He asks that His restoration to glory be witnessed by His followers: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory" (v. 24). They had seen His humiliation; now they were to see His exaltation. They were also to share His glory. "And the glory which thou gavest me I have given them" (v. 22)—the glory of kinship with Him, the glory of victory over sin which He secured, the glory of reigning with Him, and finally the glory of being ambassadors for Him.

Gleanings from the Greek New Testament

By Ralph Earle*

Col. 3:18-25

“Submit” or “Be Subject”?

The verb is *hypotasso* (v. 18). It was first used as a military term, with the sense “place under” or “arrange under.” In the middle, as here, it means “subject oneself, obey.”¹ Perhaps the better rendering here is “be subject to” (RSV, NEB, NASB).

“Fit” or “Duty”?

Paul says that the subordination of the wife to the husband is “fit” in the Lord. The Greek word is the verb *aneke*. Thayer gives this definition: “In Greek writers to have come up to, arrived at, to reach to, pertain to . . . hence in later writers . . . something appertains to one, is due to him . . . and then ethically what is due, duty . . . impersonal *hos aneke*, as was fitting . . . Col. III. 18.”² Charles B. Williams brings out this idea of obligation when he translates this clause: “For this is your Christian duty.”

“Bitter” or “Harsh”?

The verb is *pikraino* (v. 19). It comes from *pikros*, which is found only in Jas. 3:11, 14. This adjective is defined by Abbott-Smith as follows: “1. sharp, pointed. 2. sharp to the senses; of taste, bitter . . . metaphorically, harsh, bitter.”³ So the verb in the passive, as here, means “to be embittered, irritated.”⁴ But many of the translations use “harsh” (RSV, NEB, etc.), and this seems to fit well. T. K. Abbott writes: “The word would seem, then, to correspond more nearly with the colloquial ‘cross’ than with ‘bitter.’”⁵ As usual, Phillips gives a free but meaningful paraphrase: “Husbands, be sure you give your wives much love and

sympathy; don’t let bitterness or resentment spoil your marriage.”

“Provoke” or “Exasperate”?

The problem here (v. 21) is partly that as to which Greek word is original. The Textus Receptus, on which the King James Version is based, has *par-origizete* (only here and in Rom. 10:19). This means “provoke to anger.” But the reading found in the very earliest manuscripts (Papyrus 46, Vaticanus) is *erethizete*. In the only other place in the New Testament where it occurs it has a good sense—“stir up, stimulate.” But here it has the bad sense—“stir up, provoke.”⁶ Arndt and Gingrich say that it means: “Arouse, provoke mostly in bad sense irritate, embitter.”⁷ It would seem that the best translation here is “irritate” (20th Cent., Moffatt, Goodspeed, Beck) or “exasperate” (NEB, NASB). Weymouth gives a rather full paraphrase: “Fathers, do not fret and harass your children, or you may make them sullen and morose.” In line with this, Lightfoot comments: “Irritation’ is the first consequence of being too exacting with children, and irritation leads to moroseness.”⁸

“Discouraged” or “Disheartened”?

The verb *athymeo* (only here in NT) is compounded of *a*-negative—and *thymos*. The latter comes from *thyo*, which means “rush along” (cf. thymus gland). The idea of *athymeo* is “to be disheartened, dispirited, broken in spirit.”⁹ This is a tragic thing to have happen to children. Lightfoot suggests that the idea here is that irritated children will “go about their task in a listless, moody, sullen frame of mind.”¹⁰ Probably the best translation is “disheartened” (20th Cent., NEB) or “lose heart” (Goodspeed, NASB), though “discouraged” is also accurate and meaningful.

“Do” or “Work”?

The King James Version of verse 23 reads: “And whatsoever ye do, do it heartily . . .” But this ignores the fact

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that whereas the first *do* is the common verb of that meaning, *poieo*, the second *do* is *ergazo*, which means "work." The correct translation is: "Whatever you do, work heartily" (NEB).

"Heartily" or "From the Heart"?

The latter is a little nearer the Greek, which has *ek psyches*—literally, "out of the soul." Like the English word soul, the Greek *psyche* has many meanings. The one that fits here is apparently "heart." This admonition means: "Let your hearts be in your work" (Weymouth). Phillips' paraphrase is excellent: "Put your whole heart and soul into it."

"Reward" or "Recompense"?

The Greek word *antapodosis* is found only here in the New Testament. It is a double compound, composed of *didomi*, "give"; *apo*, "from"; and *anti*, "in exchange for." It comes from the verb *antapodidomi*, which Abbott-Smith defines as: "To give back as an equivalent, recompense, requital (the *anti* expressing the idea of full, complete return).¹¹ For the noun he gives "recompense."¹² The point is that we shall receive our heavenly inheritance as a full reward or recompense for all that we have relinquished down here. We shall be paid in full.

"Receive" or "Paid Back"?

