

Lyle M. Andersen

# Evangelize

## NOW!

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# **EVANGELIZE NOW**

Addresses Delivered by Evangelists, Pastors,  
and Superintendents at the Conference on  
Evangelism Held January 11-13, 1954; in Kan-  
sas City, Missouri

Edited and Compiled by  
**RUSSELL V. DeLONG**

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## FOREWORD

The Conference on Evangelism held recently in Kansas City exceeded our quantitative expectations. It is probable that three thousand different persons visited one or more of the sessions. The quality of the program also went beyond our anticipations. The speakers made thorough preparation and delivered valuable and inspirational addresses.

Beyond numbers and quality was the wonderful spirit. God was present unctionizing the many speakers. Evangelists, pastors, and superintendents were anointed with unusual power. Many times they were interrupted by the response of blessed people.

It is hoped by the Committee that the effects of the conference will reach to all parts of the nation and the world. Nearly all states, Canadian provinces, Great Britain, and several foreign countries were represented by the more than three hundred evangelists, seventy-five superintendents, thousand pastors, plus hundreds of students and laymen.

Because hundreds of people requested printed copies of the addresses, this book has been prepared. It is sent forth with the prayer that it may stir revival fires in hundreds of churches and thousands of human hearts.

RUSSELL V. DELONG

*Director of Conference*

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## NAZARENE EVANGELISM

# The Preaching of Holiness In Nazarene Evangelism

Rev. G. B. Williamson, D.D.

Every Nazarene preacher is called to preach the message of Bible holiness. It matters not whether he be superintendent, evangelist, or pastor; he is not true to his trust if he does not declare the whole counsel of God. A few holiness specialists will not be able to keep the church loyal to our distinctive message. To all who are worthy of a place in the Nazarene ministry is given a solemn obligation consistently and clearly to proclaim that *without holiness no man shall see the Lord*. None need preach apologetically; all who are hesitant should be imbued with the spirit of power, of love, and of a sound mind. All who are doubtful should be not almost but altogether persuaded. All who are negative toward preaching holiness should look for shelter elsewhere, for in the Church of the Nazarene their room is better than their company.

The *evangelist* should preach holiness faithfully. An occasional message couched in general terms acceptable to anyone is not enough. The doctrine, experience, and ethics of holiness should be the spinal column of all his preaching. Without it our whole body of truth is spineless. Clear, definite declarations on the principal points of emphasis should be set forth with discrimination. The issues must be clearly drawn. Holiness does not take with only mild exposure; the truth must be pungent, penetrating, compelling. It must be like a shining light to dispel all darkness.

- I. Such preaching will have a beneficial effect upon the evangelist himself.
  - A. It will force him to maintain a sincere and habitual life of devotion. Bible reading, study, prayer, and

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meditation will be demanded if he lives as he preaches. How can any man preach holiness save as the overflow of a holy life whose springs are deep in God?

- B. His consecration will be re-examined regularly so that he does not fail to keep his vows of full commitment to God. Thus he will be saved from the mercenary spirit.
- C. His motives will be probed and purified by the implications of the message he proclaims to others.
  - 1. He can practice no hypocrisy. Moral science teaches us that any word or act designed to convey a wrong impression is a lie. There is an old idea that anything is permissible if good comes of it. That is a monstrous falsehood. Moral laxity at any point prepares the way for moral collapse. Tricks or stories that mean that dishonesty is practiced have no place in the methods of an evangelist who preaches holiness.
  - 2. He can indulge no looseness in conversation or conduct.
  - 3. He will of necessity lead a disciplined life. He will observe proper hours for rest, moderation in eating, and only a reasonable amount of time in recreation and sight-seeing. He will allow no time for gossip, talebearing, or excessive lightness.
  - 4. He will keep his ministry fresh and varied. He will read good books regularly, always listening to God's voice in the Word and by His Spirit within.
  - 5. He will preach with unction and make altar calls with moving, compassionate exhortation and appeal. He will not become professional or mechanical. He will indulge no whipped-up, frothy emotion; but deep, divine compassion will make his heart tender and his eyes fountains of tears.
- D. Preaching Bible holiness will keep the message of the evangelist balanced in content. He will preach against sin in all its hideous forms, against worldliness in all its easy compromise, and against carnality in all

its manifestations. But he will keep the central and fundamental aspects of the gospel in clear focus. He will not allow marginal considerations to become central and the fundamentals to be incidental.

- E. A sustained, holiness ministry will keep the evangelist himself growing in the grace and knowledge of Christ, and as he grows in mind and spirit he will be more zealous and fruitful in his ministry, saved from being mechanical by communion, intercession, and holy passion.
- II. The evangelist who preaches holiness will be a blessing to the pastor and his people. He will not bring railing accusations against the church and pastor but will call all to a deeper, richer experience.
- A. In a church so unequivocally devoted to evangelism as is the Church of the Nazarene, the message of the evangelist must have elements in it that enlarge the spiritual capacity, enrich the mind and spirit, and develop Christian character. Sanctified Nazarenes must be deep-souled men and women. A probing, searching message must be balanced by one that elevates and inspires and enriches, or it will become more destructive than constructive.
  - B. The evangelist who preaches holiness frequently in his campaigns will help to unite churches rather than divide them. He will lift the minds and spirits of those to whom he ministers to a plane high above the petty and personal matters by which churches are torn asunder.
  - C. A ministry of Bible holiness will enable a man to keep such variety in his messages that tension will be eliminated, soul-hunger will be encouraged, and resentment and stubborn rebellion will be avoided. Human pressure is no substitute for Holy Ghost conviction.
  - D. Holiness preaching by the evangelist will supplement and reinforce the message of the pastor. It will help to lead believers in the church into the experience of

entire sanctification. And nothing is more important to the success of the church in all aspects of its program than that its membership shall in large majority live in the blessed victory that full salvation brings.

1. This will mean that the church is happy and spontaneous in testimony, prayer, and praise.
2. It will result in a church spiritually alive and active in service and soul winning. It will have a burden for the work of visitation, home missions, and world evangelism.
3. It will also produce a church loyal to all interests of the Kingdom, faithful in attendance upon all special and regular services, and generous in support of the entire program of the church with tithes and offerings.

E. A ministry of scriptural holiness by the called evangelist will encourage, bless, enlighten, and enlarge the mind and spirit of the pastor. After each revival with a good evangelist, the church will feel that they have a "new pastor." Therefore, they will want to keep him and will vote him in with no direct pressure by the evangelist.

III. The holiness-preaching evangelist will be a blessing to the unconverted as well as the sanctified saints and the inquiring believers.

- A. Great revivals which have swept many sinners into the Kingdom have been precipitated by the preaching of second-blessing holiness. The glory of God upon a meeting is the greatest aid to revival and the salvation of the unbelievers. Keep preaching holiness if you want to "keep the glory down." God has always signally blessed the preaching of holiness, and He always will. Some of the brightest conversions of my ministry have occurred when I was most consistently preaching two works of grace.
- B. Faithful, scriptural preaching of holiness will help to clarify the position and teaching of the Church of

the Nazarene to all visitors in attendance upon the revival services. We never break down prejudice by side-stepping the message of holiness when visitors are present. To disabuse their minds of preconceived notions they must hear; and when they do, some will believe and enter in. All or nearly all will respect our message and our church.

- IV. When an evangelist's ministry is saturated with the truth and the spirit of holiness, it will leave a church in the blessed afterglow of revival. Some tempestuous campaigns are followed by an aftermath of spiritual dearth and defeat. How many times have pastors been forced to admit that, while crowds were large, seekers many, and finances easy, yet when the meeting was over, it left the church in a sag! A ministry that has a proper balance of holiness, entire sanctification, perfect love, Pentecostal power, and blessing in it will leave the church and pastor blessed and united, girded anew for service, inspired to carry on a soul-winning program constantly, and on the march for greater accomplishment for Christ and His kingdom.

