

THE
**preacher's
magazine**

JANUARY '76

50
YEARS

**PREACHING
CHRISTIAN
HOLINESS**



inside...

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THE preacher's magazine

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Fifty Golden Years



FIFTY YEARS AGO, without fanfare and with a few hundred ministers who paid a dollar a year for their subscriptions, the *Preacher's Magazine* was launched. Its purpose was explained by Editor James B. Chapman: "For several years we have felt that there is a field for a magazine which specializes on theological and sermonic material especially adapted to the requirements of the men and women who are giving their lives to the preaching of the Wesleyan doctrine of holiness."

He went on to say that so far as he knew, there was no such magazine then available. "There are a number of magazines devoted to the preacher's needs," he observed, "but these are of a general character and much of their material is unadapted to the needs of men who stand for doctrines so definite as do the preachers of the Holiness Movement and who drive so constantly for evangelistic results as they do."

Dr. Chapman presented, probably even better than he realized at that time, the basic philosophy of this magazine. He made it very clear that it is a holiness journal. Sponsored by the Church of the Nazarene and published by the Nazarene Publishing House, no mention is made of the denomination nor the publisher's name. "The Holiness Movement," "the Wesleyan doctrine of holiness," and "holiness preachers" are mentioned. "The magazine will not be sectarian," he declared. "The central purpose with the editors and publishers will be to help preachers to preach holiness effectively where they are."

From such statements in the first issue, one can conclude that the magazine is designed to serve ministers "of like precious faith," and is not to become a denominational organ, exclusively for the use of its own pastors.

Dr. Chapman and the others who ventured boldly into this magazine would have approved the decision of 1973 which made possible the cooperation of the Free Methodists, the Wesleyan Church, the Church of the Brethren, the Evangelical Association of Friends, and others to participate actively in producing and distributing the journal among their ministers. He would be pleased to know that the present circulation nears the 15,000 mark, and that a growing number of pastors in several other denominations are subscribers.

Since 1973 the number of college and seminary libraries which subscribe to the magazine has increased rather significantly. This is no doubt related to the broader appeal due to a more significant participation by sister holiness churches.

Explicit also in the very first editorial was that the nature of the magazine was to be for the exclusive use of preachers, and no lay people would be permitted to subscribe. "The plan is to limit the circulation of the *Preacher's Magazine*," Chapman wrote, "to preachers, so that the preacher can be assured that his people are not familiar with his 'source' in this case."

This policy has played its part in the success and longevity of the journal. Preachers do need, and indeed they do appreciate, those sources for ideas, sermon thoughts, and devotional materials which are not available to all. The preacher's material is then more likely to be fresh and creative than could be possible otherwise. The magazine has adhered strictly to the policy. The subscription list is for "preachers only," and laymen do not have access to this material except as they hear it from the pulpit.

A reading of the first issue suggests also the evangelistic nature of the magazine. Holiness evangelism seems to be the keynote. For a number of years now, "Proclaiming Christian Holiness" has been a slogan appearing on the cover. It is hoped that this shall indeed be prominent in our emphasis.

There is refreshing variety in the early issues of the *Preacher's Magazine*. There is homiletical help from the pen of A. M. Hills, practical illustrations provided each month by Stephen S. White, sermons and outlines from C. E. Cornell, B. F. Haynes, C. B. Widmeyer, A. E. Sanner, and many others. There are doctrinal discussions by H. Orton Wiley and E. P. Ellyson. There are articles by E. E. Wordsworth, Basil Miller, and N. B. Herrell. There is a series of articles (and an excellent series it is) on "Church Advertising" by M. Lunn, and new books are discussed each month by P. H. Lunn.

The pages are rich with references to giants of Christian faith. Quotations from contemporary authors, notable preachers, and a variety of books and periodicals appear frequently. Subject matter in articles and editorials ranges from the technical to the practical. One article, by H. M. Chambers, discusses "The Ubiquitous Whangdoodle." Bemoaning the spread of a distracting habit, the author describes it as a vocal appendage hung on the end of a word or sentence. "Sometimes short and stubby," he writes, like, ". . . uh, ah; and again, long drawn out and thin—er-r-aw-w-w-w." Practical? And apparently needed, then and now. Chambers concluded his short article with the exhortation, "Never bump, grunt, or linger on the consonant at the end of a word. The final r, prolonged, for instance, sounds like the growl of a dog. Try it and see." (We did, and it does!)

There is a rather startling prophetic note in a quotation from Halford Luccock, who predicts, "If it ever becomes possible to release the great store of energy in the atom, the first use of it will be to construct a new bomb."

The editors were pleased with the response to those first issues. Someone wrote Dr. Chapman, "You did well, but how can you keep up

such a standard?" In his typical fashion, Chapman replied, "We hope to make improvements with each succeeding issue, and there will be something new every time." The course was set. There was not to be an attempt to stay on a high level, but rather to move on to higher levels.

One item in that first editorial hits the target "right on" as they say. Chapman wrote: "Perhaps we shall be called presumptuous for supposing that we are competent to help much in so delicate a matter as giving assistance to preachers, but our defense is that we expect only to be the medium through which the preachers will help one another. Still our interest is so keen that we feel willing to bear some odium of criticism if only we can help some man or woman to preach our good gospel better."

Fifty years later, this is heartily reaffirmed. There is nothing we can add but "So let it be."

Hats off to Past Editors

The present editor is eighth in a succession of men who have served the *Preacher's Magazine*. Four of the first seven have laid down their pens and taken up their crowns in the Church Triumphant, and three former editors continue to serve God and the church in various assignments.

Among those who have gone to their rewards are James B. Chapman, who edited the magazine for more than 20 years. He was gifted as few men are in the ability to write and speak. He was one of the general superintendents of the Church of the Nazarene at the time of his death.

Another was the late Sylvester T. Ludwig, who served for a short time but left a lasting impression. The late Dr. L. A. Reed was editor while also serving as the first professor of preaching at Nazarene Theological Seminary. The fourth past editor to be promoted to eternal life with the redeemed of all ages was Dr. Lauriston J. Du Bois, editor from 1955 to 1961.

A salute today also to three past editors who are at this writing still busy in the work of the Lord. Dr. D. Shelby Corlett was managing editor under Dr. Chapman and was editor in 1948, then again assumed this responsibility in 1953 and 1954. Dr. Corlett, now retired, continues to write and preach. His latest book is *God in the Present Tense*.

Dr. Norman Oke, editor in 1962 and 1963, is now professor of theology at Nazarene Bible College in Colorado Springs. There was not one dull issue nor an uninteresting page while he did his work as editor.

The most recent past editor, and today's best known advocate of holiness preaching, is Dr. Richard S. Taylor. He continues to serve the church in the Department of Education, coordinating the work of the education of the ministry with Executive Secretary Dr. Edward S. Mann. Dr. Taylor also teaches a course at Nazarene Theological Seminary and continues his writing and preaching ministry. His recent book, *Return to Christian Culture*, has received wide acclaim.

With a cloud of witnesses such as these and the many others who helped make the magazine what it is, the editor reaffirms his statement in his first editorial (*Preacher's Magazine*, July, 1972) "Scriptural holiness is the message, evangelism is the method, and revival in our time is the need."

Hats off to the past, and coats off to the future.

From other editors . . .

Letters of Congratulation

DEAR DR. MCGRAW:

Any time that a Christian magazine celebrates its fiftieth anniversary, it is worthy of special commendation by the Christian public. The *Preacher's Magazine* has had a constructive ministry across the years, and many ministers have been blessed by it. Congratulations to you on the fiftieth anniversary. May God, in his sovereign mercy, grant you 50 more good years.

With every good wish, I am

Sincerely yours,
HAROLD LINDSELL
Christianity Today
Washington, D.C.

* * *

DEAR DR. MCGRAW:

. . . For fifty years the *Preacher's Magazine* has been a ministry to the ministry. If Jesus tarries, I trust that the next fifty years shall see the helpful, wholesome influence of your publication ever expanding . . .

Most cordially,
H. ROBERT COWLES, *Editor*
The Alliance Witness
Nyack, N.Y.

* * *

DEAR DR. MCGRAW:

My colleagues and I are delighted to offer you heartiest congratulations on the occasion of the *Preacher's Magazine's* fiftieth birthday. It speaks well for your editorial policies

that your publication has succeeded in surviving the many economic storms of the past decades. The magazine's continued stress on the need and importance of evangelical preaching has always struck a welcome note among professional journals. The *Christian Ministry*, first established as *The Pulpit* in 1929, is junior by several years and is, of course, always happy to learn from its senior. May you continue to flourish!

Wishing you every blessing,

Sincerely yours,
JAMES M. WALL
Editorial Director,
The Christian Ministry
and Editor, *The Christian Century*

* * *

Warmest wishes and congratulations to the *Preacher's Magazine* on its fiftieth birthday. May it continue to fill the pulpits of the land with solid meat and inspiration.

SHERWOOD E. WIRT
Editor, *Decision* magazine
Minneapolis, Minn.

* * *

DEAR JIM:

. . . I was pleased to learn that the magazine has attained both this age and this stature. Beginning with Dr. James B. Chapman, who first edited the *Preacher's Magazine*, you have certainly made a tremendous con-

tribution through this magazine, not only to the preachers of your own denomination but to ours and to others . . .

Sincerely,

GEORGE E. FAILING

General Editor, *The Wesleyan Advocate*

* * *

MY DEAR DR. MCGRAW:

As one who saw the first issue of the *Preacher's Magazine* and who knew and admired its first editor, Dr. J. B. Chapman, I want to join the many who will be offering congratulations on the achieving of a half-century of significant service. What we do to enrich the content and enhance the form of Christian preaching is of priceless value to churches everywhere. You, your predecessors, and your colleagues, have toiled fruitfully to gain both of these worthy ends. "To God be the glory!"

PAUL S. REES

Vice-president at large
World Vision International

* * *

DEAR DR. MCGRAW:

Congratulations to you and every-one who has had a part in providing

such a top-notch periodical for pastors the past 50 years. We salute all of you and pray for God's blessing on the continuing ministry of the *Preacher's Magazine*.

Cordially,

G. ROGER SCHOENHALS

Editor, *Free Methodist Pastor*
Managing editor, *Light and Life*

* * *

DEAR DR. MCGRAW:

From the office of the *Herald of Holiness*, I bring you special greetings and congratulations as the *Preacher's Magazine* celebrates its fiftieth anniversary.

Across the years the Lord has blessed you and those who preceded you in the editor's chair, and helped you to provide an effective tool for ministers around the world.

As you begin a second half century of proclaiming scriptural holiness, you have our prayers that the coming days will be the best ever—for His glory.