The verb *komizo* (v. 25) is not the same as the one translated "receive" in verse 24. There it was the more general word *apolambano*, which has the idea mainly of receiving from another. Here it is *komizo*, which Abbott-Smith defines as: "1. to take care of. 2. to carry off safe. 3. to bear or carry: Lk. 7:37. Middle, to bear for oneself, hence (a) to receive . . . (b) to receive back, recover . . . metaphorically, of requital . . . Col. 3:25."¹³

Thayer writes: "Since in the rewards and punishments of deeds, the deeds themselves are as it were requited and so given back to their authors, the meaning is obvious when one is said *komizesthai* (to be requited) *that which he has done*, i.e. either the reward or punishment of the deed."¹⁴

Perhaps the best translation is "be paid back" (Goodspeed, RSV). Moffatt puts it exactly: "The wrongdoer will be paid back for his wrongdoing."

¹Abbott-Smith, *Lexicon*, p. 463.

²*Lexicon*, p. 45.

³*Op. cit.*, p. 360.

⁴Thayer, *op. cit.*, p. 509.

⁵*Ephesians and Colossians* (ICC), p. 293.

⁶Abbott-Smith, *op. cit.*, p. 179.

⁷*Lexicon*, p. 308.

⁸*Colossians*, p. 227.

⁹Thayer, *op. cit.*, p. 14.

¹⁰*Op. cit.*, p. 227.

¹¹*Op. cit.*, p. 40.

¹²*Ibid.*

¹³*Ibid.*, p. 253.

¹⁴*Op. cit.*, p. 354.

The Pastor's Renewal Vote

In forty years of pastoral labors in the Church of the Nazarene I have been very fortunate, for I have never, so far, been recalled. I have received some negative votes on both one-year "renewal" calls and on "extended" calls. But I've never been recalled. Back in the 1930's I was so happy one year about getting a unanimous vote in a divided church that I gave a report to the small-town newspaper about my "unanimous recall." With a twinkle in his eye, the editor expressed his regret and deep sympathy for a pastor whose church would unanimously vote him out of office. Then he showed me the dictionary meaning and the political usage of the term "recall." So I have tried to stay with the terminology of "a renewal call" and "an extended call," as given in our *Manual* (Par. 87-88, p. 66).

P. J. Bartram
Vancouver, Wash.

The Battle of the Centuries

By W. E. McCumber*

SCRIPTURE: John 1:1-8, RSV

TEXT: *The light shines in the darkness, and the darkness has not overcome it* (v. 5).

How many boxing matches have been billed by eager promoters as "The Battle of the Century"? My text speaks of the battle of all centuries, the supreme conflict of the ages, bringing together the mightiest of gladiators in a combat whose outcome involves all men through all time for all eternity!

I. The Contestants

"The light." John's reference is to Jesus Christ, as the Incarnate Word of God (vv. 1, 14). "Light" is a name for God in the Old Testament (Isa. 60:1-3) and in the New Testament (I John 1:5). Conscious of *who* and *what* He was, Jesus called himself "the light of the world" (8:12). He is the divine "life" in human terms (v. 4:19), and as such He reveals what God is, what man is, what sin is, and what life is. As "the light" He is perfect holiness and truth.

"The darkness." Light and darkness are not abstractions, as in the philosophical dualism of Persian religion. As "light" is specifically the life of Jesus Christ, so "darkness" represents evil, in its concrete forms, as this evil is opposed to Christ. Darkness is men rejecting Christ. Darkness is all that in your heart and life opposes Christ. The battle of the centuries is fought in the arena of human affairs, public and private, collective and individual. We are the battleground where this conflict rages.

*Pastor, First Church, Atlanta, Georgia.

II. The Outcome

Light triumphs! "The light shines"—a continuous present tense. It keeps on shining. Christ triumphs over all His enemies. Nothing can defeat Him. Facing the Cross, He said to His enemies, "This is your hour, and the power of darkness" (Luke 22:53). But He also said, "Now is the judgment of this world: now shall the prince [ruler] of this world be cast out" (John 12:31). When darkness struck its heaviest blow, He emerged victorious!

Darkness loses! Why? (1) Because of its ignorance—"The darkness comprehended it not" (KJV). Not able to understand Him, evil had no resources adequate for His defeat. God's wisdom is greater than all the cunning of this dark world! (2) And because of its impotence: "The darkness has not overcome it" (RSV). In His weakness—at the Cross where darkness engulfed Him and wrung from His tortured soul the wail of dereliction (Matt. 27:45-46)—He was yet mightier than all the forces of evil which conspired to destroy Him!

He is mightier than the evil in our nations—and the kingdoms of this world shall become the kingdoms of God and His Christ (Rev. 11:15). He is mightier than the evil in our churches—and the Church shall be presented to Christ as a glorious bride, unspotted and unwrinkled (Eph. 5:25-27).

He is mightier than the evil in our hearts—and His disciples shall be like Him, for they shall see Him as He is (I John 3:1-3).