If there is a panacea for all ills of the church, it is a God-anointed ministry of Bible holiness. The evangelist who has not so learned has missed the mark.

My motto for all evangelists, and that takes in all of us, is from the lips of the greatest Evangelist. Jesus said, "My meat is to do the will of him that sent me, and to finish his work."

## The Challenge of Quantity

**Rev. Hugh C. Benner, D.D.**

Quantity is an essential element in the success of the church. Last evening the messages emphasized our qualitative responsibility, and I would hasten to underscore all that was said with respect to quality. But quality alone is not sufficient.

I must declare the validity and the legitimate claims of quantity.

It took quantity to meet the challenge of the apostolic age. The Early Church had to have numbers, large numbers of people—numbers of Christians running into the hundreds of thousands—to produce the total effective impact of first-century Christianity. And this quantitative success is definitely in the will of God for the church. By direct statement and clear inference, the Word of God pictures a growing kingdom of God.

Jesus declared, "I will build my church . . ." To His disciples He gave the Great Commission, "Go ye into all the world, and preach the gospel to every creature." And just before the Ascension, Jesus said, "Ye shall be witnesses unto me . . . unto the uttermost part of the earth." The Apostle Paul emphasizes "the edifying [building up] of the body of Christ." On the Day of Pentecost the Apostle Peter declared, "The promise is . . . to all that are afar off." All such passages involve the idea of quantity. There is the suggestion of numbers, and of the power of a great and growing spiritual force.

And quantity is necessary if we are to meet the challenge of our day. Certainly, no little, stalemated, leveled-off, visionless, passive, indifferent group of professing Christians will move the world toward God—regardless of their profession.

Another calendar year is on the records, and tonight we face our statistics; we stand in judgment before our quantitative accomplishments. I am not exactly alarmed by these statistics, but I do find them extremely disturbing. To be more accurate, it is not the statistics, as such, that are disturbing, but rather, the lack of apparent concern about them in many quarters: no evident disturbance of heart or conscience in the hundreds of churches—40 per cent, in fact—which showed no gain in membership; or in the 25 per cent which report no one received into membership on profession of faith.

It disturbs me deeply to sense the lack of a disposition on the part of thousands of our churches, in the face of comparative failure, to adopt and promote energetically the "Crusade for Souls Now" program, with its thoroughly proved effectiveness.

And probably the most distressing phase of the situation is the willingness of so many to accept secondary standards of success. Some think primarily in terms of the amount of money raised. Surely it is gratifying to find our people generous toward the financial needs of the Kingdom, but high per capita giving cannot compensate for failure in soul winning. Others give first place to the success of auxiliary departments, particularly the Sunday school, until the question asked most frequently among pastors is, "How many did you have in Sunday school last Sunday?" I am not discounting this vital institution, and insist that we need bigger and better Sunday schools. But mere numbers in attendance at Sunday school do not signify fundamental success unless there is a corresponding evidence in soul winning and increased church membership. Why not ask each other, "How many did you have saved and sanctified last Sunday?"

The point here is that there is peril in quantity, if quantity in secondary issues is accepted as a substitute for quantity in the primary issue. Such an attitude betrays a serious and vital distortion of values. Therein we come face to face with motivation. Is our motivation human or divine?

Human motivation may be evidenced on a personal level. When a Nazarene preacher is more deeply interested in his own prestige than in God's will for him, his motivation is human. When a Nazarene preacher is inclined to desire position in the church rather than to be absorbed in his ministry, his motivation is human. When a Nazarene preacher makes salary considerations paramount in deciding where he will serve, he is in the perilous grip of human motivation. I have been taught that entire sanctification cures this sort of personal interest.

Again, human motivation may be expressed on a denominational level. We may be caught in the plausible purpose of building a bigger denomination, so that we may enjoy greater denominational prestige. Or we may be the victims of denominational pharisaism—measuring ourselves by ourselves and finding grounds for proud complacency. But denominational motivation, as such, is inadequate and perilous.

On the other hand we find the divine motivation. Such a motivation has in it, first, the gripping sense of a spiritual mission. We are under the blessed demands of the divine imperative, "Go ye into all the world." We are supported by divine authority, "Lo, I am with you always."

This divine motivation proceeds in part from the glory of the redeeming message of the gospel of Christ. The wonder of sins forgiven and the blessed fact of cleansing "from all sin" give to the redeemed soul a driving urge to tell all men everywhere the good news.

Closely related to this element is that of a compassion for lost souls. The redeemed heart, filled with the Holy Spirit, shares the feeling of our Lord for a lost world. Where is that deep, moving, heartbreaking burden for souls which earlier was the rule in revivals? The truly divine motivation has in it more than a little of the cry of Paul when he wrote, "I am made all things to all men, that I might by all means save some." His whole being was in the grip of a kind of divine desperation; he felt he must win souls. In this is the perfect solution to the problem of professionalism in our evangelism.

As I meditated upon this message I seemed to see a vision of the Church of the Nazarene as it could be if the full quantitative will of God were realized. It brought to my mind two graphic pictures in the Word of God which have a basic similarity. In the New Testament we find the Church represented as the "body of Christ." Paul portrays such a full and complete realization of the possibilities of divine grace and power that the Church should "come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Surely such a Church would be "a glorious church." It is thrilling to contemplate such a Church—strong, stalwart, balanced, trained, vigorous, active, and effective, bearing the full responsibilities of mature spiritual life.

But I remembered also an Old Testament picture in which the human anatomy was involved, but in a far different condition, at least in the beginning. It was Ezekiel's valley of dry bones—"very dry"—and it became to me a parable of the ineffective church. There they were, thousands of them, per-

fectly good bones. I can imagine someone saying, "What they need is organization." So they came together in marvelous fashion. But when they were organized, it was but the perfectly wonderful organization of so many skeletons. And in the church the most marvelous organization can still be "very dry."

Then another might have said, "They need something with which to perform tasks." So to the bones came sinews, flesh, and skin. To the above church organization were added boards, departments, auxiliaries, institutions, and budgets. But as in the valley of dry bones, nothing important happens merely because we have all the necessary means.

Then! Then the scene changes! "Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. . . . and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army."

My vision of the Church of the Nazarene? I see a spiritual giant, excellently organized, thoroughly furnished with every essential means of effective activity, fully co-ordinated in all its parts, with the sanctifying and empowering Holy Spirit as the breath of God bringing spiritual energy to every part—a powerful, irresistible force for God and holiness "to the uttermost part of the earth." I see the glow of genuine revival fires on the altar of every Church of the Nazarene, and every pastor leading his congregation into vital participation in the Crusade for Souls Now, until every community where we serve will be stirred and moved toward God and heaven.

Brethren, our need is in the spiritual realm. Our hope is in the spiritual realm. The promise of God to Ezekiel's day is still valid: "Behold, O my people, I will open your graves . . . and shall put my spirit in you, and ye shall live." Praise God, resurrection is still possible! Revival power is still available. And when God moves in unhindered grace and glory, our statistics will change. Then we shall have a development in quantity which will give visible support to our high profession of scriptural holiness. Let us go from this conference with a new vision, a divine motivation, and a firm purpose to put the genuine crusading spirit into the Crusade for Souls Now.

# Breaking Through the Barriers

Rev. V. H. Lewis, D.D.

The other day I read about the experience of a reporter who rode in a jet plane through the sound barrier. He related his emotional stages as he prepared himself for the flight. Soon they were ready, in the plane, and with a mighty roar were rushing down the runway to be air-borne. The plane climbed with almost unbelievable swiftness until the earth was a blur far below them. The pilot spoke, his voice coming clear through the intercom system, "We are now going through the sound barrier." The nose of the ship was pointed away from the earth; faster! faster! it went until in the grip of gigantic forces it shuddered and writhed. It was pushing at the barrier, that stage of speed where sound waves built up a tremendous force against the plane. Then it was through—and out beyond, it hurtled into smooth silence. Beautiful, wonderful, exhilarating ride—then all too soon back through it again, back to the world of noise and frictions. "What a glorious experience it was!" said the reporter in closing. "I am ready to go again the first chance I get, beyond the sound barrier."