Very cordially yours,
JOHN A. KNIGHT

Editor in Chief
Herald of Holiness

Doing the Right Thing the Right Way

Sin is worse than a carbuncle upon the conscience and heart of men, and it needs opening, but there are some preachers who do not think it is open unless it is opened in such a clumsy manner as to cause the patient to faint and almost die in the process. Some preachers preach the truth in such a way that it is offensive and suggests repulsion rather than drawing power. They preach in such a manner that their sermons are offensive to the finer sensibilities of refined adults and debasing to innocent children. Such preachers are doubtless sincere, but they need instruction in divine surgery. They need the refining influence of good books and good men, and especially they need the gentling effect of a closer walk with the humble Christ, and the tendering of a deeper saturation with the Holy Spirit.

—J. B. Chapman

(From the *Preacher's Magazine*, January, 1926)



CALL TO SERVANTHOOD

C. S. COWLES, Professor, Northwest Nazarene College

THE PASTOR DEALS WITH FAILURE

"And they crucified him" (Matt. 27:35)

THE PATH of pastoral servanthood often leads by the way of Gethsemane, and sometimes to death. By this I am not referring to the crucifixion of the old man that ought to have occurred near the beginning of our spiritual pilgrimage. Nor am I thinking of physical death which is the faithful servant's coronation day.

I am speaking about that death which one passes through while very much alive and with all of his faculties about him—namely, failing to succeed in our pastoral assignment. It comes in many forms—attrition of members, harassment by an impenetrable opposition, defamation of character, forced resignation, stress leading to a break in health, or the cruelest of all pastoral deaths, that of being voted out—public execution.

There is no more lonely man in the church than the pastor who has gradually or suddenly died in a church situation. Even his friends in the local situation soon run out of pity. Colleagues may express condolences, but recognize that there is little they can do. Doors of new opportunities open very slowly or not at all. The prevailing emphasis upon success which characterizes our sophisticated technological age carries over into the

institutional life of the church. There is no point in bewailing this fact; it is simply something the servant of God must face and deal with.

The critical element is, of course, the man himself. Failing to succeed in an assignment into which he has entered wholeheartedly and with the conviction of God's leadership deals a severe blow to his own self-image. He loses self-confidence. He begins to doubt his call or his aptitude for the work of professional ministry. He flirts with feelings of bitterness. Too many have simply lost heart and dropped out. This is tragic, particularly in the light of the growing need for called, trained, and experienced pastoral leadership—not to speak of the sheer human agony involved with the man and his family.

The facts are, however, that most of us will pass through the valley of the shadow of professional failure before we lay our burden down—some of us several times. It is most important then that we come to grips with failure if we earnestly desire to live out all of our days in the work of the ministry. So let us begin with the most notorious Failure in the history of religions, Jesus himself—a Man whose ministry was brought to an

abrupt, untimely, and ignoble end, at least from all outward appearances.

In his portrait of the historical Jesus, each of the evangelists documents the conviction of the Earliest Church that unto Jesus has been given "all authority in heaven and on earth" (Matt. 28:18, RSV).^{*} In calming the storm, walking on water, feeding the multitudes, and cursing the fig tree, the power of Jesus over natural forces is taken for granted. Also in his miraculous deeds of mercy, Jesus' authority over the supernatural powers is celebrated as a sign that the kingdom of God has come near (Matt. 12:28).

But when it comes to man, Jesus stands in utter weakness. He is among them "as one who serves" (Luke 22:27). His service is characterized in the extremity by suffering and death (Mark 10:45). Just as insistently as the evangelists celebrate Jesus' power over heaven and earth, so do they portray Him in His weakness before men and before the socio-political-ecclesiastical tides that affect the lives of men.

Jesus must submit to John's baptism of repentance. He is subject to temptations, gets hungry, needs sleep, is provoked, depends upon the generosity of sympathetic women, is not exempt from taxes, experiences disappointment, needs human companionship, weeps, shrinks from the prospect of death, and feels the agony of crucifixion. Jesus will not use His power to turn stones into bread or alleviate any personal need. He expresses a full humanity. He is not ashamed of His solidarity with sinners. He accepts all the vulnerability of human experience.

In His ministry He is weak before men. He is rejected at Nazareth, unwelcome at Capernaum, and can do

no mighty works in some places because of unbelief. Men take offense at Him. Some go so far as to ascribe His work to the devil. If men will not receive Him, there is nothing to do but to shake the dust off His feet and go on to the next town. The Word cannot be guaranteed fruitfulness. The evil one cannot be prevented from either snatching up the seed that is sown or from sowing weeds. Jesus cannot cause people to believe on Him, nor can He prevent them from turning away from His call to discipleship. He cannot produce a sign which will convince the people of His claims.

Jesus is limited in terms of time and space. He cannot be everywhere at once. Nor can He respond to every demand immediately. The blind see, the deaf hear, the lame walk; but blindness, deafness, and lameness persist in the land. He preaches good news to the poor, but poverty remains. The daughter of Jairus will die again. Hunger is not driven out. Every service rendered by Jesus for the alleviation of human suffering is limited, provisional, and temporary.

Jesus places himself at the disposal of men, even when His life is at stake. The rulers of the people plot His death. Judas betrays Him. Peter wilts under pressure, and the disciples flee into the darkness. He is arrested, summoned to trial, sentenced, and executed. And He can do nothing about it. He cannot call 10,000 angels to fight for Him. Nor can He defend himself. He is not exempt from the bitterness of God-forsakenness. The cup of suffering must be accepted and emptied. Jesus could not deliver John the Baptist from the heavy hand of Herod; now He cannot save himself. Jesus, the servant of God, is manifested among men in weakness: the helplessness of the cross. "My God, my God, why hast thou forsaken me?" (Mark 15:

^{*}From the *Revised Standard Version of the Bible*, copyrighted 1946 and 1952.

34). The heavens resound with silence.

It is true that the risen Lord gathers His Church together under the claim that "all authority in heaven and on earth has been given to me" but that is a revelation known only to the eye of faith. It is true that we too shall enter into the joy of His rest if we remain faithful; that also must be received and believed by faith. In the world, Jesus remains as the One crucified, the Man of weakness, the suffering Servant. Can we expect and demand something other?

Grandiose expectations of visible success which often accompany a discussion of ministry may not only be far-fetched but theologically unsound as well. It was Dietrich Bonhoeffer who reminded us of a God who "allows Himself to be edged out of the world and on to the cross . . . a God who is weak and powerless in the world." This is more decisive than the mere reversal of human norms and values; it is a declaration that

the glory of the kingdom of God is demonstrated precisely in its lowliness, its weakness, and its powerlessness among men. It is the demonstration of self-giving love which takes as its symbol the cross.

It could well be that our failure to succeed in a ministerial assignment can be attributed to our lack of expertise, our inability to manage people, our insensitivity to the dynamics of interpersonal relationships, or our sloth. Admitting our propensity to fall far short of even our own expectations, we dare not throw a blanket of blessedness over our own stupidities.

But it could also well be that our failure to succeed has nothing to do with our ability, our sincerity, our earnest effort, but rather is the *via dolorosa*, the way of the cross, through which we *fulfill* our most profound ministry of love. "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10: 45).

Wesley once said, "Unless I pray much, I lose my spiritual fire." Pastors today are in danger of overlooking this important truth

The Prayer Life of the Pastor

By E. E. Wordsworth*

IN THESE DAYS we are in constant danger of sacrificing the dynamic spiritual power of mighty prevailing prayer for secondary considerations and pressures. Admittedly, we face some very real problems. Life situations often conflict with our avowed

purposes, plans, and desires. "*But Jesus often withdrew to lonely places and prayed*" (Luke 5:15, NIV.)** Recently when reading these solemn words about my Saviour, I was deeply impressed.

**From the *New International Version*, copyright © 1973 by the New York Bible Society International. Used by permission.

*Retired Nazarene elder, Seattle, Wash.

There are two priorities for the minister—prayer and biblical, expository preaching. “But we will give ourselves continually to prayer, and to the ministry of the word” (Acts 6:4). Wesley observed: “This is doubtless the proper business of a Christian bishop [minister].”

St. Paul, likewise, gave priority to unceasing prayer and self-sacrificing love for the Church and its needs. Let us take a searching gaze at this man of God, and see his high spiritual aims for his service in the gospel and for his work in behalf of believers. And remember that he said, “Be ye followers of me, even as I also am of Christ” (1 Cor. 11:1).

1. Paul prayed with mighty prevailing prayer for his congregation. “Night and day *praying exceedingly* that we might see your face, and might perfect that which is lacking in your faith . . . And the Lord make you to increase . . . To the end He may establish your hearts unblameable in holiness” (1 Thess. 3:10-13).

“*Without ceasing I make mention of you always in my prayers*; making request . . . that I may impart unto you some spiritual gift, to the end ye may be established” (Rom. 1:9-11).

2. Not only was Paul exemplary as a Christian minister in his devoted prayer life, but he also urged his churches to follow his example. What a lesson for all ministers. Note his exhortations and leadership:

“Now I beseech you, brethren, for the Lord Jesus Christ’s sake, and for the love of the Spirit, *that ye strive together with me in your prayers to God for me*; that I may be delivered from them that do not believe in Judaea” (Rom. 15:30-31).

“We should . . . trust . . . in God . . . that he will yet deliver us; ye also *helping together by prayer for us*” (2 Cor. 1:9-11).

“*Praying always* with all prayer and supplication in the Spirit, and

watching thereunto *with all perseverance and supplication for all saints*; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel . . . as I ought to speak” (Eph. 6:18-20).

“For I know that this shall turn to my salvation *through your prayer* and the supply of the Spirit of Jesus Christ” (Phil. 1:19). “*Continue in prayer*, and watch in the same with thanksgiving; withal praying also for us, that God would open unto us a door of utterance, to speak . . . as I ought to speak” (Col. 4:2-4).

“Finally, brethren, *pray for us*, that the word of the Lord may have free course, and be glorified, even as it is with you” (2 Thess. 3:1).

Let us learn the deeply spiritual lessons concerning the unity of the Body of Christ, the power of the Spirit, mighty intercession, and congregations growing together in the grace of prayer, so that our Christian life and service may witness to the blessed rulership of the abiding Spirit. “Not by might, nor by power, but by my spirit, saith the Lord” (Zech. 4:6).

“*I . . . cease not . . . making mention of you in my prayers*; that . . . God . . . may give unto you the spirit of wisdom and revelation in the knowledge of him . . . that ye may know . . . what is the exceeding greatness of his power to us-ward who believe” (Eph. 1:16-19).

“For this cause *I bow my knees unto the Father* . . . that he would grant you . . . to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted . . . in love . . . might be filled with all the fullness of God” (Eph. 3:14-19).

“*We . . . do not cease to pray for you*, and to desire that ye might be filled with knowledge of his will . . . that ye might walk worthy of the

Lord . . . strengthened with all might, according to his glorious power" (Col. 1:9-11).

My dear ministerial brethren, let us ask our Heavenly Father to bring each of us to a committed life of prayer in behalf of others. Such prayer should be a natural outflow of our burdened hearts.