Christus Victor! Be on the winning side in the battle of the centuries! Follow Christ!

God Is Light

SCRIPTURE: I John 1:1—2:2, RSV

TEXT: *God is light* (v. 5).

"God is light." Three words in daily use, all of them words of one syllable. But what do they mean? Asked what "God is light" means, one little fellow replied, "He ain't heavy." At which another responded, "Then He can't be very big." And the first retorted, "If He ain't big, He can't really be God." So they decided quite logically that God isn't light! Let us lay aside our ready meanings of "light" and examine the Scriptures to determine what John meant when he wrote this text.

I. "God is light" means that *God wills to make himself known to man.*

John says, "The life was made manifest, and we saw it" (v. 2). He refers to the life of God in Jesus Christ—"the eternal life which was with the Father and was made manifest to us." In Jesus the God who is Light was making himself known to men.

God's first recorded utterance is significant: "Let there be light." He says in effect, Let Me be known! He has revealed something of himself in nature (Rom. 1:20) and in conscience (Rom. 2:15). However, because man is depraved and nature is distorted by reason of sin, man cannot think his way from nature or conscience to God. He needs a more adequate revelation.

God has made himself clearly known in Jesus Christ. "He that hath seen me hath seen the Father" (John 14:9). "God who said, 'Let light shine out of darkness,' who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6, RSV). In Jesus, God is truly revealed. There the light is perfect; there the shadows and distortions are removed. To say, "God is light," is to say that God is self-revealing—He makes himself known to man by the Incarnation, in the life of Jesus.

II. "God is light" means that *God wants to have fellowship with man.*

John writes, "That which we have seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and with his Son Jesus Christ" (v. 3). God has manifested himself in Jesus Christ for

this very purpose, that man might have fellowship with God.

God created man for fellowship. God's first action, after forming man and placing him in the garden, was to speak to him, to address him in an act of fellowship (Gen. 2:15-16). When man sinned and hid himself from God, "The Lord God called to the man, and said to him, 'Where are you?'" (Gen. 3:9 RSV) God is a fellowship-seeking God.

How vividly this fact is shown in the life of God in Jesus Christ! Jesus was always in communion with the Father, and always calling men into fellowship with himself (Matt. 11:27-28).

This is the dignity and glory of man, that he is created for, and invited to, fellowship with the Creator!

III. "God is light" means that *God works to destroy the barrier of sin in man.*

John insists that "God is light, and in him is no darkness at all"; i.e., God is absolutely holy. The sin of man is, therefore, a barrier to fellowship with God: "If we say we have fellowship with him while we walk in darkness, we lie" (v. 6). When Adam sinned, "the Lord God sent him forth from the garden of Eden" (Gen. 3:23). The ground of fellowship was violated and the reality of fellowship was forfeited.

Man cannot restore this broken relationship. He is helpless to cancel his guilt and conquer his sin. But the gospel is this, that God has acted in Jesus Christ to destroy sin and bring again man into fellowship with himself. "He is the expiation for our sins" (2:2). That is, He is the means, divinely appointed, by which our sins are covered and forgiven and our lives renewed and cleansed.

This means that "if we walk in the light"—if we renounce the "darkness" in us by confessing our sins (v. 9)—"we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin" (v. 7). God saves the confessing and believing man, bringing him into fellowship with himself.

This, then, is what John means by saying, "God is light." The predicate "light" is not some metaphysical and philosophical abstraction. John used the symbol of light to teach us that God is a self-revealing, fellowship-seeking, and sin-destroying God. And man becomes a true man, he fulfills the purpose of his existence, when he walks in the light, when he has fellowship with God as a redeemed, forgiven,

and cleansed sinner! "And we are writing this that our joy may be complete" (v. 4). Fullness of joy can only come when we walk with God!

"He walks with me, and He talks with me." Is that, to you, just a line from the hymnal, or is it a real experience?

W. E. McCUMBER

Editor's note: *The last expository outline on II Peter by Ross Price was published in November, 1963. With this issue we are resuming this very fine series of depth studies.*

Expository Outlines from II Peter

By Ross Price*

No. 1 False Prophets—Then and Now

II Pet. 2:1

INTRODUCTION:

1. Not all who claim to be prophets are true prophets.
 - a. Peter would remind us that, just as surely as holy men of old spake by the movings of the Holy Spirit, so there were these exponents of self-chosen falsehoods.
 - b. As it was in days of old, so shall it be today. Sham prophets, teaching lies and falsehoods, are denounced throughout the Bible by Ezekiel, Jeremiah, Isaiah, and even Moses; by Paul, John, Peter, and Jude.
2. The false teachers of Peter's day were the forerunners of the antinomian heretics of the second century.
3. Even as "there were," "there shall be." He who rejects the true religion will surely be deceived by the false. *Pseudodidaskaloi* means both "false teachers" and "teachers of falsehood." Unauthorized pretenders. Purveyors of their own imaginings. False interpreters of the oracles of God.
4. "Among you"—you who claim to be the true followers of Jesus, and who seek the true knowledge of God. By their fruits you can know them:

A. *What is a heresy?*

1. A voluntary, deliberate deviation from the articles of Christian belief, which, if followed, leads to destruction.
2. The Greek suggests "wasteful divisions," and thus has reference to the leaders of divisive parties within the Church—those of a ruinous nature.
3. The term *apoleias* occurs five times in this Epistle. Cf. 2:2; 2:3; 3:7; 3:16; and here. It is the term for "waste" used in John's and Matthew's Gospels by Judas and about Judas. Cf. John 17:12; Matt. 26:8: (Trans. "perdition" in KJV.) Hence Peter thinks of the false teachers as the leaders of "sects of perdition." (Note also Phil. 1:28; I Tim. 6:9; Heb. 10:39; II Pet. 3:7; Rev. 17:8, 11).

B. *These heresies they will introduce privately.*

1. False doctrines are usually introduced as "additions" to the truth, or as "advanced truths." Cf. the many modern "isms" which teach the doctrines of Jesus *and* (plus) their particular leader's or founder's additions thereto.
2. Such heresies are both pernicious and ruinous to the purity and simplicity of the faith.

I. THEY WILL INTRODUCE DAMNABLE HERESIES.

*Professor of theology, Pasadena College, Pasadena, California.

II. THEY WILL EVEN DENY THE LORD WHO RANSOMED THEM.

A. A significant phrase

1. Especially for Peter, who had once denied his Lord himself in a moment of weakness.
2. But with these, the denial is deliberate and persistent. (Note the Greek tense here.)
 - a. Hence the reference here is to deliberate apostates.
 - b. These heretics are backsliders of the worst sort.
3. Bought for the Lord's service, they serve their own lusts and fancies.

B. With doctrinal implications

1. Alfred Plummer (himself a Calvinist) says, "This text is conclusive against Calvinistic doctrines of partial redemption; the apostle declares that the impious false teachers were redeemed by Jesus Christ. (cf. I Pet. 1:18)."
2. Hence, for such apostates, Christ's death provided a salvation which they in rejecting, would make void and vain—as far as they are concerned.
3. So, an apostate makes Christ's ransom to be all for naught.

III. THEY WILL BRING UPON THEMSELVES "SWIFT DESTRUCTION."

A. What is involved here?

1. The Greek is *tachinēn apōleian*, and indicates a sudden ruin which overtakes them swiftly. Hence it will be sudden, unexpected, and inescapable.
2. The second of the above terms is a compound of *apo* and *ollumi*, meaning "to destroy utterly," "to demolish or lay waste." Our English term Apollyon, "the de-destroyer," comes from this root.
3. The German indicates "swift damnation."

B. Sin, falsehood, and apostasy carry within themselves the seeds of their own destruction.

1. God's judgments on false prophets is that "strong delusion" which believes a lie.
2. To reject the mastery of the true

Redeemer is to insure the certain mockery of false remedies.

CONCLUSION:

1. Being warned, let us beware of such false teachers and their doctrines.
2. False teachers are really the devil's emissaries.
3. You can judge a false doctrine by its denial of the Redeemer, or the need for one.

The Greatest Work in the World

TEXT: *He brought him to Jesus* (John 1: 42, RSV).

INTRODUCTION

A. What value do you place on a minute?

One hundred six people in U.S. die every minute. At least seventy of them are not prepared to meet their Maker.

B. You have called me, as your minister, to assist you and others of this community to make preparations to live in two worlds.

I'm here to work with you good people in "The greatest work in the world."

C. The most valuable thing that the Almighty God ever made is a *human soul*.

The Son of God held the balances in His hand that day.

a. On one side He placed the world with all its wealth and splendor.

b. On the other He placed a *soul*.

c. The world flew up, *light as a feather*, when He asked: "For what will it profit a man, if he gains the whole world and forfeits his life? Or what shall a man give in return for his life?" (Matt. 16:26, RSV).

D. If the most valuable thing that God ever made is the soul of man, the

most important thing in life must be the *saving of that soul!*

E. How are souls saved?

1. Offerings for missions to support missionaries on field—thus souls are saved by proxy.
2. Call a preacher of the gospel and support him in his ministry, that he may devote his time to the salvation of souls. In a sense you are saving souls through your preacher.
3. Call an evangelist or an evangelistic team.
4. However, the great majority of those who are responding under this ministry come because the preacher or evangelist, or someone else, has gone to that individual *personally*.
5. Souls are saved basically through the *personal touch*, and nothing can take its place!