I stood looking at a jet plane the other day. It was a beautiful thing, the very acme of man's mechanical and scientific skill. So sleek and streamlined, it looked as if it were moving swiftly, even though standing still. It cost around fifty thousand dollars to make. Out yonder in the realm of flight, a swift flight, was a barrier, a barrier that many people did not even know existed. No one knew of it until some venturesome person tried to fly faster than anyone else and found it. Intangible, unseen, yet a real thing—menacing those fliers and planes who seek what lies beyond it!

Sin is the great barrier erector of human society. It creates barriers around the human race. These barriers are not even recognized by many but they stand there, dominating, stifling, overshadowing mankind, and isolating him from God.

Sin barriers of human intellect arise out of thought concepts formed by a civilization receiving its literature from

the pens of sinful men who write in that trackless maze of human error and falsehood.

There are barriers of social values, standards, and practices built around a nation by the continuation of vices that fasten themselves more tenaciously as time passes, until they become a norm standard of society that shackles all greatness and makes mediocre men.

So the barriers of sin thrust their ugly bulwarks around and over men and finally, by shutting off the pure sunlight of the day, destroy a civilization. Sin has won once more—the wreckage and debris of a destroyed man-built economy clutters the scene until the sands of time mercifully drift over all and blot it from the scene.

We live in the day of destruction. The barriers of our day are high and thick. Sin and evil are in style. The world practices a standard of existence in pleasure, literature, art, economics, and politics that if pursued much longer will bring destruction and racial suicide in even our day. The Christianity of our nation is a paganized religion. The churches of our nation for the most part present a shackled Christ who can bring no present deliverance from sin.

In the light of these truths and in the shadow of world doom we have met here in this great conference. This can well be a conference of destiny. Because of those who are a part of this gathering and the great influence they have over our church, this body of people can change the tide of even our nation.

Even our church has come to grips with the barriers that surround us: barriers that bring indifference, soul lethargy, and horizontal motivation in the over-all dominance of materialism. We are in the great "slow-down." Our numerical statistics can be explained by human promotion only. They are too meager. This is not God's best—we need to break through the barriers! It is out beyond the barriers that real victory lies. Out yonder is the place where Pentecost is portrayed and its mighty power unleashed upon the ills of men.

The Good Book is replete with accounts of those who in their day broke through. Noah broke through in a very evil

day. The low living around him did not defeat him. He broke through and what he saw and learned put him to ark building—amidst the scorn, unbelief, and sin of his generation. And when the flood covered the earth and the last futile cry of the drowning was but an echo, Noah sailed on in the ark whose door God had shut, until he broke through the storm barriers to land on an ancient mount.

Abraham broke through the barriers of his kindred and followed the voice he heard calling from beyond. That voice led him over the horizon into everlasting greatness and fame.

Moses broke through and, seeing beyond the pleasures of sin and Pharaoh's household, he endured; for the sign of Him who is invisible brings a respect for life recompense in serving God. His break-through led a band of slaves through many barriers into the land of promise, and changed the tide of empires.

Daniel broke through and served his God on the high plane of spiritual intimacy. And while he once spent a night of calm in a den of lions, a heathen king paced his chambers through the night, peering out to the east as though his eyes could hasten the wished-for dawn—so he might hurry to the den to see if his trusted lieutenant might by some chance be alive.

God's prophets of the Old Testament broke through, and the experience was so thrilling and the decisions of life so clear-cut that they could stand alone before kings and armies as flames of fire to preach and warn the backslidden people of Israel.

Christ came on the stage of human action to play His heroic role in the wonderful drama of redemption. He came from out yonder beyond the barriers and with Calvary's pure, matchless, lifelong redemption He led mankind through them. Before Him barriers crumbled and fell. He broke through the barriers of a decadent creed and doleful ritual. He broke through the man-erected barriers of nationalism, so that all nations could pursue the way to God. He broke through the barrier of sin and with His shed blood made it so that every man could be reconciled to God. He broke through the darkness of death and the grave and hung a light there that the

ages could not quench. He broke through the humanity-divine barriers and sent the Holy Spirit into the souls of regenerated men. Supermen they were—who spilled out of that Upper Room into the streets of Jerusalem, and from there a resistless stream that flowed into the whole civilized world of their day.

It was at midnight in a dank, dark jail that Paul and Silas broke through. A psalm sung, a prayer from bruised lips—a breaking through—a shattered jail and a repenting jailer!

On a lonely isle stood John when as on the Lord's day he was in the Spirit and this veteran of many conflicts broke through farther than ever before and saw the wonderful, glorious sights of revelation that we who live today are yet to see.

I do not need to turn pages of the Good Book for my only source material for the "great breaking through." I can well recall back there in the old farm home in the Nebraska hills. When things did not go right, Mother would slip away to the bedroom. There on her knees with her hands stretched out over the old patchwork quilt she would spend some time with God. After she had come from her vigil of prayer and was going about her housework I could hear her singing:

*Telephone to glory, oh, what joy divine!  
I can feel the current moving on the line.  
Built by God the Father for His loved and own—  
We may talk to Jesus thro' this royal telephone.*

She would then hum the melody a bit before breaking out into the verse:

*Central's never busy, always on the line;  
You may hear from heaven almost any time.*

I knew that Mother had broken through and was singing forth the joy of her experience. But most of all was the fact that things went better when Mother broke through.

So I have seen people "break through" the barriers. It was a hospital room, a noisy room filled with smoke, a radio

playing loudly. All this was from the first bed, while over at the other side of the room I stood where a woman whom I had never met before lay dying. Her brother had requested this visit. She, unaware of her condition and deep in the clutches of sin, had not received me very cordially. I visited with her a bit, seemingly making no progress. The devil fought every step. The noise of the radio was irritating. The laughter of the others in the room was a strange and jarring prelude to death. But Christ had died for this soul and I was the servant of God—I held her destiny and a judgment day lay ahead for us both. I finally bowed my head to have a prayer with her. She had only consented for prayer to be courteous to me. My voice was low, my prayer sincere—soon tears and penitence, and out of the valley of shadows a soul broke through. The woman's radiant face lingers vivid in my memory. And I can also recall that as I walked down the halls of that hospital my soul was afire. The world looked small. My steps were strong; my feet were on earth but my head and heart were in heaven. I had broken through.

We must "break through" today—break through in our praying, break through in our living, and know the victories of Pentecost's power. We must break through in our churches so that the glory of God will be upon us with its everlasting appeal to men. As ministers we must "preach through" until we are God's anointed ministers with a God-given message burning on our lips. Only such preaching will awaken a church and nation.

Let us who are here open our hearts to God. We can do that without giving up what we already have. Let us admit that there is a connection between our creed and our production. It is possible for a denomination to drift from reality and make of its creed only a shibboleth of doctrine from which the life, purity, and power are long since fled. For us this must never be true!

Let us break through all the barriers and out beyond know our God in the clear white light of purity, and in knowing Him we will "be strong, and do exploits."

# The Challenge of the Current Crisis

**Rev. Bernie Smith**

This is a unique yet chaotic hour—an hour when chaos, clamor, and confusion are rampant. At this hour the red horse of communism stalks about the earth, leaving suffering and death in its wake. Thirty-seven out of every one hundred people in the world are under the shadow of communism. If the world stands, historians could well call these hectic years of uncertainty the time of man's greatest crisis. Now the world is caught in the currents of multiple crises, the aftermath of global conflict.