When the writer served as pastor of First Church, Minneapolis, we invited W. G. Schurman of Chicago for an evangelistic meeting. He said to me, "Keep your church upon her knees." This I did in Minneapolis, and God gave us 2,000 souls in six years.

3. Paul earnestly prayed for all men everywhere.

"I exhort therefore, that, *first of all, supplications, prayers, intercessions, and giving of thanks*, be made for all men; for kings and for all that are in authority . . . [to God] who will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. 2:1-4).

"Brethren, *my heart's desire and prayer to God for Israel* is, that they might be saved" (Rom. 10:1).

"And on the sabbath we went out of the city by a river side, where prayer was wont to be made" (Acts 16:13). "And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us" (Acts 16:16).

A leader of a ministerial conference asked the brethren concerning their

prayer life: "Brethren," said he, "let us today make confession before God and each other. It will do us good. Will everyone who spends half an hour every day with God hold up his hand." One hand was lifted. He made further request: "All who spend 15 minutes, hold up their hands." Less than half of the hands went up. Then he said: "All who spend five minutes, hold up hands." All hands went up. But one man came later to confess he was not quite sure he spent even five minutes every day. This is a revelation of how little time even ministers spend in sincere, earnest prayer to God.

There is "no rule of thumb" concerning the time element of prayer, but Wesley said, "Unless I pray much I lose my spiritual heat." Let us obtain the aid of the Holy Spirit. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26).

May I humbly say that years ago it was clearly revealed to me that I must have the Holy Spirit with me when praying, and Romans 8:26 illuminated my inner self, so that I quietly waited on bended knees for His presence before making my requests. By so doing, I have been helped again and again.

God bless you, brethren! Let us pray!

There is more to life than bread and cars and air-conditioned rooms. Perhaps the peculiar malaise of our day is air-conditioned unhappiness, the staleness and stuffiness of machine-made routine.

—Selected

Wesleyana



Introduction of Methodism's Camp Meeting and "Mourners' Bench"

By George E. Failing*

A LONG, STRONG, beautiful life, that stretched all the way through the first century of American Methodism, was that of Rev. Henry Boehm. In his stalwart young manhood, as traveling companion to the then enfeebled Bishop Asbury, he traversed almost every part of the Peninsula (Delaware, eastern shore of Maryland, tip of Virginia).

Father Boehm's *Reminiscences* cover an ample stretch of time and space, and are of a general interest that will well repay perusal.

Mr. Boehm was accustomed to act as amanuensis for Bishop Asbury, when engaged, with his presiding elders, in making the appointments. On such occasions, not infrequently the anxious preachers were disposed to importune him to ascertain, if possible, what was likely to be their fate. The humorous reply with which he was accustomed to effect his escape when thus waylaid, was: "Secret things belong unto the Bishop; but those things which are revealed, belong unto the preachers and to their children." In those days the propriety of an appointment was

supposed to hinge largely upon the condition that both preacher and people were kept in profound ignorance of it until the awful hour of its *ex cathedra* promulgation.

Camp meetings were introduced within the Peninsula in 1805. Two were held that year on Dover circuit, which embraced at that time fully one-half of Kent County, Del. The first was held in a grove about three miles south of Smyrna, on the Dover road; and the second at a place called Miller's Mill, a few miles west of Dover, and not far from Union Church on the present Wyoming circuit.

Modern Methodists are very orderly and quiet—perhaps even cautiously undemonstrative in their camp meeting worship. In fact it is not impossible we have cultivated the comely flowers of decency and order so industriously as to materially shorten the crop of wheat. But there was oftentimes a quaint fervor and heartiness—a holy and boisterous enthusiasm, in the conduct of these early camp worshippers, contrasting somewhat strangely with our present polished manners and good behav-

*Editor, the *Wesleyan Advocate*

our. We whisper our prayers, if not in the

“Holy awe, that dares not move;
And all the silent heaven of
love”;

at any rate, in the exercise of our aesthetic good tastes; and the accommodating leader of the camp prayer meeting thoughtfully sings the Doxology to announce the occasional conversion at the serene altar of sacrifice.

But at the old-time camp meetings, the cries of the stricken penitents and the shouts of the liberated prisoners were often distinctly heard at a distance of three miles! The powerful presentation, by our Methodist fathers, of the “glorious gospel” from the then novel but truthful standpoint of Arminianism, was new, striking, and mightily effective in the production of overwhelming awakening, and a corresponding anguish of repentance. The glorious relief of conscious salvation was also proportioned to the burden of terrible conviction. The numbers involved in the sweep of these great spiritual tornadoes would likewise naturally add to the excitement of the individual participants; and altogether it is not at all wonderful that the noise of the primitive camp meeting was oftentimes like the “sound of many waters.” This will appear even the less remarkable when we read the salvation statistics of these meetings.

The young itinerant, Henry Boehm, was the first secretary of the first camp meeting association; and was charged with the spiritual book-keeping of the meetings, so far as tangible and visible results were concerned. The following is a summary of his record for the first meeting near Smyrna:

On the first day, there were 47 persons converted and 9 wholly sanctified. The results of the second day were 100 converted and 75 wholly sanctified. The

next morning there were 62 converted and 53 wholly sanctified. In the Pentecostal tornado of Sunday and Sunday night, there were 420 converted and 190 wholly sanctified. And during the entire meeting there were 1,100 persons converted and 600 wholly sanctified.

At the second meeting, near Dover, “so mightily grew the Word of God, and prevailed,” that there were 1,320 professions of conversion and 916 of entire sanctification. When we consider the disparity between the population of these rural districts and that of Jerusalem at the solemn festive gathering of Pentecost; when we remember the supernatural advantages attending the Apostolic ministry, and their nearness to the startling events of the redemption they proclaimed; we are constrained to the declaration that the spiritual results above given have never been exceeded in the history of the Christian Church.

Neither the institutions, usages, nor methods of our church were ever invented or devised; but were rather expedients—the spontaneous outgrowths of newly recognized exigencies. For more than three decades from the beginnings by Strawbridge and Embury, no special arrangement was devised for the accommodation of penitents seeking pardon. The custom seems to have been for them to pray as best they could, wherever they might happen to be seated; or, perchance to kneel in their place; or, if mightily convicted, to fall upon the floor, writhing and wailing in the agony of their penitential sorrow.

Probably the first Methodist preacher who ever invited awakened sinners to leave their places in the congregation, and to come forward and kneel at the “altar” or Communion rail, was Rev. Dr. Chandler. The innovation was introduced in 1799, at Bethel, near Chesapeake City, then called “Back Creek Church,” on Cecil circuit. About a score of persons accepted the novel invitation; among whom was the later renowned Laurence Laurensen. “That,” says Mr. Boehm, “was the first time I ever saw or heard of mourners being invited to the altar.” The result of the experiment proved its utility. The interest became concentrated; penitents were much more con-

veniently counseled; the meetings became more orderly; and thus the unpremeditated expedient of this humble but mighty Methodist revivalist, introduced in this little Peninsula chapel, has gradually been adopted throughout Methodism; and indeed, substantially so, by all the evangelical churches of Christendom. And the Methodist "mourners' bench," once so mercilessly ridiculed by our sister churches, has, under some form and name, come to be universally recognized as an important factor in the

successful conduct of revival meetings. (By Rev. Robert W. Todd in *Methodism of the Peninsula*, published by Methodist Episcopal Book Rooms, Philadelphia, 1886.)

Note: *In Wesley's Journal there is no reference that I have found concerning "altar calls." I have visited the Bristol (England) Methodist Church, the first Methodist Church, erected in 1739, and I was told that inquiry rooms were used there to assist and instruct seekers.*
G. E. F.

Learning the Secret of Victory

By W. B. Walker*

IN PHILIPPIANS, the Apostle Paul says, "I have learned . . ." (4:11). He was not in the process of learning, but he said, "I have learned." As this famous preacher, writer, and leader looked back over the road of life, he said, "I have learned." It appears that he had graduated with high honors.

Paul was in a dark and dingy dungeon, but the prison walls did not cut off his communication with his Lord, nor dim his glorious prospects of the future. Let us notice some of the lessons that Paul learned along the way of life.

He learned the *secret of rejoicing*. "Rejoice in the Lord alway: and again I say, Rejoice" (v. 4). Rejoicing is beneficial to the physical man. "A merry heart doeth good like a medicine." The Christian does not rejoice in misunderstandings, in bereavements, in trials, in afflictions, in sorrows, but he can "rejoice in the Lord." Paul did not say that we should rejoice in our hardships and

temptations, but he did say, "Rejoice in the Lord."

The Apostle learned the *lesson of trust*. "Be careful for nothing." (v. 6). Another rendering of this passage is, "Be not anxiously solicitous for anything." Anxiety cannot change the state of anything from bad to good, but to fret and become impatient will certainly injure the soul. David said, "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved." Dr. William Arnot in commenting on the Philippian passage says, "Be careful for nothing, prayerful for everything, and be thankful for all things."

"Ah, Nancy," said a gloomy Christian to a domestic employee who was Spirit-filled and trustful, "it is well enough to be happy now, but suppose you should have a spell of sickness, and be unable to work; or suppose your present employers should move away, and no one else should give you anything to do, or suppose . . ." "Stop!" cried Nancy. "I never supposes. The Lord is my

*Nazarene Evangelist, Bethany, Okla.

shepherd, and I know I shall not want. And, honey, it's all them 'supposes' as is making you so miserable. You had better give them up and just trust the Lord."

There is to be found the *secret of prayer* in this Philippian letter. "But in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (v. 6). "By prayer"—solemn application to God from a sense of want. "Supplication"—continuance in earnest prayer. "With thanksgiving"—for innumerable favors already received; for dangers, evils, and even death which was turned aside. Prayer is presenting our petitions unto the Lord. Supplication is pleading long and with deep earnestness. Thanksgiving is to express our sincere appreciation for manifold blessings already received.

He who discovers the *secret of peace* has found out a great secret in the Christian life. The Apostle says, "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (v. 7). The writer calls it the "peace of God." Perhaps this is because of its origin. It is imported peace, because it did not come from this world of strife. It is greater than any earthly peace because no man can dispossess you of it. It passes all understanding—the understanding of the world, the understanding of the Christian himself, and the understanding of angels. This peace "garrisons" the heart and mind of the Christian. While living in a war-torn world, we may have the peace of God that produces rest and tranquility of soul. David said, "Rest in the Lord."

Another secret of victory is *contentment*. "For I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound" (vv. 11-12). Man by nature is a dis-

contented creature. Too many people feel that the world owes them something.