F. If the most valuable thing Almighty God ever made is the human soul, if the most important thing in life is the saving of that soul, and if most of those who are saved are won through personal contact—then *personal evangelism must be the greatest work in the world.*

I. PERSONAL EVANGELISM WAS THE GREATEST WORK IN THE LIFE OF JESUS.

- A. From the calling of that first disciple until the saving of the thief upon a cross, the Lord put in His time winning men, one by one.
- B. From the carpenter shop to the Cross, He gave himself to the individual.
- C. His greatest audience was an audience of one.
- D. His greatest sermons were preached to individuals:
 1. Nicodemus (John 3).
 2. Sinful woman at the well (John 4).
 3. He lavished the love of God on obscure people: an outcast woman at a well, a man with a withered hand, a leper, a paralytic, a despised tax collector, and humble fishermen—the kind of people we meet every day. He gave himself to them unsparingly.

II. PERSONAL EVANGELISM WAS THE GREATEST WORK IN THE LIFE OF HIS DISCIPLES.

- A. One of the first to accept the gracious invitation of the Man of Nazareth to “come and see” was a man named Andrew. (Read John 1:39-42.)
 1. What do we know about Andrew? Very little.
 2. What do we know about Andrew’s brother, Peter? Very much indeed!
 3. You may not be outstanding in the the Lord’s service, but the one you introduce to Him may be God’s man.
- B. Jesus found Philip and said, “Follow me.”
 1. “Philip found Nathanael, and said to him, ‘We have found him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph.’ Nathanael said to him, ‘Can anything good come out of Nazareth?’ Philip said to him, ‘Come and see!’” (John 1: 45-46, RSV).
 2. Acts 8 relates the story of Deacon Philip leaving a successful evangelistic meeting in Samaria and going down into a desert place to introduce an Ethiopian to Jesus. He knew the worth of a soul and the power of personal witness.

III. PERSONAL EVANGELISM IS THE HIGHEST PAID WORK IN THE WORLD.

- A. Not in dollars and cents, but in a higher coin—the thrill of Christian accomplishment.
- B. Many who are baptized not only radiate the new birth on their faces, but say, “This is the happiest day of my life!”
- C. Also there is an eternal reward in being a soul winner.
 1. “And those who are wise shall shine like the brightness of the firmament; and those who turn many to righteousness, like the stars for ever and ever” (Dan. 12: 3, RSV).
 2. In saving others you save yourself.

IV. PERSONAL EVANGELISM IS THE DIVINE PLAN.

The last expressed desire of our Lord was that His disciples would go and make disciples of all the nations, and this commandment cannot be obeyed by proxy. Jesus didn't say to let someone else go, but *to go!*

CONCLUSION: THEN WHY DON'T WE PRACTICE IT?

If personal evangelism was the greatest work in the life of Jesus,
If personal evangelism was the greatest work in the life of His disciples,
If personal evangelism is the highest paid job in the world,
If personal evangelism is the divine plan,
Then why, in God's name, don't we practice it?

By the late Roscoe Pershall of Newport, Oregon.
Submitted by James R. White, Portland, Oregon.



IDEAS THAT WORK

Quiet Before Worship

By Dan Harmon*

Same old story: "Please remain in an attitude of worship and reverence before the beginning of our worship service."

The announcement had been made endless times, and the same old series of events took place. First, folks kept quiet. Then some were slow coming into the sanctuary because they preferred to stay outside and talk. Next, they came in and talked—even above the organ music.

Back to normal—nearly total uproar in the sanctuary. It took the first five minutes of the service to establish any kind of worshipful atmosphere.

One day someone said, "You know, I love to hear the Bible read out loud. No comments, no sermons—just the plain Word of God."

*Pastor, Johnson City, Tennessee.

Thoughts, inspirations, prayer, and pondering took place. Then the answer came. Why not read the Bible just before the worship service begins?

The very next Sunday a sign went up just outside the entrance to the sanctuary: "Please Enter in Silence. God's Word Being Read."

On the worship folder was this note: "Bible Meditation—beginning with John 1:1." As folks entered, the organist was at her place, quietly providing background music for the Bible reading. The pastor stood at the pulpit and read from the King James Version, verse by verse, pausing only at the end of a chapter to note the place of reading.

Almost like magic it happened. People began to come in and see what was happening. They came quietly, reverently, almost fearful to speak aloud while God's Word was being aired.

The next Sunday the same thing occurred, the pastor continuing from the place where the reading ended on the previous Sunday. Many folks brought their Bibles, so they could follow along.

It's been going on for nearly a year now. A number of books of the Bible have been read in their entirety, alternating between Old Testament and New. Each week the starting place is noted in the worship folder.

Results? Well, first of all, the people *do* come into the sanctuary quietly, ready for worship. They stay quiet. If the idea of reverence for God's Word kept them quiet at first, the actual words from the Bible captured their interest and they stayed quiet to hear the Word.

When the service begins, everyone is in an attitude of worship, ready for the service itself.

Folks who just can't discipline themselves to read God's Word are sharing it in a way that's just a step removed from home study. They bring their Bibles and read passages that they never would read at home, without leadership.