Yet in many respects the present world parallels the world into which Jesus came. Jesus appeared on the scene in the midst of great political unrest in the Roman Empire. Thousands were chafing under the iron heel of Rome, and she was having difficulty in keeping the yoke on her provinces. We need only read the headlines to see increasing signs of political unrest.

The early empire also suffered from economic unrest. She taxed her people without mercy. One of the greatest fears of nations today is economic collapse, for no nation is stronger than her economic structure. It takes heavy taxation to keep a world geared for war. It is no secret that military men know they are caught in the throes of a herculean crisis.

The world is in a social crisis. The foundation of Rome began to crumble when social decay became prevalent. In this crucial hour it seems that the world has taken a moral vacation, as propriety and purity are cast to the winds.

When all other phases of life are in a crisis, it is only reasonable to conclude that the Church would have its crisis. If we may narrow it a bit more, we, the holiness people, are in the crisis. I do not believe we should always wash our soiled linens at the public pump, but neither do I believe that simply white-washing the pump would make the water pure. Let us face the crisis—our crisis.

Like a hexagon, the crisis is many-sided. I do not think that any single force or event can be called the root of the crisis. It has come about as the cumulative effect of forces and events from within and without. They form dangers we face, so let us weigh them carefully and make them matters of deep concern.

*The first danger lies in men's preaching holiness because they are expected to do it.* If men do this, it becomes meaningless. I once stood in a great European art gallery and viewed what I thought was an original masterpiece. I was greatly surprised when a guide informed me that it was only a reproduction of the real thing. All too frequently modern-day holiness is simply an imitation of the real thing.

Expounding this doctrine simply because we are expected to do it reflects a fear of the doctrine itself, and that is one reason why so many are subject to every new wind of doctrine, usually more wind than doctrine! Such an attitude in preaching has also caused some people to become satisfied with less than what God requires.

And too, if we preach it solely because we are expected to do so, men will become prone to emphasize purity and forget the power. Purity without power is fire that does not burn. Many are testifying that they have the experience of sanctification and yet are content to miss prayer meeting, Sunday night services, and revivals. They pay God a social call on Sunday morning if it doesn't conflict with other plans. It is easier to put a cross on the church than it is to put a church on a cross. It is a travesty against the Holy Spirit for men to say they are sanctified and then continue to live weak, powerless lives. Jesus said, "Ye shall receive power, after that the Holy Ghost is come upon you"—power to live victoriously, power to overcome, power to be a burning, loyal, effective witness. The Early Church was characterized by prayer, poverty, and power; the modern church is too frequently characterized by wealth, worldliness, and weakness.

Let us not preach holiness because we are expected to do it, but because it is a burning, vital reality; because it brings power as well as purity; because the Bible teaches it and God

demands it and it is the ultimate passport to heaven. We need never apologize for this doctrine.

*Another danger we face is the Sunday school's taking the place of the worship service.* No one believes in the church school more than I, but I feel we should be reminded that, like other agencies of the church, it is the means to an end and not the end itself. We have been guilty of dividing the thinking of the people until Sunday school and church are seemingly divorced. We sometimes invite folks to Sunday school and never mention the church; and when they come, we ask, "Are you going to stay?" This within itself is a negative suggestion. We have thousands who are coming to Sunday school and trying to satisfy the conscience, rather than coming to the church, where they can definitely satisfy the heart. Invite friends to both services! and if they feel they can only come to one, it is far better to come to church. God ordained to save the world by preaching, but the pulpit is losing its power because teachers are reaching the world rather than the ministry. "We are lashing the waters and scaring the fish without making adequate preparations to catch them."

*Another danger that helps form the crisis may sound trite, but it is important—and that is the inroad of the world being made into the church.* "God put the Church in the world, and the devil is trying to put the world in the Church." We must continue to stress the relation between religious experience and social conduct or we will follow a pattern of spiritual retrogression. If the line between the Church and the world cannot be seen, the world doesn't think it is missing anything. In Exod. 11:7 we read, "The Lord doth put a difference between the Egyptians and Israel." And the Lord doth put a difference between the Church and the world. We must never become like the Pharisees—orthodox in creed but heterodox in spirit. The Pharisees were thorns in the flesh of Jesus because they boasted of their standards while they lived as other men. We believe in an old-fashioned, Blood-bought salvation that can give deliverance from the things of the world until we will wonder how we ever loved them in the first place.

*There is another danger that I feel we must mention—the lessening of respect for the ministry.* This is serious indeed.

When I was a lad, we regarded the minister as the nearest thing to Jesus on earth. We need more old-fashioned respect for the ministry, and the minister should conduct himself so as to demand it. I love the ministry! It was a minister who first told me of the way of salvation, first told me of the way of holiness, who prayed for me when I was ill. No day was too cold and no night too dark for him to come to pray for me. The minister is a holy man called of God and separated unto a given task. His is a far more difficult job than may appear on the surface to the laity.

He must be all things to all men. He makes more calls than a taxi, pleads more cases than a lawyer, visits more sick than a doctor, makes more speeches than an orator, works more hours than the average laborer, teaches more people than a schoolteacher, organizes more than an executive, watches more financial details than a banker, writes more letters than a secretary, answers the telephone more than an operator, smiles at more people than a receptionist, arbitrates more than a diplomat, reads more books than a scholar, and shakes more hands than a politician. God bless the preacher!

Now all these things—and others—have helped form a crisis. What is the challenge of the current crisis? The challenge lies in preaching power and purity, in demanding lives separated from the world, keeping the church in its proper perspective and aware of its responsibility of getting souls ready for heaven, and the ministry demanding the respect due a called servant of God.

But I think the key of the challenge rests in the central crisis—the crisis which I feel has given birth to the others we have mentioned. We have come to fear fanaticism—and rightly so. But in trying to steer clear of fanaticism we have leaned too far toward formalism. *I would say that our greatest crisis this hour lies in trying to find the balance between formalism and fanaticism.* Such a crisis is always prevalent in the growth pattern of any church. Church history corroborates the fact that new church groups attract some of the spiritual element of the church world. Thus, the church will have a honeymoon of perhaps a quarter of a century, during which time it will not only reach the outside but it will attract several

from other church groups. Then it is usual for a church to settle down to a normal growth pattern. But during the transitional years the crisis of formalism versus fanaticism begins to rise. This does not mean the church has backslidden. It does not mean spiritual retrogression. It does not mean that we are becoming warped or tainted. It simply means that we are passing through a period of transition, and we must be willing to come face to face with this critical problem.

There is a balance between fanaticism and formalism and we must find it. We must have the glory of God in our services. This does not always mean noise, although we have no aversion to holy noise. Time and time again I have wept and prayed into the night in one hotel room after another because the services were void of spiritual freedom. Dr. Bresee once told a friend of mine, "If you will get the glory down, you can't build a fence high enough around your church to keep the world out." We do not need evangelistic vaudeville, we do not need evangelists who are glamour boys of the pulpit—but we need fire-baptized, soul-loving, glory-filled evangelists and pastors who want to see the fire fall, who want to see the heaven populated, who want to see the saints blessed. The glory is our trade-mark, and if we lose our trade-mark we will lose our trade.

The late William Wrigley was traveling on a train with a friend. The friend asked, "Bill, why do you keep advertising that chewing gum? Everybody knows about it. Why don't you let up for a while?" Mr. Wrigley turned and asked the friend, "How fast would you say this train is going?" The answer came back, "Why, at least seventy miles an hour." And Mr. Wrigley answered, "We seem to be getting along all right—why don't we take the engine off?" We may seem to be getting along all right most of the time, but we dare not fail to constantly remind the people that without the glory of God in our midst we are but an empty shell.