A lovely child of wealthy parents was brought to the poet-artist, Blake. Sitting in his worn clothes, amidst poverty, he looked at her kindly for a long while without speaking, and then stroking her long, bright curls, said, "May God make this world to you, my child, as beautiful as it has been to me." Many of us are still learning to be content, but Paul has learned to be contented with changing states. He says, "I have learned both." May we so live that we shall be able to say, "Put me where you will, and I will make it a paradise. Give me children and I will be happy, take them away and I still have that which will make me happy."

Furthermore, the Apostle learned the *secret of spiritual supplies*. "But my God shall supply all your need according to his riches in glory by Christ Jesus" (v. 19). Humanity has varied needs, but I believe our Lord can supply these needs according to His riches in glory. The Apostle did not say, "He shall supply some of your needs." But He shall "supply all your need." Are you wounded? He is Balm. Are you sick? He is Medicine. Are you naked? He is your Clothing. Are you poor? He is your Wealth. Are you hungry? He is your spiritual Bread. Are you thirsty? He is the Water of Life. Are you in debt? He is your Surety. Are you in darkness? He is your Sun. Have you a house to build? He is the Rock on which to build it. Are you to be tried? He is your Advocate. To deck Him and set Him forth, nature culls her finest flowers. The skies contribute their stars, the sea gives up its pearls. From fields, rivers, and mountains, the earth brings the tribute of her gems.

Learn to put your trust in Him, for He will supply all your need.

What does a Christian police officer think when he sees the indifference in the pastor's attitude toward the victims of crime?



The Police Officer and His Pastor

By Patrolman William Goodman*

POLICE CAR #352 and I were dispatched to a church on a burglary. As I entered the church, the minister stopped me and asked if I would leave my nasty revolver outside. I told the minister that the gun was only a piece of metal dedicated to non-violence and peace, even as I was there as a peace officer. The minister said, "I hate guns; forget the report if you insist on wearing it in here."

A burglar was apprehended coming out of a residence that he had just broken into. The suspect broke from the officers and ran shouting, "Get out of my way, I'll kill you!" I caught the man two blocks away and had to physically subdue him. As I was wrestling the man to the ground, putting a hold on him to handcuff him, a priest appeared and shouted, "My God, man, let him alone. You're going to break his arm. That kind of brutality is unnecessary."

If ministers and churches would begin to back police officers in America, there might be a chance to reduce crime. Police officers constantly see ministers aiding, counsel-

ing, lifting, and supporting crime suspects and convicted criminals. Churches are putting forth great efforts for better jails, better equipment in prisons, and more fun and recreation for convicted criminals.

Crime has increased 348 percent in the last decade. Three out of 100 criminals are indicted, only three percent of those tried are jailed. Two men caught on the inside of a residence ready to remove property from within were apprehended. One had been convicted 17 times, the other 32 times. Both were set free on technicalities. A man just released from prison on a narcotics violation, caught with narcotic paraphernalia and heroin residue, was apprehended but was released on a technicality. Two men caught removing a stove and refrigerator from an apartment, were put on probation.

Police officers wonder why the church is silent about crime in the community; why the church doesn't get vocal about law and order. I asked one minister why there was such a gap between law officers and the church since we are both against evil, are both in the fight for righteousness. His reply: "Well, we fight

*Kansas City Police Department

sin, not crime. Cops use violent methods." This seems to be the general attitude conveyed by most ministers and churches. Many police officers view the church as merely a philosophical organization whose only fight is in terms of meaningless words.

The church should be one organization that the police officer can count on to resist those forces which would pervert the system of justice in our nation while crime increases. One minister stated, "Politics are too corrupt for me to become involved." What a sad indictment of a great nation.

Seven hundred thousand law enforcement officers in America hear people say, "I wouldn't want your job for love nor money." Police officers feel called to the high moral standards and pure principles of law enforcement, while it is one of the lowest paid professions in our society. They receive low wages for the awesome responsibility of putting their lives on the line for the safety and peace of others. During disaster and calamity, others flee; the police officer moves in to face the holocaust.

Why don't ministers and churches work and campaign to get better pay and working conditions for police officers? Churches ought to look at some of the deplorable police stations, some of the shortages in equipment used to fight the increasing wave of crime.

In many cities, police departments welcome people to ride along and get a firsthand description of what the community is like. Ministers ought to take advantage of these opportunities.

At 10 o'clock at night most of America goes to bed. The community darkens and criminals move. Fear, hate, and danger raise their ugly heads, but are apprehended by police officers. All of this happens every

night while the minister and his congregation sleep. But then, again, society sleeps during the day while crime runs rampant.

Practical Points

that make a difference

A Short Course in Human Relations!

Dear Son:

Ann Landers has not yet become as authoritative as Paul, but she says some mighty fine things that at times reflect Paul. Among her interesting comments is a quotation from a reader involving:

The six most important words in the English language: "I admit I made a mistake."

The five most important words: "You did a good job."

The four most important words: "What is your opinion?"

The three most important words: "If you please."

The two most important words: "Thank you."

The one most important word: "We."

The least important word: "I."

Not bad advice to a preacher of the gospel, do you think?

Love,
Dad



● **General Superintendent Strickland**



A CONSERVING MINISTRY

THE IDEA OF CONSERVATION is strongly emphasized in the pastoral ministry. In fact, the holiness churches were brought into being for the primary purpose of conserving the results of holiness evangelism. The pastoral ministry must, therefore, seek to stabilize the congregation in a settled Christian experience and also lead the people into a life of usefulness in the kingdom of God.

It sometimes appears that the emphasis of this type of ministry to the church has been weak. So many seek Christ at the altar but do not become settled in the Christian life. Should we not face ourselves in a frank consideration of our weakness at this point?

Have we stressed the emotional accompaniments at the expense of grounding the faith of our people on the Word of God? Emotional manifestations are fluctuating. In times of trial only the safe foundation of the Word of God will give stability and endurance to the child of God.

Have we stressed the experience of entire sanctification as the end of the Christian life? We must stress the necessity of entire sanctification as an experience but not as a finality that, when reached, precludes the necessity for further pursuit of spiritual life. Maturity in Christian holiness comes through years of growth in Christian grace.

Have we emphasized the Christian concept in terms of "experience" and not sufficiently in terms of "life"? Spiritu-



al experience, that of the new birth, is the door to spiritual life. Entire sanctification cleanses the heart and admits the born-again person into the life of holiness. The individual's obligation is to explore the spiritual territory open to him through the door of experience.

We need in today's pulpits a more understanding ministry to conserve our evangelistic efforts. As much as we value the work done at our altars, we must realize that people have personality problems, health problems, home problems, social problems, and a great deal of "heaviness through manifold temptations." We are called to be ministers, to be shepherds, to be lovers of people, to be healers of souls as well as to proclaim a gospel that is adequate for this day.

CHANGE OF ADDRESS FORM

PASTOR—a Service to You

When you change address, fill in the form below and mail to the General Secretary.

Name _____ Date of Change _____

New Address _____

City _____ State _____ Zip _____

Name of Church _____ District _____

New Position: Pastor (☐); Evang. (☐); Other _____

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Former Church _____

All official records at Headquarters and periodicals checked below will be changed from this one notification.

Check *Herald of Holiness* (☐); *World Mission* (☐); *Preacher's Magazine* (☐);

Other _____

(Clip and send to the General Secretary, 6401 The Paseo, Kansas City, Mo. 64131.)

SEMINARY SUNDAY

February
8,
1976



NAZARENE THEOLOGICAL SEMINARY

1700 East Meyer Boulevard / Kansas City, Missouri 64131

Office of the President

January 1, 1976

Dear Pastor,

If you were rating your church as to its level of strength, where would you place it — as compared to others?

If it related to what your church should give in the Seminary offering, where would you rate it?

Take one of the categories below. Let the Holy Spirit direct you in selecting your level. Do it. Ask your people to pray. Then inspire them to give at least that much in the Seminary offering on February 8.

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| #2 — 35.00 | #6 — 150.00 |
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Bill Groatman

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IN HIS LIKENESS

Denomination-wide Study, February & March, 1976

Order Form

Registration Form

FOCUS ON GROWTH

Presented by the Department of Home Missions

R. W. Hurn
Executive Secretary

1976—the Year of Your New Church

JANUARY 1, 1976 launches the "Year of the New Church."

For citizens of the United States, especially, the theme is appropriate.

No better theme could have been devised in connection with the U.S. Bicentennial observance than this declaration of independence from sin which is inherent in the launching of new churches.

The best part is that every pastor can participate in the Bicentennial observance by sponsoring the birth of a new church.

Through the organization of new churches, Nazarenes from around the world can be a part of this celebration which, for us at least, will transcend national boundaries

in a worldwide birth of spiritual freedom.

If your church has already had the privilege of assisting in the birth of a daughter church, it may be time to "enlarge the family" by reaching out to still another unchurched neighborhood with an invitation to newness of life in Christ.

If your church is still young itself, you can nurse it along to maturity through strengthening the missionary instinct to share the gospel with others.

Throughout 1976 these pages in *Nazarene Focus* will be "Mission Central" for news of what you and your colleagues are doing to extend the ministry of the church, YOUR church, wherever there are needs that must be met.

Churches Are Born to Grow!

THE LARGEST CHURCH we have began small.

Some of our largest churches are located where the obstacles to growth have been greatest.

There is no reproach in being a small church; the danger comes when we just accept it and then become satisfied.

Some small churches, like some Christians, have settled for mediocrity.

Every church was born to grow. Your church is no exception.

Every healthy Church of the Nazarene should gain new ground for Christ each year.

Perhaps that new ground will include the launching of a daughter church with the financial contributions and attendance figures being tallied through the mother church for at least three years or until the "baby" is ready to continue "on its own."

Every church is born to grow. Growth and life are inseparable companions.

Your Church Could Win This Award!

ALL PASTORS should be aware of the Growing Church Achievement Program for 1976, a program which provides recognition for all sizes of growing churches.

One award is made to the church on each district with less than 50 members which achieves outstanding growth and development evaluated on evangelistic outreach, general ministry, and community involvement.

The second award is made to the larger church on each district which achieves growth and distinguishes itself in home missionary endeavor by sponsoring a new church, giving 5 percent of its total income for district home missions, and giving a sizable offering to launch a new work.

Honorable mention awards are given to the runner-up churches in each category.

The awards are made available by the Department of Home Missions. Selection of the award-winning churches is done on the district level.

The General Church Loan Fund—

What Every Pastor Should Know

IF MONEY concerns you, you should know about the General Church Loan Fund.

It could play a very important part in the financial program of your church, especially if your church is under five years old.

The General Church Loan Fund is not only the savings bank of the church, but it is also a lending institution designed specifically to make loans to home mission churches for construction or purchase of their first building units.

The very pulpit from which you are now preaching may have been built through assistance from the General Church Loan Fund. Approximately 1,000 churches have been built with this help since 1948.

The next church that calls you may even now be waiting for a loan which it cannot receive because the General Church Loan Fund does not have enough funds for all who qualify.