It worked for us. Maybe your folks won't take to it. But God's Word has a way of grabbing the attention and heartfelt needs of people. And if, in the

process, we are enabled to make the worship hour more effective, then we've accomplished an added benefit.

Try it. It worked for us!

MY PROBLEM

PROBLEM: With constantly increasing demands in ever widening areas, how can I find time for reading?

A PASTOR FROM ALABAMA WRITES:

This is a serious question, for it involves not only the individual but the future life of the church. Among the absolutes in a minister's life there are two I dare to mention. (1) A ministry under the *unction* of the Holy Spirit. (2) A ministry with *content*. No one really preaches until the truth is worked through the crucible of his own soul. This takes time, prayer, study, meditation. If there be no *content* in one's ministry, the Holy Spirit will have nothing to use out of a minister's life.

We must learn how to budget our time. There is a crazy routine that one can get into which is a round of "busy"—takes up our time, but is unproductive. May I suggest some facts? (1) We are not psychologists or psychiatrists. We are called to preach the Word, break the bread of life to a troubled, frustrated people. Nothing takes the place of the Word. (2) You can't be an "errand boy" to the people. You can't spend your time being a "nice boy." You must convey to your people a sense of your calling. Your people look for more than a "nice boy" in the pulpit. They want to hear a "Thus saith the Lord"—not a lot of fairy tales. This cannot be done unless time is spent in saturating one's own soul with truth, meditation, prayer.

I have spent many years in the pastorate in these demanding times. I find

myself religiously (and my people know it's my time) spending five mornings a week in my study from 8:00 a.m. until noon. Shut yourself away from the clamor of the day, alone with God and the Bible and your books. You will feel you are ready to preach when Sunday comes. One says, "I'm too busy." Too busy doing what? One's ministry can become empty, passionless, and pointless unless one takes time to put something into one's soul.

Honestly, we can find time to do everything we really *want* to do. One can arrange his schedule to meet his needs. It won't be easy to discipline oneself to a budget of time. It's work to study. But to do less is to make one's ministry thinner as the days go by.

A PASTOR FROM CALIFORNIA SAYS:

You won't find more time! Each of us has an equal amount of time. In this all men are truly equal (and perhaps only in this). The secret is in making the best use of your precious twenty-four hours.

Reading must be a habit in which we will often indulge. When we have even a few minutes to spare, we should have a Bible or Testament, a good book, or a church periodical close by. You could keep a supply of reading material near your bed to get sleepy by. Also at lunch you could have a book by your plate for a good half-hour of reading. While others watch a dull but harmless TV program, you could be reading something worthwhile.

Then there are always the morning hours, especially for the Bible and devotional reading. If every wasted moment could be used for reading, it is amazing the amount of material we would consume.

PROBLEM POSED: How do you get Nazarene church members with low incomes to pay their Prayer and Fasting offerings throughout the year?

Pastors, what do you say? Write your opinions. If published, a \$3.00 book credit will be given. Not over 200 words, please.

BULLETIN EXCHANGE

1968

The scales of God are true;
His vaults hold richest treasure.
May we this year in humbleness
Give God the fullest measure.

Who else deserves our best?
Who else met Calvary's call?
May we this year in thankfulness
Give Christ our very all.

And when the scales of time
Reveal our worldly dross,
May He record us in heaven's book
As a profit—not a loss.

From bulletin, Valentine, Nebraska
D. L. RUNYON, Pastor

LORD, LEAD US THIS YEAR ALSO

*Lord, another year has gone—
Gone to rest in the dusty past,
Bound in the heavenly tomes,
Its records there securely fast.
But we'll meet that year again,
Its failures, successes—all!—
When the books are opened
In that land beyond the pall.*

*Dear Lord, another year has come,
Given by Thy gracious self,
Let its opportunities, privileges,
Far outnumber the one we left.
May on each page be written,
Deeds done in Thy good name;
Let them be with Thy approval,
So to us there'll be no blame.*

*For, dear Lord, another year is
given
To take the other's place.
Lovingly look Thou upon us
With Thy smiling face.
Cut us not down apace,
Ere the year's work is done.
Let us labor faithfully, trustingly,
And hear Thy welcome, "Come."*

By I. L. Flynn

Prayer for the New Year

To grow a little wiser day by day,
To school my mind and body to obey,
To keep my inner life both clean and strong,
To free my life from guile, my heart from wrong,
To shut the door on hate and scorn and pride,
To open up to love the window wide,
To meet with cheerful heart what comes to me,
To turn life's discords into harmony,
To share some weary worker's heavy load,
To point some straying comrade to the road,
To know that what I have is not my own,
To feel that I am never quite alone—
This would I pray from day to day,
For then I know my life would flow
In peace until it be God's will I go.

From bulletin, First Church, Los Angeles
WENDELL WELLMAN, Pastor



HERE AND THERE

AMONG BOOKS



Conducted by Willard H. Taylor*

Evangelistic Moods, Methods, and Messages

By C. William Fisher (Kansas City: Beacon Hill Press of Kansas City, 1967. 168 pp., cloth, \$2.75.)