The pastor sows the seed and cares for the grain, but the evangelist is to reap the harvest. So pastor and evangelist alike must be willing to pray and fast until revivals are marked by the presence and glory of God. If we have genuine, old-fashioned, fire-baptized people, it is because we have genuine,

old-fashioned, fire-baptized preaching—preaching with that peculiar unction akin to heaven—messages wrought in the fires of burning soul passion, messages freighted with the divine spark, thrilling to the saints and killing to the devil.

If I could climb Jacob's ladder and call to the angels, my plea would be, "Set the ministry on fire." If I could move into the throne room of heaven and see the King, my plea would be, "Set the ministry on fire."

O God, revive me again; fill my heart with Thy love; may my soul be rekindled with fire from above. The challenge of the current crisis is to pray until we get the glory in our midst. And I want God to use me to make it so! As for me, I propose to stay old-fashioned, and to preach along this very line until the church is stirred and the world is moved and the devil is defeated. I want to pray and preach with a burning heart until I know that God has come down to walk among the people. We could never be the same after that.

Glory be to the living King Eternal now and forevermore!

## Our Quantitative Responsibility

Rev. George Coulter

The Great Commission echoes across the centuries proclaiming the marching orders of our Supreme Commander—"Go Ye!" The headlines of religious history have been written by those who have carried out this crisp, clear challenge of Christ's. Headlines are still being written by those who make the Great Commission the one dominant and controlling imperative.

The early disciples took Christ seriously when He told them to make disciples of others. Andrew found the Saviour and was soon declaring the good news to his brother, Simon, whom he brought to Jesus. Peter preached on the streets of the city of Jerusalem on the Day of Pentecost. But, sharing with him in the victory of winning 3,000 souls to God that day, were the 120 prayerful, Spirit-filled, soul-winning Christians

who had been personally testifying all over the city. Emblazoned across the pages of the Book of Acts is the story of Paul's evangelistic exploits. He preached, he taught, he made personal contacts, he did house-to-house visitation to win people to Christ. He went into many a city, got a job, made friends, attended the synagogue, organized prayer meetings, and by every means at his disposal led people to Christ. The remarkable growth of the church in Jerusalem, starting with just a few until it numbered into the thousands, demonstrates the possibility of a Spirit-filled church membership in an all-out, soul-winning ministry.

Almost every century since Pentecost has witnessed a bursting forth of the flames of evangelism. In fact, the history of the progress of the Christian Church is the history of evangelism. During the reign of Emperor Constantine, then through the time of the Crusades, and even in the darkness of the Middle Ages, there were intermittent gleams of light which came from the fires of evangelistic zeal and fervor. The Protestant Reformation was the flaring up of a new flame of evangelism, which spread throughout all western Europe. The gloom of the eighteenth century was penetrated by the light which glowed from the revival fires kindled by the Wesleys. It was this tremendous resurgence of spiritual life and power generated by the evangelistic spirit of early Methodism which saved England from the horrors of a bloody revolution. The nineteenth century overflowed with evangelistic vitality and urgency which witnessed the rise of great movements such as foreign missions, Sunday schools, and mass evangelism campaigns.

Thus the story of the centuries unfolds until in more modern days the Church of the Nazarene was thrust out, under God, into the stream of human events with the age-old torch of evangelism blazing from her battlements. The entrance of this new and untried member of the family of denominations was made necessary because of the serious declension of the spiritual power and effectiveness of the twentieth-century Church. As Sidney W. Powell in *Toward the Great Awakening* said: "No ecclesiastical pronouncements have ever banned evangelism, but little by little in course of time, buffeted by

the brash winds of modernism, pressed by the secularities of new thought, while the custodians have not been too attentive to its foundations, almost imperceptibly the church has moved off center. To be sure, its present perilous condition is attributed to many things, but not inconspicuous among them is the fact that it has moved the center of emphasis from evangelism to other worthy but less essential considerations" (p. 11).

From its beginning, the Church of the Nazarene recognized that "evangelism is the chief cornerstone of evangelical Christianity." In a day when the word revival had fallen into disrepute, the Church of the Nazarene majored on revivals. In a day when the word evangelism was viewed with contempt, the Church of the Nazarene made evangelism her watchword. In a day when the glorious words holiness, heart purity, Christian perfection, perfect love, entire sanctification—made vital by the Wesleys—had all but disappeared from the vocabularies of average church members, the Church of the Nazarene preached, sang, and lived "holiness unto the Lord." In a day when book reviews and round tables were the popular diet of Sunday evening churchgoers, the Church of the Nazarene put on evangelistic services, preached repentance and second-blessing holiness, called seekers to the altar, and built upon the foundations laid in the previous century by the Wesleyan revival. In fact, in spite of the climate of modernism, humanism, and secularism in which she found herself, the rapid growth and progress of the Church of the Nazarene was simply the blazing forth once again of the fires of evangelism which has marked the progress of every spiritual body of people since Pentecost. With her emphasis upon heart holiness as a second definite work of grace, the Church of the Nazarene seeks to preserve and maintain the evangelistic spirit and motive of the Wesleyan revival.

In every age, those who have had a part in the great evangelistic thrust of the Church have had certain clear-cut characteristics in common. This is particularly true of the early Methodists and those of our own beloved Zion.

1. *They were devoted to doctrine.*

The evangelism of the early Methodists was based on doctrine. Wesley's preaching simplified and clarified some of the

great doctrinal truths which had been adulterated or dismissed by Anglican preachers until they had lost their prominence and meaning.

"Low, the great agent in Wesley's moral conversion, had convinced him that 'all the Precepts and Doctrines of the Gospel are founded on—two great Truths, the deplorable corruption of the human nature, and its New Birth in Christ Jesus.' Accordingly, the doctrines of original sin and justification by faith became the cornerstones of Wesley's message. . . .

"Over and over throughout his ministry, Wesley reiterated his belief that every Christian may be transformed into 'the image of God' and be filled with perfect love. . . .

"No one can leave a thorough study of Methodism without the realization that the governing principle of the Wesleyan Way was perfect love and furthermore, that the centrality in the movement of this ethical ideal accounts greatly for its phenomenal success" (Mary Alice Tenney in *They Had a Blueprint for a Christian World*).

One could almost substitute "Bresee" for "Wesley" and the "Church of the Nazarene" for "Methodist" in the above quotation and tell the same story concerning the spirit and tone of early Nazarene evangelism in this country. Any evangelism that is potent and vital must contain a rugged devotion to the doctrines which transform human character and conduct.

Nazarene evangelism, when it has been successful, owes what success it has had to the fact that it has always been definite and positive in doctrinal emphasis. People continue to hunger for a sure word from God about how they can be saved from sin and sinning.

## 2. *They preached to the common people.*

Wesley excited a great wave of opposition from the eighteenth century church because of his insistence on preaching Christ's message to the lower classes. He saw the remoteness of the church from the masses. He saw the utter indifference of the church to the needs of the common people. He saw the abject subservience of the ministry to the aristocracy of the day. He set about to restore the principles and pattern that had made early Christianity a world-conquering force which would sweep into its fold both rich and poor.

Once again, we see the similarity between early Methodism and Nazarenism. It was the call of God to give the gospel to the poor and needy that forced some of our early leaders "out under the stars." This same impulse is the heartbeat of true evangelism in every age. With what we choose to call "Nazarene swing," our evangelism has had appeal and attraction to the common people.

### 3. *They were prodigious workers.*

Many early Methodists preached every day, months at a time, while carrying on many other labors. It has been said: "Wesley studied, preached, taught, wrote, collected money, erected chapels, organized societies, instructed preachers and helped in many moral movements for the social welfare of the underprivileged. He travelled . . . on horseback many thousands of miles a year amid great hardships. His sister described him as 'out of breath, seeking souls'" (*Evangelism, Christ's Imperative Commission*, Roland Q. Leavell).