It really is important that every pastor understand and actively promote the General Church Loan Fund. It is a way of making sure there will always be churches where pastors and laymen alike can serve God.

Overseas Bible Colleges Need Donations of Books

MISSION DISTRICT Bible colleges have great need to build up their libraries for the training of young ministers.

Recently European Nazarene Bible College was greatly helped when Rev. George Galloway donated his library to the school.

Dr. Raymond W. Hurn, executive secretary of the Department of Home Missions,

says that Nazarene ministers who are retired or are approaching retirement might wish to donate their libraries specifically to our Bible colleges so that they might continue to make their contribution to the preaching ministry.

Those who wish to make such a contribution may contact Dr. Hurn for details.

Four Source Books to Help You Grow

FOUR NEW SOURCE BOOKS on church growth from the Nazarene Publishing House were written to help you grow.

To the City with Love: A Source Book on Urban Ministry, by Dr. Neil Wiseman, head of the department of religion at Trevecca Nazarene College. Dr. Wiseman has made an intensive study of the urban church from coast to coast. He acknowledges that no two situations are exactly alike, but in his examples of successful Nazarene ministry in an urban context there are numerous "clues" that could unlock successful urban ministries for you.

The Growing Congregation, by Dr. Paul Benjamin, is a practical application of New Testament growth principles. If you really want your congregation to grow, you will want this book.

A Source Book on Church Buildings and Architecture, by Dr. James McGraw, editor of the *Preacher's Magazine* and Nazarene Theological Seminary professor. This book has been needed for a long time. We need buildings designed with the distinctive characteristics of Nazarene worship and fellowship in mind. This book ties it all together and is a "must" for any pastor contemplating a building program.

Take Down the "Keep Out" Signs, by Rev. Millard Reed, pastor of Nashville First Church. Rev. Reed tells how to make people feel wanted and needed. He explains how his "Circles of Concern" bring newcomers into close and meaningful fellowship and allow the growing church to maintain its intimate pattern of discipleship.

Where Would You Plant an Outreach Fellowship?

OUR STUDY WALLS may be plastered with battle plans, but who will get out to the battle?

God has a plan for reaching the lost, and that plan includes you and me.

Do you know a neighborhood of need where there are unevangelized people?

Will you help us decide where new

work should be launched by telling us about one such community of need?

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Nomination Form

YES, I want to be part of a growing church.

Here is my nomination for a community of need where we could and should start new work as soon as possible.

City or town: _____

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(Additional nominations also welcome.)

My name: _____

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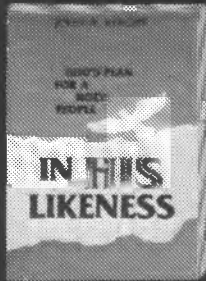
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Commitment

A FEW BOOKS and many articles have been written about the role and responsibilities of the minister's wife. Sometimes these authors make it seem like a complex and difficult place for a woman to fill. I really do not agree with this concept.

If a woman loves God with all her soul, mind, and strength she has an excellent foundation on which to build her life as a minister's wife. Then if she truly loves her husband—with all that involves—she can have a happy life in the parsonage.

In putting God first and understanding that her husband has been called of God to minister to people, the wife can also love the church and the people of the parish. She will not find it difficult to be a happy minister's wife.

We need happy and contented women in our parsonages. The church needs them, the ministers need them, the children need them, the people need them, and God needs them.

The first priority for any minister's wife must be that she have a total commitment of her life to God and His will for her. A woman who is com-

mitted to God will entrust her life and future to Him with reliance and assurance. Her situation will really be under His control. This commitment must be constant and active each day.

We know of people who have been very committed to causes, and their strong commitment has determined the course of their lives. It is possible to have an intense commitment to a cause that is wrong. Hitler is an example of one who chose the wrong cause and thus his life went in a direction that led to horrible failure and death, not only for him but for thousands of others.

What a privilege it is for a woman to be so totally committed to God's plan for her that she can be assured she is walking in the right direction. This is total commitment—active and constant—that settles many things for her as the future unfolds. Many of her questions will already have answers by the time she thinks to ask them.

Commitment also involves obedience. Christ said, "If anyone will be a follower of mine, he must leave self behind" (NEB).^{**} Denying self is a part of commitment. We try so

^{**}From *The New English Bible*, © the Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961, 1970. Reprinted by permission.

Our writer for the coming quarter will be Mrs. Esther Lewis, wife of V. H. Lewis, general superintendent, Church of the Nazarene.

hard to hang on to self and our own rights. To deny self does not mean self-inflicted suffering. It does not mean withdrawal or isolation. It is a denial of our own selfish plans and desires. Each woman can remember that God's plans for her are made from His wisdom and His compassion. When I think of this I have a sweet assurance that things are right when I keep my commitment current.

Christ also said, "Take up your cross and follow me." *Follow* is an action word. It is a continuing word—follow all the way through to completion. These are not the instructions from this writer or any other person. They are from Christ. No assignment is too high or too low when it is for God.

Each day with all of its activities must be committed to God. All plans are subject to change if He allows other things to upset our plans. Interruptions should not cause too much frustration if my day is truly committed to Him. There is real happiness in knowing today and all of my tomorrows are in God's hands. It can be interesting and challenging to see just what God will allow to come into my life each day.

Real commitment brings true greatness. Genuine greatness is not given; it is earned. It is not necessarily found in the bright lights, or even in *Who's Who*. It is discovered in the research laboratory, in the artist's studio or the performing artist's prac-

tice room, by the bedside of a sick one, or in many other places of service.

Christ made it plain that it is better to serve than to be served. There will be adequate recompense. It may not come the first of every month, and it will probably not be in large sums of money, but it will be sure and it will be right.

The Psalmist said, "Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass" (Ps. 37:4-5).

This is not just a theory. It is a way of life. Loving God and being completely committed to Him are not simply rules to follow, but a quality of life. Life must not be a matter of doing only what we want to do, but doing what we ought to do.

There is a song that says:

*God is working out His purpose
He has planned for you and
me—*

*Though from us it may be
hidden,*

*Some day we shall plainly see
How He stands behind the
shadows*

*Waiting to perform His will.
Whisp'ring "Child, be of good
courage*

Every promise I'll fulfill!"

We can all be happy ministers' wives if we keep our commitment constant and current.

Thank God for dirty dishes,
They have a tale to tell;
While other folks go hungry,
We're eating very well.

With home and health and happiness
We shouldn't want to fuss,
For by this stack of evidence
God's very good to us.

—Selected

Evangelistically Speaking—

Preaching Holiness in Revivals

By Harold Volk*

"Do the work of an evangelist. Preach the word."

One evangelist said, "I do not preach on holiness in my revival meetings. I try to get people saved. If that is a failure on my part, that's just too bad."

How I sympathize for that man! He desperately needs pity for his unclear understanding of God's Word, and for his own need for the experience of sanctification. Holiness must be preached in every revival. Why?

First, because it is the grand design on which God proposes to cut the pattern of our life. He intends for us a destiny and a character which alone can fit us to enter into His own life, and to have a part in His great purposes. As breathless as we are today before the changes wrought in our circumstances, by the miracles science has wrought, they are nothing to compare with the transformation God purposes within us by His Holy Spirit. Walking on the moon is pale and weak compared to walking with God in the beauty of holiness, which is His declared intention for all who will acknowledge Him and accept His love: "He hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:4).

*Evangelist, retired, Nampa, Ida.

Men have differing and contradictory feelings towards the idea of being holy before God. The idea for some is too much. They mistakenly connote it with some who, as we say, assume a "holier than thou" attitude, whose pose suggests a self-conscious piety that prides itself in its own virtues, at the same time falling far short in charity toward the shortcomings of others. To them holiness, an attribute of God bestowed upon man, lies beyond their thoughts and they do not know what to make of it.

Again, the more we come to understand true holiness, the more some believe such a life is not possible. It would be wonderful if we could have such an experience, but it is "too good to be true." It is like a boy practicing high jump. Each time he clears the slender pole between the uprights someone lifts it up a few inches more. It would be great if he could jump it, but they have put the "fodder too high"; it can't be reached, much less cleared. Then, too, it is not only too good, but too demanding and too painful to our old selves to be true. We would have to forsake our darling sins, and we are not willing to do so.

Yet we can't give up the hope that we may be meant for such a destiny and purity of life. We long to be holy.

We yearn for a day to come when we may become finer, purer, quite different than we are.

There are yet others who feel holiness is too good *not* to be true.

Second, to preach holiness is to join in with an eminent group of honorable and great preachers, soul winners who were famous as soul winners and preachers of the Bible.

George Fox, founder of the Quaker movement, said, "I was conscious of sins forgiven, joy in believing, but I found something within me that would not keep sweet and patient and kind." John Inskip, A. B. Earle, Charles G. Finney, John Wesley, Charles Spurgeon, and a host of others preached holiness everywhere they went.

In the third place, sinners are convicted and convinced under the preaching of holiness. This writer has witnessed it many many times in over 40 years of evangelistic work. Sinners can be converted under the preaching of holiness. Not only are sinners convicted when holiness is preached, but the church is strengthened and edified.

Finally, holiness should be preached in evangelistic meetings be-

cause holiness is a requisite for seeking God (Heb. 12:14). Christians must be made holy, and how can they be unless it is preached with clarity so they can understand it and seek for it?

Yet we can never quite give up the hope that we may be created to have such a destiny and purity of life and heart. We long to think that some day we may become quite different—finer, purer, truer than we now are.

Holy and blameless we are not, but holy and without blame God intends for us to be. We are never quite at peace until this shall become true for us, of us, and in us. This experience is not an automatic thing for the believer. It is God's action that brings to pass our cleansing and filling with the Holy Spirit.

Man, however, has his part to fulfill. God does not invade our lives without respect for the integrity of our will to choose Him above all else. Men cannot know all of this unless they hear. They must be told, and the teller must be sent—the evangelist. No honest and responsible preacher has the right to withhold this truth from people who have every right to hear it.

The Message of the New Year

I asked the New Year for some message sweet,
Some rule of life with which to guide my feet;
I asked, and paused. He answered soft and low,
"GOD'S WILL TO KNOW."

"Will knowledge then suffice, New Year?" I cried;
And, ere the question into silence died,
The answer came, "Nay, but remember too—
GOD'S WILL TO DO."

Once more I asked, "Is there no more to tell?"
And once again the answer sweetly fell.
"Yes! This thing, all other things above—
GOD'S WILL TO LOVE."

—Author unknown

IN THE STUDY

Seeds for Sermons

January 4—Morning

THE VALUE OF THE TWO-WAY LOOK

“... as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage” (Josh. 1:5-6).

INTRODUCTION: The month of January on the calendar was named for the Roman god Janus. He was known as the gate god, and an image of him was placed at the entrance gate of each city. The reason Janus received such honor was because he had two faces. This meant that he could see in two directions at the same time.