The author of this book has been a full-time evangelist in the Church of the Nazarene for twenty-five years; in fact the volume is in a sense a commemoration of this quarter-century of ministry. The first forty-seven pages are devoted to a frank disclosure of Evangelist Fisher's own philosophy of evangelism. He opens his heart in the two chapters, "Why I Am an Evangelist" and "Why I Wouldn't Want to Be an Evangelist." In the next two chapters, on "Methods," he discusses the practicalities of slating an evangelist, and the specific nature of an evangelistic service. For instance, he explains why it is his policy to be his own song director—and his reason makes sense. His discussions of the altar call and the altar service are especially helpful and timely. He decries tricky and human manipulation, but he insists: "There are legitimate 'exploitations' of spiritual moods and atmospheres. But these lines are so fine and the situations so crucial and important that a legitimate capitalizing on the spiritual potential in a service may seem to some to border on manipulation, when in reality the preacher is just an unusually sensitive and pliable tool being used by the Holy Spirit to bring people to a point of decision" (p. 41). Yet he acknowledges that the best of men may at times through intense zeal exceed both the Spirit's guidance and the bounds of prudence.

The balance of the volume includes twelve representative revival sermons, arranged in a logical sequence, reflecting the author's conviction that the first portion of a Wednesday over two-Sunday meeting should be aimed toward *revival*, then merge into *evangelism*. Generally topical in homiletical type, these sermons are solid yet lucid, hard-hitting yet warmhearted. They make better reading than most printed sermons.

Every pastor and board member (at least)

*Professor of Biblical Theology, Nazarene Theological Seminary.

should read this book. The board members would have a revitalized concept of evangelism and the evangelist's function, and the pastor would find helpful guidelines for both his own evangelistic preaching and his relationship to that planned campaign and the evangelist, who is his indispensable fellow laborer.

R. S. T.

Yesterday's Voices for Today's World

By Fred M. Wood (Nashville: Broadman Press, 1967. 128 pp., cloth, \$1.50.)

Fred Wood, pastor of the Eudora Baptist Church in Memphis, Tennessee, in this brief monograph gives us some superb homilies on nine of the minor prophets. Here is biblical preaching at its best. Here we see a contemporary prophet at work forging lucid and persuasive messages from the raw word of the ancient prophets. Here we sense a scholar laboring to bridge the time gap between the era of these prophets and the twentieth century. And he does it well. The divine truth spoken centuries ago by these indomitable Hebrew preachers is located and clarified by Wood and applied ingeniously to our times. The titles of the sermons pinpoint the central teaching of each prophet. For example, Hosea is presented under the theme "Enduring Love," while Nahum's message, which predicted the fall of the Assyrian capital, Nineveh, is captured in the epithet "Haughty Capitol—Haunted Ruins."

Much of what Wood offers by way of application comes in the lead sentences of paragraphs. Amazingly they seem to say all that needs to be said on the point at hand. For example, in speaking of Jonah's reaction to God's command, Wood writes: "One is on the road to spiritual maturity when he has learned to obey. Shallow minds resent obedience to a superior" (p. 29). Or, with respect to Hosea's domestic problems, he observes: "A man usually finds his earthly heaven or hell in the woman he marries" (p. 81).

One of the values of this choice volume, in the opinion of the reviewer, lies in the abundance of quotations from distinguished preachers and secular authors. Sound in

doctrine, rich in homiletical material, brilliant in literary style, this is a book worth buying.

WILLARD H. TAYLOR

Archaeology and Our Old Testament Contemporaries

By James Kelso (Grand Rapids: Zondervan Publishing House, 1966. 191 pp., cloth, \$4.95.)

Many books on archaeology and the Bible have two counts against them: (1) They are written in a dull, unimaginative style; and (2) They contain a certain excess amount of factual data which makes difficult reading for the average and even interested reader. Neither count is against Kelso's book. In it he combines biblical and archaeological materials in such a manner as to "parade" exciting biblical personalities before the reader and to "recast" ancient biblical scenes for him. He then draws relevant, cogent parallels between Old Testament and modern times. For this reason this book should help any pastor in using his Old Testament to address a number of trends, attitudes, and issues of our modern, scientific age.

HARVEY E. FINLEY

The Tears of Jesus

By L. R. Scarborough (Grand Rapids: Baker Book House, 1967. 124 pp., paper \$1.50.)

Dr. Scarborough was a great evangelist and soul winner of a generation ago. This volume is a reprint of one of his popular collections, and is a group of sermons directed primarily to the Church and to Christian workers on essential preparation for revival. Every would-be soul winner, whether evangelist or pastor, should read these sermons, if for no other reason than to imbibe a bit of Scarborough's intense passion for souls, and his clear-eyed insistence on the fundamental requisites for revival.