Here, again, the similarity holds true. Early Nazarene leaders were prodigious workers. Pitching tents, holding meetings, building churches, praying for the sick, visiting the people, sleeping on church benches—these were the normal activities of our pioneers. And it was done gladly and victoriously, without complaint and self-pity, and without financial guarantees.

But history reveals the fact that Methodism failed in its high and holy calling because it let down in these three considerations. Someone has said that the early Christians "out-thought the world, outlived the world and outdid the world." The same could be said about early Methodists as long as they remained loyal to doctrine, devoted to the needs of suffering men, and unceasing in their labors. But the day came when the ideal of Christian perfection became less and less to be regarded as the norm of full Christian living. Dr. Sweet wrote concerning the failures of Methodism in these words: "Methodism, once a religious ferment largely among the poor, has now become an upper-middle-class church. Once it was proud to be called the poor man's church; now it boasts of its colleges and universities, its great endowments and tremendous cor-

poreate power . . . As their churches tended to become increasingly costly and luxurious, the inevitable result was that people no longer felt at ease in worshipping with their more fortunate brethren. Nor did the college and seminary trained minister stress the poor man's doctrines such as 'holiness' and 'second blessing' . . . for the stressing of these doctrines caused the prosperous to feel uncomfortable" (Mary Alice Tenney in *They Had a Blueprint for a Christian World*).

Wesley "in his 78th year attempted to awaken Methodists, declaring, 'You are so deeply hurt, that you have nigh lost your zeal for works of mercy, as well as of piety. You once pushed on, through cold or rain, or whatever cross lay in your way, to see the poor, the sick, the distressed. You went about doing good, and found out those who were not able to find you. You cheerfully crept down into cellars and climbed up into the garrets . . . You found out every scene of human misery, and assisted according to your power . . .

"Do you now tread in the same steps?" (Mary Alice Tenney.)

My question to you today is this: Will God spare the Church of the Nazarene the same fate if we fail to tenaciously cling to these three primary principles? Our church can continue to be a tremendous evangelistic force only as we maintain a rugged devotion to the doctrine of heart holiness. We will be a mighty evangelistic agency only so long as we reach the poor and the needy. Nazarenes must "outwork" all other religious bodies if we are to make the evangelistic impact we should.

Within the past ten or fifteen years a new interest in evangelism is being evidenced everywhere. Even old-line denominations are trying to rekindle the fires of evangelism. In some cases, of course, their evangelism amounts to nothing more than a membership drive. But we are now living in a time when groups operating within the denominations and outside of the denominations are putting on old-fashioned evangelistic campaigns with tremendous success. In fact, some of them can "out-Nazarene" the Nazarenes. I believe we can say it truthfully, that the Church of the Nazarene has set a pattern in evangelism in the past. While others discussed and debated,

Nazarenes went out and evangelized. We are now in danger of surrendering our leadership by default. Some are outstripping us in personal evangelism and visitation evangelism simply because we have ceased to be the indefatigable workers we once were. Some are crowding out their churches with the unchurched where, in many cases, Nazarenes are content with little or no gains, empty pews, and barren altars.

If we believe the doctrines we preach, if we believe that men are lost eternally, then Nazarenes ought to be the most evangelistic people on earth. Nazarenes ought to be putting on the greatest evangelistic campaigns of any group anywhere. They should be simply swarming over every town and city in house-to-house visitation. They should be confronting people everywhere with the claims of the gospel in personal soul-winning effort. The busiest, most alert church in any town ought to be the Church of the Nazarene!

We still have the message, we still have the men, and I believe we can master the techniques to meet the spiritual needs of this age in our evangelism. If, in days gone by, Nazarenes could utilize the famous big brown tent to stir the nation for God, with men like Bud Robinson and L. Milton Williams, then I believe God expects us to display some of that same versatility to captivate the attention of the unchurched today. As we have in the past, we can continue to reach the masses. Like Wesley, the Church of the Nazarene must be "out of breath, seeking souls." We have the men, the music, and the money to put on great city-wide, Nazarene meetings in strategic centers across the nation. We have the means and the leadership to establish centers of holiness in every town and city. We have the techniques and the people to put them into practice to "sow down" our communities with visitation evangelism efforts to reach the great mass of unchurched people about us. To do so, loyalty to doctrine, ministry to the common people, and endless hard work must be the principles by which we operate. While we are still devoted to our doctrines, I fear in some cases we have become exclusive and lazy. Nazarenes need to be warned by the words of Dr. Jesse M. Bader: "Churches are always within one generation of extinction. Let any congregation fail to evangelize for a generation, and it is

in grave danger of going out of existence. The churches need evangelism to save themselves from the sterility of a merely cultural religion. Churches must evangelize or perish. Evangelism is not an elective in the life of any congregation. It is an imperative. The churches are always in danger of becoming a complacent, chubby, clubby collection of nice folks who are satisfied with themselves—a sort of closed shop for the edification of the saints” (From *Shepherds*).

“Out of Greek history comes the story of how young Alciabiades, conversing with his uncle, Pericles, was bluntly telling the elder genius how Athens ought to be governed. Pericles listened with ever lessening patience. Irked as old hands in politics are likely to be irked by young idealists, Pericles said:

“‘Alciabiades, at your age I used to talk just as you are talking now.’ Alciabiades, not wincing for a second, looked the great Athenian straight in the eye and replied: ‘Pericles, how I should like to have known you when you were at your best!’” (*Stir Up the Gift*, Paul S. Rees.)

How tragic if, after nearly fifty glorious years of evangelistic success, we should have to look to other days to see Nazarene evangelism at its best!

Sixteen years ago, Dr. Chapman addressed the Conference of General and District Superintendents in this city. I conclude with his challenge, which is strangely pertinent today. Dr. Chapman said:

“It may sound extravagant, even to some of you, but I sincerely believe the times call for a new crusade of holiness preaching and old-time revivals. And I know there is no use for us to sit around until we get able to do more. We never get able that way. We would get more done if we tried more. The challenge is for a new push of pentecostal evangelism. Let us not say, ‘The days of camp meetings are past.’ The days of no kind of meetings are past. If you can found a camp meeting, go out and found one. If you cannot make it a camp meeting, then make it a tent meeting. If there is no tent, get a hall or brush arbor. If these are not available, then try it in the open air. George Whitefield held some of the greatest meetings that were ever held right out of doors and in the

wintertime. Let us reclaim the street meeting for a sane, saving gospel. If none of these is practical, then make it a cottage prayer meeting. We have 4,400 preachers and only about 2,600 churches. [We now have approximately seven thousand preachers and approximately four thousand churches.] There must be a good thousand preachers who are available for 'extension work.' And let us not grumble about our good supply of preachers. A spiritual movement always has an abundance of preachers. A scarcity of preachers is a mark of apostasy. Rather let us select and direct and make our preachers as effective as possible. If this group of men right here should set their heads and hearts to the task, with all the backing they would get from pastors, churches and unemployed preachers, we could open a thousand new preaching points in town and country within the next twelve months. And in these thousand preaching places, a hundred thousand new people would hear the gospel of full salvation, and the harvest of souls would be sufficient to make the angels rejoice. I trust it would be entirely out of place for me to say that we are either half asleep or else half dead. But just as sure as you are here, the challenge is upon us. We must sow the country down with old-fashioned holiness preaching. And this preaching must not be confined to places where we have churches or think we shall have churches, but anywhere, everywhere, men must hear the gospel at our mouths. God has commissioned us, shall we go forth?" (*Preacher's Magazine*, July, 1937.)

## Evangelism Under Observation

**Rev. J. T. Myers**

In the confusion, uncertainty, and supreme indifference of this atomic age, we must not underestimate the importance of this occasion which has attracted representatives of our great church from every part of the nation, and many others from lands beyond, to Kansas City, our denominational center, to face the facts and figures of our evangelistic program and

to search for the best approach in bringing a living faith to a dying civilization. Great men of our nation are constantly reminding us of the dangers we face and the problems that we must solve.