On the first Sunday of January we need to take a two-way look so we can have a proper appreciation of the past and a bright outlook for the future.

I. THE TWO-WAY LOOK WILL GIVE US THE ASSURANCE OF HIS PRESENCE. “As I was with Moses, so will I be with thee.” As He accompanied those of the past in doing exploits, He lets us know that He will be just as near to us as He was to them.

One of the most important pieces of equipment for driving our car safely forward is the rear-view mirror. It gives us a

chance to observe what is behind us so we can determine the procedure for moving ahead. In the same measure we need to take inventory of what is behind us by way of the Lord’s doings so we can move forward with full confidence of His accompanying presence.

II. THE TWO-WAY LOOK GIVES US THE ASSURANCE OF CONTINUING PROGRESS. “I will not fail thee.” When the Lord is our Partner we can make our plans big. “He can do anything but fail.”

One of the favorite water sports today is operating a sailboat. This conveys to us an important lesson. The spread of the sails must be balanced by the ballast on board the vessel. If there is too much spread of the sails without enough ballast, the boat topples over. If there is too much ballast and not enough spread of the sails, there is no progress.

In the spiritual realm the ballast furnished by the acts of God in history lets us know how broad we can spread our sails for future advancement.

III. THE TWO-WAY LOOK GIVES US THE ASSURANCE OF ADEQUATE PROVISION. “Be strong and of a good courage.” The Lord has proven again and again that He has enough power to make His servants irresistible in doing incredible deeds for Him, and dauntless in their courage to tackle the impossible.

One of the vital lessons learned from looking at the God of Moses, Abraham, Isaac, Jacob, Augustine, Luther, Wesley, and Bresee is to discover that little is much when God is in it. They worked on the principle of engaging in the extraordinary by letting God be God. As we face the future we can say, “When God guides, God provides.”



by
Mendell Taylor

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CONCLUSION: On this first Sunday of the New Year let us take inventory of what is in our past so we can plan for the future. Let us take inventory of our heritage so we can pass something invaluable to our posterity. Let us focus our attention on our hindsight, so we can refine the priorities of our foresight.

Evening

BATTERY NOT INCLUDED

“For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind” (2 Tim. 1:7).

INTRODUCTION: The most frequent sign in toyland at Christmastime was: “battery not included.” The toy looked perfect, but it would not function until a battery was purchased and installed.

The Lord has made us with a mind and body, but they do not function properly until a battery of spiritual power is added. This impartation of spiritual life and power is absolutely necessary if we get a proper performance in this business of living.

I. WITHOUT THE SPIRITUAL BATTERY ADDED, WE ARE VICTIMS OF FEAR. The first use of the word “afraid” in the Bible is Gen. 3:10. It started with the first person on the earth and has infected every person since that time. With all of the advancements the world has made we have not come up with a solution for the problem of fear. The Lord cannot do anything with us as long as we are riddled by fears. That’s the reason we find the phrase “Fear not” so often in the Bible.

II. WHEN THE SPIRITUAL BATTERY IS ADDED, WE ARE GIVEN POWER TO MAKE A GO OF LIFE. Power to make us equal to the demands of life, to the needs that confront us, to the problems that befall us.

III. WHEN THE SPIRITUAL BATTERY IS ADDED, WE ARE GIVEN THE POWER TO LOVE. This means that we will use the weapon of love in every situation. We will owe no man anything but love. All of life’s relationships will be controlled by love.

IV. WHEN THE SPIRITUAL BATTERY IS ADDED, WE WILL HAVE THE EQUIPMENT OF POSSESSING A SOUND MIND. This enables us to make proper evaluations, insightful interpretations, and meaningful discernments. A divinely ordered, sound mind will enable us to rightly divide biblical truth, sort out theological truth, and accept meaningful ideas.

CONCLUSION: Until the battery of spiritual power is added to our lives, we are helpless, hopeless, and handicapped. When His battery of spiritual power is added, we can move in the area which is classified as the majestic, the marvelous, and the miraculous.

January 11—Morning

THE BREADTH OF GOD’S LOVE

“For God so loved the *world*” (John 3:16)

INTRODUCTION: God’s love is as broad as the world is broad, as wide as the world is wide. He holds the whole world in His hand. He sees everything in the world like you see everything in this room. The circumference of His love encircles and envelopes every person who inhabits this globe. There is a song that expresses the breadth of God’s love in the words: “God loves all the children of the world, red and yellow, black and white.” Let us take a look at the implications of colors of the people included in His love. God loves the children of the world who are:

I. RED WITH ANGER

The physical characteristic of an angry person is that he is red in the face. Even though one flies off the handle, whittles someone down to size, or blows his top, the Lord’s love still goes out to that person. He still pursues and woos that person. He yearns over and invites that person to a better way of life. He reaches out to help such a person out of his miserable plight.

II. YELLOW WITH COWARDICE

We usually say of a person who is a coward that he has a yellow streak up his back. This cowardice is also referred to as being chickenhearted. The coward is always ashamed to take a stand and apologetic about holding an opinion that dif-

fers from someone else. The coward fits in with what is expected of him, and pours into every mold without taking shape.

God loves this person because He wants to give him a rugged conscience so that He can rip off a healthy NO and make it stick. The Lord wants to see this person stand for something, and not fall for everything.

III. BLACK FROM BRUISES

In today's world people are battered by tragedies, hurts, disappointments, and disillusionments which leave them black and blue. They are pursued by the Lord because He wants to restore their hopes and give them strength to take a new grip on life.

IV. WHITE FROM FEAR

When fear strikes a person the color goes out of his face, leaving it pale. As long as we are tied in knots by fear we are weak and anemic. We run from ourselves, from reality, from life. Fear leaves the emotions shredded, the will fractionized, and the mind confused. The Lord loves those who are white with fear. He lets them know that the cement of His love can mix with the quicksand of their will, and something granite-like will develop inside them.

CONCLUSION: Until we meet the Lord, all of us will be plagued by one or more of these problem areas. But His love can crash through these barriers, and He will impart new life to us that will make a world of difference—and a different world for us to live in.

Evening

NO DEPOSIT—NO RETURN

“For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord” (Rom. 6:23).

INTRODUCTION: Many of the soft drink bottles have this inscription written on them: NO DEPOSIT—NO RETURN. This means that the customer did not put a deposit on the bottle when it was purchased, so there will be no point in returning the bottle—it is of no value.

This slogan gives a vital insight into

life. If we do not make deposits of our time, influence, and talents into this business of living, then we will have no returns, no dividends at the end of life. Life's supreme tragedy is summarized in these words: No deposit—no return.

I. One who lives in sin is working for wages, as indicated in these words: “The wages of sin . . .” When you work for wages, you get all that is coming to you at each payday. You live it up as you go. In the same measure, anyone living for sin gets all that is coming to him in the form of wages at the moment he indulges in sinful pursuits. By drawing everything that is coming in this manner, there is nothing left but death—to hope, to love, to heaven.

Note: There should be a universal strike against sin because the wages it pays are so low, working hours are so long, and the working conditions are so unbearable. Will you be a strike leader in a movement like this?

II. When one lives for Christ, he keeps plowing profits and surpluses back into the business of living. He makes so many deposits in the daily exchange of living that life becomes richer, fuller, more exciting all the time. These dividends are compounded daily. The amount of return guaranteed in this life is a hundred-fold increase on all deposits made.

III. The biggest return is the bonus that comes at the end of this life—which is “eternal life through Jesus Christ our Lord” in the world that is to come. By making the right deposits now, we can reap returns that reach staggering proportions. The law of “sowing and reaping” turns out to be the law of “depositing and reaping” on a scale that far exceeds our fondest dreams.

CONCLUSION: Everybody is either living in sin and working for wages, or living in Christ and daily plowing investments back into life. In the first program, we end up with nothing. No deposit—no return. In the latter, we come out with so many compounded dividends that it will take an eternity to accumulate all of the returns which the Lord bestows upon us because we invested all we had in His kingdom.

THE LENGTH OF GOD'S LOVE

"For God so loved . . . that he gave his only begotten Son" (John 3:16).

INTRODUCTION: God's love for the whole world goes to any and every possible length to reveal itself. He not only wanted to tell the world that He loved it, but He wanted to show the length He would go to to make that love evident.

I. God's love went the length of giving His only Son to become one with us. God gift-wrapped His most precious Christmas Gift to us in the clay of humanity. God reversed the idea that we have of showing our love for our sons. We want our sons to have it better than we had it—better homes, better income, better security, and better standard of living than we had. But God let us know His love by saying, "I'll let My Son be demoted; I'll let My Son step down; I'll let My Son have it rough and tough to reveal the length of My love." The "delivery room" in which God's Son was born was a dirty stable where cattle were kicking up a dust storm as they tramped back and forth. We want a better place than that for our son to be born in. But that's the way God did it to let us know how much He loved us.

II. God's love went the length of letting His Son die alone so He could take the death penalty from over our heads. When a loved one is approaching death, we set aside everything to be at his bedside. We want to be close by to help. As God's Son was at death's door, He had to cry out: "Why hast thou forsaken me?" He died alone for you and me because God's love would go that length to manifest itself.

III. God's love will go the full length that stretches from our first sin to our last to make sure they are all taken care of by His redeeming power. He does not draw a line and say if we are guilty of a certain number of infractions of His laws we will be beyond redemption point. He assures us that no matter what the number is, His forgiveness goes the full gamut.

CONCLUSION: God's love went the length

of allowing His Son to become poor so that we may partake of the riches of God; of allowing His Son to become what we are, so we can become what He is. He was demoted so we can be promoted to the level of becoming the sons of God. He stepped down so we can step up to the height of coming boldly to the throne of grace. All of this evidence proves that God's love is not a theory of the ethereal, but a down-to-earth reality.

Evening

THE "S O S" OF THE GOSPEL

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isa. 53:6).

INTRODUCTION: "S O S" is a symbol in the communications world that means Safety Or Sorrow. This signal is released when a vehicle used for transportation is in distress. It is a sign that sorrow is coming to the vessel unless someone comes to its rescue. In the spiritual realm our plight is one of sorrow and destruction unless we are rescued by our wonderful Lord, and He becomes our Security now and forever more.

I. THE SCOPE OF SIN. "All we like sheep have gone astray."

The word *all* indicates the universality of sin. It has infected the whole race of mankind. "All have sinned . . ." Every person born in our world is a sinner by nature, and later becomes a sinner by choice and practice. No one can say, "I have never committed a sin." The scope of sin includes the total population of the world.

II. THE SOURCE OF SIN. "We have turned every one to his own way."

Sin entered the world when the original parents decided to run their lives instead of following God's way. When we decide to make our own rules, operate our lives as we please, and turn to our own way, we know the source of sin. In the final analysis, sin is selfishness, self-seeking, and self-will. Sin always raises the rebel flag in the face of the Creator and says: "I'll run life my way; I'll do as the whim

strikes me; I'll indulge in what pleases me."