R. S. T.

Hope Triumphant

By William K. Harrison (Chicago: Moody Press, 1966. 153 pp., cloth, \$2.95.)

The author is a lieutenant general (U.S. Army, retired). He served on the staff of General MacArthur in Tokyo. He is a friend of Dr. Howard Hamlin.

The book was written to stimulate interest in and preparation for the premillennial coming of our Lord. It represents quite a thorough survey of biblical teaching on the events of the last days—the rapture, the tribulation, and the millennial Kingdom. In some instances the author com-

mandeers passages which are not too often brought into use to support the premillennial view. He seeks to harmonize several references in the Bible respecting the time of the rapture in relation to the great tribulation. He further seeks to point out the place of Israel in the chain of closing events. Throughout the book a large number of scriptural references are used to reinforce the lines of argument set forth. This alone would commend the book to earnest students of the Word.

The thoughts provoked by its reading are challenging. Total agreement with all conclusions is not necessary, but the impact of the whole should be helpful.

T. W. WILLINGHAM

Living with the Psalms

By John H. Scammon (Valley Forge, Pa.: Judson Press, 1967. 157 pp., cloth, \$3.95.)

In this brief volume the author discusses the ten psalms by which he seeks to show the best method for the study of the Psalms. The recommended guidelines are adequate and commendable.

Doctrine does not figure prominently in this book, but the author shows himself to be clearly evangelical in all of the discussions. Both laymen and preachers will find here some illuminating thoughts and will be encouraged to probe the psalms, at least the 140 untouched, in depth.

WILLARD H. TAYLOR

The Grace of God

By Samuel J. Mikolaski (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1966. 108 pp., cloth, \$1.65.)

The author seeks to set forth the "doctrine of grace" as interpreted by the various religious bodies—Catholic and Protestant. His treatment of grace as revealed in the Old and New Testaments presents some interesting points of view.

The book has more value for one who is seeking to make a somewhat exhaustive study of the subject than for the Christian layman. Its approach is made against a Calvinistic background, which would tend to lessen its value for those of an Arminian faith.

T. W. WILLINGHAM

Understanding Communism

By James D. Bales (Grand Rapids: Baker Book House, 1965. 88 pp., paper, \$1.00.)

This is a well-documented study and should be valuable to those interested in the subject. It brings the dangers of Communism clearly before the reader.

T. W. WILLINGHAM

The Nazarene Preacher



AMONG OURSELVES

Recently a pastor notified his people that he was leaving, after twelve years of faithful ministry, years of progress and triumph, but also years of some sorrows and disappointments—and many problems . . . *Scene One:* Greeting a fine young couple at the door, soon to be married. Suddenly she began to cry. Always understanding, the pastor explained to the young man, “Well, you know when we came Susan was a pretty small girl.” Through her tears she looked up and said, “I can’t remember any other pastor” . . . *Scene Two:* Taking home some old ladies from the missionary meeting. Presently the two in the back seat started talking. Said one: “I just didn’t time it right!” The other asked: “Time what?” “My death. You know I’ve always hoped Brother H. would bury me. I just didn’t time it right!” Her companion vigorously agreed that she felt cheated too . . . *Scene Three:* After service, members making spontaneous remarks to a visiting preacher. Said one: “One thing about Brother H., he has always been interested in everybody.” Another: “No matter how early in the morning or late at night, if a member was facing an operation or some emergency Brother H. was right there.” Another: “I would say he has been an all-around pastor. He has been a steady, wise leader in all departments of the church” . . . To be enshrined thus in the hearts of the people, and leave behind lasting influences for God and goodness, is a greater monument to a man’s ministry than a fine new church building (and in this case there was the new church building too) . . . I wonder if the average pastor has any idea of the enormous privilege it is *just to be a pastor* . . . Pity the poor man who forfeits these incalculably precious rewards by losing the romance, and becoming a bundle of cynicism wrapped in the scratchy burlap of his complaints . . . Pastor, do you want someone to say these things about you someday—with the Lord agreeing? . . . Then let the mopers stop moping, and the dawdlers stop dawdling, and seize January to plan prayerfully for the greatest year for Christ they have ever invested . . . But if they mean business they will avidly study the plans on pp. 24, 37, 38, 40, 42, which will help any man chart his year . . . In fact every page will contribute guidance . . . The whole can be amalgamated into an altogether exciting program of accomplishment . . . The challenge of it will keep a man on his toes and on his knees—the best calisthenics I know of for staving off premature stiffness in the ministerial joints.

Until next month,

BT

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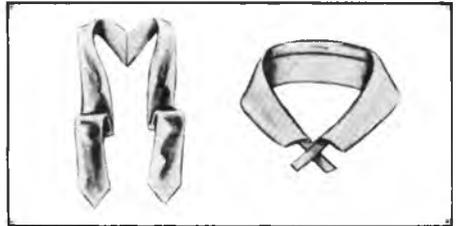
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