*Dr. Robert M. Hutchins* in recent months stirred millions with this statement, "Civilization is doomed unless the hearts and minds of men can be reached and we have a spiritual revolution in our world."

*Cordell Hull*, former Secretary of State, expressed himself in these words: "There is a grim and ominous thread running through the entire fabric of world events that endangers our future. The terrible misfortunes which have overtaken us are due to a dangerous deterioration in moral and spiritual conduct in personal and national affairs."

*Herbert Hoover*, before a great gathering in Iowa some months ago, spoke clearly of an existing condition thus: "There's a cancerous growth of intellectual dishonesty in our nation which threatens us as it has other nations before us. It will take more than a code of ethics to remedy this situation. My advice to the nation," said the former president and good Quaker, "is that we reach back and take hold again of the Ten Commandments, the Sermon on the Mount, and the rules of the game which we learned at our mother's knee."

These three statements alone from men known and respected internationally should justify the occasion of this great Conference on Evangelism.

*This is a denominational clinic.* We have gathered from across the nation and from the distant outfields of our Nazarene movement to examine a major problem in a changing world. As specialists in spiritual necessities we bring our X rays, symptoms, and diagnoses with the patient—*Nazarene Evangelism*—for a thorough checkup. Complete reports are given from every field, and without hesitation or reservation every speaker gives his views relative to the patient's vision and vitality, efficiency and emphasis, character and conduct. In the seriousness of the observation, the spirit of optimism prevails and the light of faith shines above the backwash of two world wars and our trembling episode on the threshold of uncertainty and insecurity, and even in the shadows many

of our courageous Nazarenes are saying: "We still believe in the Christ, whose nail-scarred hands have lifted empires off their hinges and turned the stream of centuries out of their course." We must lift up our eyes and look on the fields. We must look unto the hills, from whence cometh our help.

There seems to be a passion for power in the political world, a passion for profits in the business world, a passion for pleasure in the social realm. There must, by all means, be a greater passion for souls in the church. From this focal center, Kansas City; from this denominational laboratory on evangelism; with the challenge of the Great Commission ringing clearly in our ears—"Go ye into all the world, and preach the gospel to every creature"; with the disposition in our hearts to follow the pattern of our founders, who were doctrinally sound, experientially thorough, and genuinely practical, and everlastingly keeping before our people the Wesleyan position, passion, and performance, we can be assured that Nazarene Evangelism will march into battle with the elasticity of youth in her step, the fullness of maturity in her form, the grace of liberty in her motion, the blush of the morning on her cheek, the fire of heaven in her heart, and the light of eternity in her eye. Under God and the banner of holiness she will fight a good fight, gather and lay her trophies at the feet of our risen Lord and coming King.

## Our Evangelistic Heritage

Rev. U. E. Harding

I have stood in front of some of our great markets, watched the people as they filed out. Their arms were loaded with bags and bundles. All of them were taking something home with them. What are we going to take home with us? Have you ever heard a sermon that so affected you that you said to yourself, I can never be the same any more? Have you ever read a book that when you finished you said, "I will have to be different now"? There have been some world conferences in recent years, committees composed of world leaders, meeting

at the cost of thousands of dollars. One of these recently was in Bermuda. Many of these gatherings were a waste of time, means, and energies of men. How are we going back from this conference? Are we simply going to race the motor or are we going to get convictions and plans to go back to face the whitest harvest field since the beginning of time? Our church has the greatest challenge today ever presented to any people since the Day of Pentecost.

Are we simply going to have an arousement and our emotions stirred? The phrase "stir us" is greatly overworked by us. We say, "Preach to stir us. Sing to stir us." But we have been stirred so many times and did nothing about it until we are almost seared. We have been inoculated with that needle so many times there is scarcely a place left to put the needle.

We run races and contests on every line except spirituality. We are racing in building churches and multiplying numbers in our Sunday schools. Many of these that attend do not remain for the preaching of the Word. We flourish our reports with numbers, finances, and building programs, until our pastors have become financiers instead of shepherds. If we get these buildings, achieve these slogans at the expense of the spiritual life of our people and the anointing on our ministers, it has cost us too much.

In the last half century we have purchased church buildings for less than the cost of the ground on which they were built—stone and brick structures, spacious auditoriums, equipped with pipe organs and splendid furnishings. If buildings would have done the job, why were they for sale? Our need today is soul travail, a burdened laity who are not trying to pay their way to heaven, an anointed ministry that are flames of fire. The great Apostle Paul said, "The love of Christ constraineth me." It was not the love of place, prominence, or position. Neither was it the love of money. When his attention was called to his former place and position, his royal blood, etc., he said, "All this I count as dung, that I may gain Christ."

Many leading laymen have said to me, "We are starving for spiritual food, and for an anointed ministry." Brethren,

there is no substitute for anointing and holy passion. A backslider in the pew, a sinner on the back seat, can tell when the preacher has the touch of God on his soul, or the singer gets blessed. A little boy who could not think of the word sugar for his iced tea waved his spoon frantically at his mother and exclaimed, "Mother, Mother, give me that which spoils the tea when you leave it out." What is unction? What is anointing? It is that divine ingredient that spoils everything if you leave it out. I repeat, there is no substitute.

The wise men went back "another way." You can visit our great publishing house, and load your arms down with excellent books; you can visit our wonderful seminary, get something for your head. You may be able to add to your collection some of the latest stories, but if we go back to our people with empty hearts it is our own fault.

I have attended assemblies and conferences where we have had gracious outpourings of the Spirit. I have had my own people say to me, "What did they do to our pastor at the convention? You preach like a different man." As superintendent I have had laymen on the district to say to me, after a preachers' meeting, "What did you do to our preacher at that meeting? He preaches like a different man." Brother, I believe you will agree with me, too many of these gatherings today are given over to plans, ways, and means.

We hear much these days about the need of a great revival. And many are saying we should fast and pray until it comes. If the great God of heaven, who gave His only begotten Son to die for us, can send that revival, would He wait for us to fast and pray before He would send it? Many of us are praying for God to do our work. While we are searching for the God of Elijah, God is searching for another Elijah. We say, "God can do anything." But the Bible says, "They turned back . . . and limited the Holy One of Israel." We are limiting God on every hand today. We limit Him by our laziness, stinginess, narrowness, bigotry, lack of vision, and timidity. The Holy Spirit hasn't hands; He wants our hands. He hasn't feet; He can use our feet. He doesn't speak audibly; He speaks through lips of clay, with the tongues of men. If the ministry or laity are without courage to speak out the message

today, that message goes undelivered. Jesus said, "Ye are the salt of the earth . . . ye are the light of the world." "Faith cometh by hearing, and hearing by the word of God." "How shall they hear without a preacher? and how shall they preach except they be sent?" Sometimes I hear people praying as though God is slow to hear or to act. They call out in loud, commanding tones: "Help here," and, "Help, Lord." Brethren, the trouble is not at the other end of the line; it is with us. God is not dead. It is the folks who are dead. God is not asleep; it is the church. God didn't change; it was the people. God never went away; we went away. We hear a great deal about "forward movement." We need a backward movement. I am not contending for the oxcart or the tar-wheel wagon, the scythe and cradle, the washboard or the battling paddle. But we need to get back to the Bible, to the family altar, to repentance, to humility of spirit, to meekness of heart, to holy living, to well-disciplined lives; for it takes a heap of living to be a Christian these days.