III. THE SOLUTION OF SIN. "The Lord hath laid on him the iniquity of us all."

In the midst of our plight and fright, we can expect nothing but destruction unless a perfect rescue is executed, because He has taken our iniquity on himself so we can be free from our guilt and condemnation. Through His atonement in our behalf, we can discover our solution of sin at-one-moment. Our Lord allowed sin to break His heart so He could tear the heart out of sin, and sin cannot break another heart if we will accept His finished work in our behalf.

CONCLUSION: We are all in the same boat as sinners. All is in hopeless confusion because each wants to be captain and chart his own course. This means that we will be off course in our destiny and headed for disastrous shoals. Unless we invite the Lord to be the Captain in our lives, allow Him to run it His way, and say without reservation: "Jesus, Saviour, pilot me over life's tempestuous sea."

January 25—Morning

THREE BASIC PRINCIPLES OF HOLINESS

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:14).

INTRODUCTION: The three basic principles of holiness may be summarized as (1) a doctrine to be believed; (2) an experience to be received; (3) a life to be lived. This means that the doctrinal, experiential, and ethical aspects of holiness form an interlocking trinity, and it takes all three functioning together to do justice to this important subject. If these are operative, a full-orbed and well-rounded Christian life is developed.

I. A DOCTRINE TO BE BELIEVED

The scriptural foundation for this proposition is: "Who gave himself for us, that he might redeem us from all iniquity." The doctrine of the atonement is clearly stated in this declaration. Christ, the in-

finite Son of God, laid down His life for one purpose—to redeem us from all iniquity. Christ paid the price in full to provide a full salvation that all men can be free from all sin. He has made provision to take care of inherited sin as well as acquired sin; of the power of sin as well as the pollution of sin; of the sins of evil deeds as well as the sins of the disposition. This doctrinal position should be believed without reservation.

II. AN EXPERIENCE TO BE RECEIVED

The scriptural foundation for this proposition is: "Purify unto himself a peculiar people." The provision of Calvary can be personally received as an experience when the Holy Spirit purifies us. The purpose of Christ's redemption is to make available His miraculous grace that will purify our desires and disposition.

III. A LIFE TO BE LIVED

The scriptural foundation for this is: "Zealous of good works." A pure heart will thrust us into the world with a consuming zeal to do the greatest amount of good for the largest number of people. We will search for ways to be helpful to those about us. We will forget ourselves as we think in terms of others. We will consider those in the Christian community as brothers, and we cannot spell "brothers" without spelling "others."

Also, when we contact those outside the Christian circle, we witness to them, encouraging them to make a decision for Christ, and we constantly endeavor to set an example that will make the Christian way of life attractive.

CONCLUSION: If we believe the doctrine of holiness, and then receive the experience and proceed to live it out in the give-and-take of everyday activity, we will find life at its highest and most rewarding level.

Evening

THE DEPTH OF GOD'S LOVE

"For God so loved . . . that whosoever believeth in him should not perish" (John 3:16).

INTRODUCTION: This majestic declaration lets us know that the Lord does not know

any incurable sinners. He is able to save whosoever will believe—those who go as far down as the guttermost, and those as high as the uppermost. He is able to rescue from perishing the most cannibalistic savage or the most sophisticated aristocrat. He includes the wealthy as well as the poverty-stricken in the outreach of His redeeming love. He can handle the case of the cultured moralist as well as the vilest sinner. He can reach the down-and-out just as effectively as the up-and-out.

I. His love reaches as far down as man can go into sin. As we watch Jesus travel the Calvary road with a cross on His back, we see Him stumble and fall to the ground. His persecutors prodded Him with spear points and ordered Him to get on His feet and keep going. He faltered again as He tried to stand upright. This time, they threw dirt and stones on Him to try to force Him to keep going. Can you see Him wallowing in the dirt of the road? It seems He is trying to say, "I'm going into the cesspool of sin as far as man can go. Then I'll take hold of his hand and lift it high enough, and take hold of God's hand and pull it low enough, and you two can shake and become partners in this business of living."

II. His love reaches to the worst person He could find to see exactly how it works for fallen humanity. "Exhibit A" of what His redeeming love could do was the thief on the cross near to Him. When this criminal said: "Remember me when You come into Your kingdom," Jesus gave the magnificent reply: "Today you will be with Me in paradise." When these two met before the throne of God, the scrutinizing eyes of God examined him carefully, and then the Father said: "I find nothing to condemn you. You are the type of person I want to spend an eternity with. Enter thou into the joys of thy Lord forever."

Since the redeeming power of Jesus worked perfectly on the first one He tried it on, who was at the same time the worst that He could find, then I know He can handle my case too.

III. His love gives every redeemed person, regardless of background, the right

to be identified by His family name. He is so proud of anyone who believes that He lets them be called Christians. This high honor can be bestowed upon the one with the poorest heredity, blackest sins, and most disgraceful record.

CONCLUSION: The Lord is no respecter of persons. He allows His love to be bestowed without reservation upon all alike. This dimension of His love reminds us that His love goes as far down as man may sink in sin.

By C. Neil Strait

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THE STARTING POINT

Return of the Wanderer

James S. Stewart, in his book, *King For Ever*, has an interesting thought on a familiar biblical story—the rich young ruler in Mark 10:17-22.

Stewart has a section he calls the "Return of the Wanderer." He finds hope for the young man's salvation in the word "sorrowful," in v. 22. And here is the thought that put me to thinking: "... a man may go away from Jesus sorrowful and be haunted and return" (James S. Stewart, *King For Ever*, Abingdon Press, 1975).

This is a great thought, too often missing when we deal with the rich young ruler.

The Spoken Word

Gene Getz, in his book, *Sharpening the Focus of the Church*, points out the method of "spoken word" by the Early

Church, and shares these thoughts from Acts 4 and 5 (RSV):¹

1. Their *message* was the Word—"They spoke the word" (4:1).

2. They spoke the Word with *authority*—"in the name of Jesus" (5:40).

3. Their *manner* of speaking was with "boldness" (4:31).

A combination of these ingredients put the Early Church on the map. And its method has not been improved by modern man.

Words on Witnessing

Here's a "starter" from Phil. 1:2-6 on the subject of witnessing. From v. 5 (TLB)² here are three thoughts:

1. The witness of the Philippians was consistent—"... from the first time you heard it until now."

2. The witness of the Philippians was underscored with a *confidence*—"because of all your wonderful help in making known the Good News about Christ."

3. The witness of the Philippians was convincing—"making known the Good News."

A convincing word, spoken and lived out, is a very vital part of witnessing.

God—at the Beginning and the End

In Paul's letter to the Philippians, he outlines the Christian's growth pattern from beginning to end, with an emphasis on God's continual presence and work. Here is the thought from 1:6, TLB:²

1. God at the beginning—"God who began the good work within you."

2. God along the way—"God who began ... will keep right on helping you grow."

God is our constant help—not only in trouble, but in the common things of life. And He is helping us grow in grace. It is ours to obey and trust, and His to give the increase.

3. God at the end—"God who began the good work ... will keep right on help-

ing you ... until his task within you is finished on that day when Jesus Christ returns."

It is a great comfort to know that God has prepared for our end, as capably as He has taken care of our spiritual beginning. It is peace to the Christian's heart, and a message he needs to hear more often.

More from the Legacy of Fletcher Spruce

The late Fletcher Spruce left a rich legacy of inspiration and insight. One of his sermons series was entitled "Kings Who Missed the Kingdom." I pass along the sermon topics which are "starters" for a profitable evangelistic series.

1. King Saul, "God's Choice in Satan's Clutches."

2. King Solomon, "Wisest Fool Who Ever Ruled."

3. King Belshazzar, "Monarch Without a Moral Thermostat."

4. King Herod, "More Mighty than the Almighty."

There's a lot of "starting" material in these titles.

The Task of Preaching

I close this month with the words of Henri J. M. Nouwen, from his book, *Creative Ministry*. They are few, but stimulating: "The task of every preacher is to assist men in their ongoing struggle of becoming" (p. 33).

THE UNTRIED YEAR . . .

With mingling trust and hope and fear
I bid thee welcome, untried year;
The paths before me pause to view;
Which shall I shun, and which pursue?
I view thee now with serious eye;
I see dear hopes and treasures fly,
Behold thee on thy opening wing,
Now grief, now joy, now sorrow bring.
God grant me grace my course to run,
With one blest prayer—His will be done.

—Selected

1. From the *Revised Standard Version of the Bible*, copyrighted 1946 and 1952.

2. *The Living Bible*, copyright © 1971, Tyndale House Publishers, Wheaton, Ill. Used by permission.

By
Ralph Earle

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Gleanings

from the Greek

1 Cor. 9:19—10:13

“Servant” or “Slave”? (9:19)

Paul declared that although he was free from domination by any man, yet he had made himself “servant” to all men, “to win as many as possible” (NIV). The verb *douloo* means “make (myself) a slave to” (see *Word Meanings*, 3:125). So probably the better translation here is “slave” (NASB, NIV).

“Gain” or “Win”? (9:19)

The verb *kerdaino* regularly means to “gain,” in the sense of gaining *things*. “That I might gain the more” (NIV) would most naturally be thought of as gaining more possessions. But with *persons* the correct word is “win”—“that I might win the more” (RSV, NASB). This applies to vv. 19-22.

“This” or “All”? (9:23)

“This” (KJV) is *panta*, “all things.” Whatever Paul did was for a definite purpose—“I do all this for the sake of the gospel” (NIV).

The “Stadium” (9:24)

The Greek word for “race” in this passage is *stadion*, which was taken over into English in its Latin form “stadium.” It means “a stadium, i.e. (1) a measure of length equal to 600 Greek feet or one-eighth of a Roman mile . . . and this being the length of the Olympic course, (2) a race-course: 1 Cor. 9:24” (A-S). Later it came to mean the “arena . . . on or in which the foot races and other public athletic contests were held” (AG)—which is what “stadium” means now.

“Striveth for the Mastery” (9:25)

This is all one word in the Greek, *agonizomenos*. The verb *agonizo* is used here in its literal meaning of “contend for a prize” (A-S). (It is used metaphorically in Col. 1:29; 4:12; 1 Tim. 4:10; 6:12; 2 Tim. 4:7.) Here “competes in the games” (NASB, NIV) translates the verb well.

“Is temperate” is better rendered “exercises self-control.” That is what athletes have to do in order to win. And that is what Christians must do to win in the race of life. The verb *egkrateuo* is found (in N.T.) only here and 7:9.

“Crown” or “Wreath”? (9:25)

The Greek word is *stephanos*. It does not usually mean a royal crown (Greek, *diadema*) but the victor’s crown. This was a laurel wreath (NIV) given to the one who won in an athletic contest, particularly the Marathon race. Grundmann writes: “Like Philo . . . Paul draws on the perishable crown which is given to the victor as an award in the games . . . and he compares the Christian life to a sporting contest. The point of comparison is the self-controlled abstinence . . . which is practised for the sake of the goal” (TDNT, 7:629).

“Uncertainly” or “Aimlessly”? (9:26)

The adverb *adelos* (only here in N.T.) is compounded of *alpha-negative* and *delos*—“visible, clear.” While it does have the general meaning “uncertainly,” yet “aimlessly” fits better in connection with a race. Paul is saying that he is running “not aimlessly, i.e., not as one who has no fixed goal” (AG). Changing the figure, he says, “I do not box [*pyk-teno*, only here in N.T.] as a man beating the air”—or, shadowboxing.

“Keep Under” or “Beat”? (9:27)

The verb *hypopiazō* is found only here and in Luke 18:5, where KJV has the very weak translation “weary.” It literally means “to strike under the eye, give a black eye” (A-S). Thayer defines it: “properly, to beat black and blue, to smite so as to cause bruises and livid spots.” Here Paul is saying, “Like a boxer I buffet my body, handle it roughly, discipline it by hardships” (p. 646). Weiss says of Paul: “He has in view the

physical mistreatment he has received, the scars this has left on his body, the hardships to which his body is constantly exposed, and the results of these" (TDNT, 8:591).

"Bring It into Subjection" (9:27)

This is all one word in Greek, *doulago*-*go* (only here in N.T.). Thayer defines this: "to lead away into slavery, claim as one's slave . . . to make a slave . . . to treat as a slave, i.e., with severity, to subject to stern and rigid discipline." The simplest translation is "make it my slave" (NASB, NIV). Paul believed that his spirit should dominate his body, not vice versa.

A "Castaway" or "Disqualified"? (9:27)

The Greek word *adokimos* means "rejected after testing." Robertson and Plummer comment: "Manifestly exclusion from the contest, as not being qualified, is not the meaning; he represents himself as running and fighting: It is exclusion from the prize that is meant. He might prove to be disqualified" (1 Cor. ICC, p. 197). For that reason "disqualified for the prize" (NIV) may be a more adequate translation than simply "disqualified" (RSV, NASB).

Seneca, the pagan philosopher, has a passage that is amazingly appropriate to these verses of Paul's. He wrote: "What blows do athletes receive in their faces, what blows all over their bodies. Yet they bear all the torture from thirst of glory. Let us also overcome all things, for our reward is not a crown or a palm branch or the trumpeter proclaiming silence for the announcement of our name, but virtue and strength of mind and peace acquired ever after" (*Moral Epistles*, 78: 16). How much greater the Christian's reward in heaven!

"Play" (10:3)

The verb *paizo* (from *pais*, child) originally meant to "play like a child." Then it came to mean "to play, sport, jest; to give way to hilarity, especially by joking, singing, dancing" (Thayer).

This is the only place where *paizo* occurs in the New Testament, and it is found here in a quotation from the Septuagint of Exod. 32:6. Bertram says,

"There can be no doubt that Exod. 32:19 refers to cultic dances" (TDNT, 5:629). Similarly Robertson and Plummer write: "The quotation, therefore, indicates an idolatrous banquet followed by idolatrous sport" (ICC, 1 Cor. p. 204). So "play" may be "indulge in pagan revelry" (NIV).

"Murmur" or "Grumble"? (10:10)

The verb *gongyzo* is an onomatopoeic word; that is, its sound suggests its sense. The only trouble with "murmur" is that we use it now of speaking softly, and probably the Israelites were not that quiet! For this reason "grumble" is better. Both words are onomatopoeic.

"For Ensamples" or "As Types"? (10:11)

It is difficult to understand why the King James translators adopted "ensamples" here in place of the more familiar "examples" of v. 6. The noun in v. 6 is *typio*, from which we get "types." In v. 11 it is the adverb *typicos*, "typically." For this passage Arndt and Gingrich suggest, "*typologically, as an example or warning*, in connection with the typological interpretation of Scripture." For v. 6 they say for *typoi*: "of the types given by God as an indication of the future, in the form of persons or things." J. J. Lias thinks that both "examples" and "types" fit well (1 Cor., CGT, p. 113).

A Way to Escape (10:13)

The Greek says *ten ekbasin*, "the way out." Robertson and Plummer say this means "the necessary way of escape, the one suitable for such a difficulty" (ICC, p. 209).

"Bear" or "Bear up Under"? (10:13)

The verb *hypophero* means "to bear up under, to endure patiently." Robertson and Plummer say: "Temptation is probation, and God orders the probation in such a way 'that ye may be able to endure it'" (*ibid.*).

Naturalists who claim that America's wildlife is disappearing don't stay up very late at night.



BY ASA H. SPARKS
Pastor, Church of the Nazarene
Vandalia, Ohio



Printing

1. Here's a printing trick. Paper cut on an angle which is larger at the top when printed, with a narrow strip down both sides of a diagonal line can be folded to make a "w" beginning Who, What, Where, etc.

2. To leave in the door when you call: Have your local "quick-print" printer prepare a 3 x 5 card with the name of your church, time of services, plus any other pertinent information that you want to leave at the door. Leave room for a personal note.

3. Prepare four different cards. One

with your church's return address on it, one with your personal return address, the visiting card (mentioned above), and any other type card that would be of value. Have them printed at "four-up" for an economical way of having return reply cards and postcards of all types.

4. For a unique revival ad, prepare a folded card saying on the outside, "How to save money on your electric bill." On the inside say, "Turn off your TV set and lights not later than 30 minutes before the service and attend revival."

5. When you are preparing to make a series of congregational visits, prepare a small card which can be mailed back to the church.

6. "I wish" cards are simply little cards left in the hymnal racks with an "I wish" on them with the purpose of picking up ideas from the people. They also help to protect your hymnals by giving children a note card to scribble on.



Conducted by the Editor

All books reviewed may be ordered from
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Christ and Our Crises

By *F. Donald Coggan*, Archbishop of Canterbury (Word Books, 1975. \$2.95.)

The newly elected head of the Anglican Church shares five meditations under the book title: The Crises of Fear, Doubt, Success, Disillusionment, and Death. It is delightfully written and will take only a short time to read. It is, however, incisively current. An excellent book for a gift.

OSCAR F. REED

The Making of a Missionary

By *J. Herbert Kane* (Baker Book House, 1975. 112 pp., paper, \$2.95.)

The content of this book is based on selected chapters (1, 2, and 3) from a previous book by the same author, *Understanding Christian Missions*.

In Chapter 1 Kane seeks to correct and illuminate certain misconceptions which he feels are held by many people regarding the current missionary scene. These issues relate to the unfinished task of

missions and the nature of the missionary call and the role of the missionary.

Chapter 2 deals with ideal qualifications of missionary personnel and matters regarding adjustments which are encountered in a cross-cultural communication of the gospel.

In Chapter 3 Kane provides the reader with a contemporary assessment of the global missionary enterprise.

This book reflects Kane's extensive knowledge of the missionary enterprise and provides clear treatment of issues which are of interest to young people who are considering a career in the missionary vocation.

DON OWENS

A World to Win

Edited by Roger S. Greenway (Baker Book House, 1975. 135 pp., paper, \$2.95.)

Roger S. Greenway, editor and contributor to this timely book, writes, "One of the chief tasks of the pulpit is to remind the church continually of her missionary character, to hold before God's people their obligations to the Lord and to the world." In an effort to inspire and provide insights to preachers who want to make biblical preaching on missions an important aspect of their ministry, six missionaries of the Reformed tradition have contributed 11 well-written and informative sermons to this volume.

There are a variety of themes to be found in this book, each serving to remind the Church that the missionary enterprise is biblical, compelling, and urgent. It is not a book of "missionary stories," but practical expository sermons designed to help the preacher declare the *whole* counsel of God.

DON OWENS

The Four Gospels Arranged As a Single Narrative

By Chester Wilkins (Light and Hope Publishing House, 1974. Cloth, 250 pp., index, \$4.95; paper, \$3.50.)

Several since Tation's *Dietessaron* (A.D. 165), scholars have attempted to arrange the Gospels into a single narrative which synchronizes the life and ministry of Jesus. Chester Wilkins has worked hard at this difficult task, and the

result is a smooth-running narrative with the contribution of each Gospel woven together into a composite whole. Technical details are handled with convenient marginal notes indicating references to parallel passages. The reader gains a grasp of the sequence of events and a clearer picture of the incarnate Christ. A unique book, receiving favorable responses from several noted scholars who have examined it.

J. M.

All the Divine Names and the Titles in the Bible

By Herbert Lockyer (Zondervan, 1975. \$8.95.)

The book is a unique classification of all scriptural designations of the three Persons of the Trinity and is an excellent resource volume of 350 pages. Starting with Elohim (plurality in unity) and closing with the names given to the Spirit, the work is a valuable addition to any minister's or Bible student's library.

The bibliography, subject index, and scripture index is worth the investment. For those who are building resource materials for Bible preaching, this is a must!

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Personal Bible Study

By William C. Lincoln (Bethany Fellowship, 1975. Paperback.)

Here is an excellent little study for those who are at ease under the authority of the Bible. It teaches us how to let the Bible speak for itself and introduces the student to six stepping-stones which ultimately bring about a proper understanding of a given passage. This approach to Methodical Inductive Bible Study is a beautiful tool to understanding the "how" of Bible study.

OSCAR F. REED

The Gospel of John

By James Montgomery Boice (Zondervan, 1975. \$9.95.)

This is the first of a planned five-volume exposition of the Gospel of John. It represents four years' preaching from the Gospel in the Tenth Presbyterian Church in Philadelphia and on the nationally-heard radio program, "The

Bible Study Hour." The expositions run from John 1:1 to 4:46-54. Dr. Boice's work is a valuable addition to those who are interested in a devotional approach to John. The resources for preaching are nearly inexhaustible.

OSCAR F. REED

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WANTED: Vols. I and II, bound issues of *Christianity Today*. Will pay \$40.00 per volume—Clayton J. Schletewitz, Sunset Wesleyan Church, 400 N. Sunset, La Puente, Calif. 91744; (213) 333-6803.

FOR SALE: *Preacher's Magazines*, 1941 to 1966, nearly complete.—Edward J. Johnson, Rte. 1, Clearwater, Minn. 55320.

FOR SALE: Old books; *The Atonement in Christ*, John Miley, D.D., 1884, exl. cond.; *The Holy War*, John Bunyan (1830), leather bound, good cond.; *The Life of Rev. John Wesley*, A.M., John Emory (1853); *Cyclopaedia of Methodism*, Matthew Simpson (1878); *The History of Methodism*, Abel Stevens, 3 vols. (1858-61).—Eugene R. Burkhammer, Sr., 5003 S. Crockett, Amarillo, Tex. 79110.

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AMONG OURSELVES

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