Some few years ago, as many of you know, I had a very delicate eye operation. I was compelled to remain in the hospital for two weeks with that eye sewed shut and both eyes plastered shut. The thought came to me, What shall I do with my time? The devil was telling me that the transplanted cornea would never live in my eye, that the eye would have to be removed, and the other one would go out through sympathy. I decided then, If I can't go out of here with better physical vision I will go out with better spiritual vision. Each day after breakfast and bath I turned to Christ. I said, I am in an eye clinic, but I am going through a spiritual clinic; so I searched my heart—not with a lamp of legalism, but the light of the Spirit. I got some wonderful revelations from God to my heart and mind. I said to myself, I am going in for a new lease on life and a new grip on God. I want to go out of here different. I fear that many of us at least leave the impression that when we get sanctified we have arrived, but the fact is we have only begun. My prayer is that we will all go back to our families and our fields different from when we came.

## HOW TO GET READY FOR THE REVIVAL

### Revival Preparation Through Prayer

Rev. C. W. Davis

Revivals are essential to the life and growth of the Church of the Nazarene.

It has never been especially easy to have revivals of salvation. The success of the revival does not depend upon the condition of the sinners we are trying to win to Christ. It depends on the condition of the Christian people. We are prone to feel that the unsaved about us are too wicked, too worldly, and too indifferent to be won to the Lord. But the Bible does not support this attitude at all, for it conditions the success of the revival on the church. If the church people are cold, indifferent, worldly, divided, and prayerless, sinners will not come flocking home to Jesus. But let the church be united, Spirit-filled, prayerful, and burdened for souls, and we may expect a true revival.

II Chron. 7:14: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

I John 3:20-22: "For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight."

John 15:7: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

I John 5:14-15: "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we

ask, we know that we have the petitions that we desired of him."

Jer. 33:3: "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."

Jas. 5:16: "The effectual fervent prayer of a righteous man availeth much."

Luke 18:1-8: "And he spake a parable unto them to this end, that men ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man: and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily."

John Bunyan said: "Prayer is a sincere, affectionate, sensible pouring out of the soul to God, through the strength and assistance of the Holy Ghost, for such things as we have need of, as are promised in God's Word."

Wilder said: "He that saveth his time from prayer shall lose it; he that loseth his time in communion with God shall find it in blessing."

David Gregg said, "Nothing lies beyond the reach of prayer, except that which lies outside the will of God."

The resources of God are promised only to those who undertake the program of God, and His program includes a life of prayer.

D. L. Moody said: "Jesus never taught His disciples how to preach, but He did teach them how to pray. The Lord Jesus did not teach His disciples how to run churches, nor how to raise money, but He did teach them how to pray and win souls."

It is said that every great revival movement of history, where God's people have been stirred up to take hold of Him, has resulted from a renewal of the prayer life. John R. Mott

said that, as he traveled around the world, he had never seen a movement of real spiritual power that did not root itself in prayer.

If we Nazarenes today are to have revivals—deep, spiritual, lasting, Holy Ghost revivals—we will have to give ourselves to much prayer. There is absolutely no substitute for prayer.

**PRAYER IS NOT GETTING READY FOR THE BATTLE—PRAYER IS THE BATTLE!!**

We preach much to our laity about the neglect, the importance, and the results of prayer; but we must ever remember that we are to take the lead, and be examples in this important and indispensable business of praying.

In the sixth chapter of the Acts we read that in the Early Church there arose some special needs that had to be given attention. The apostles appointed seven men of honest report, full of the Holy Ghost and wisdom, to look after this interest, but they said, "We will give ourselves continually to prayer, and to the ministry of the word." Surely we need to give ourselves to prayer and the Word, that upon our own hearts and lives and ministry will come a refreshing, a renewing, and a divine unction.

It is unction that makes the Word of God quick and powerful and sharper than any two-edged sword. It is divine unction that gives the words of the preacher point, sharpness, and power. This divine unction distinguishes true gospel preaching from all other methods of presenting truth. It anoints and impregnates revealed truth with all the energy of God. Unction is simply putting God into His Word. This unction gives insight, grasp, and power to project the Word of God into the heart and conscience of men. This unction is heaven-sent. It is the gift of God, His signet on His messengers. It is heaven's favor given to those who have sought this anointing through hours of prayer. Without this unction on the preacher, the gospel has no more power to propagate itself than any other system of truth. Unction on the preacher puts God in the gospel. This divine unction comes direct from God through prayer.

A. B. Earle, who led one hundred and fifty-seven thousand souls to Christ, and under whose ministry Dr. Daniel Steele was led into the experience of entire sanctification, gave this testimony. "Resolving at all cost to have God's presence and power in my ministry, I went to my room to spend the night in prayer. Oh, the struggle of that night! Hour after hour I wrestled alone with God. My heart had been full of coldness, and I not aware of it. No wonder the churches had not come up to the work. I renewedly and repeatedly gave myself to the Saviour, determined not to let the angel depart until my heart was filled and melted with the love of Jesus. Toward morning the victory came. The ice was all broken, melted and carried away. The warmth and glow of my first love filled my heart; the current of feeling was changed and deepened, the joy of salvation was restored. In the morning I went out, took the unconverted by the hand, and said the same things as on days previous; but now they were melted to tears over their sin and danger."

Missionary Everette Howard, while in Cape Verde Islands, wrote these weighty words to his brother William: "Now, Bill, dig deep. Read *Preacher and Prayer*, by Bounds, every three months. Attempt enough to need God in your program. There is no substitute for prayer. Old-fashioned prayer will settle a lot of things in this world. Bill, don't let the morning sun find you asleep, or not praying. Let those early morning hours before sunrise be devoted to God. God needs praying preachers and will stop the sun and divide the rivers for a man who knows how to pray. Put prayer into your praying program. Bill, don't forget to lay the foundation for your work in prayer."

Blessed is the pastor who, with his people, will give much time and place to prayer preceding the revival. Regular prayer meetings, cottage prayer meetings, special seasons agreed upon together for fasting and prayer, around-the-clock praying, spending all or parts of nights in prayer, preceding the revival, will prove an untold blessing during the campaign. We well know that it is not easy to get any large percentage of our membership to participate in a siege of real, earnest, continued, determined prayer until the church is fired and things and

people around us are changed. But this is our hope. God give the Nazarene church more prayer warriors! And God have mercy upon those in our ranks who have time for the radio, TV, newspapers, magazines, and social activities, yet do not join in a spiritual, prayerful, intensive campaign for souls. Thank God for the host of spiritual laity who want revivals and are ready to give themselves to prayer for a great outpouring of the Holy Ghost and the conversion and sanctification of souls.

I would like to see us unite in a denomination-wide, solid month of prayer. Thirty days of prayer throughout our great church, for a mighty outpouring of the Holy Spirit, that will revive every church, large and small, until revivals will break out everywhere among us, and every institution, organization, and auxiliary in our church be powerfully moved! I believe it could make some new history for our church.

We are in the first hour of this blessed conference. May in this session and in the coming sessions the power of the Lord so fall upon us that we will go out from here with vision, passion, and a determination to pray more and preach better to this broken, bleeding, sinful generation and win men everywhere to God. I know we want revivals.

Eight years ago Dr. Chapman said: "I want a revival that, like a summer shower, will purify the atmosphere of our churches everywhere, and which will awaken the dormant forces of our people, young and old. I want something so divine that it will be uncontrollable. I want something that will re-emphasize old-time moral and spiritual conditions. Something that will reform and regenerate drunkards and respectable worldlings. Something that will bring in the youth and the little children. Something so attractive that it will break over into the circles of the pleasure-loving. Something that will set people on their back tracks to make restitution for wrongs committed. Something that will bring God to bear upon our domestic problems, to save our people from the twin evils of divorce and race suicide. Something that will inject old-time honesty, veracity, purity, and other-world mindedness into our preachers and people. Something that will make this namby-pamby, soft-handed, compromising, cringing sort

of holiness as obsolete as Phariseeism was on the Day of Pentecost. Something that reveals a man's credentials by means of souls saved and sanctified and established in Christ Jesus."

*Thou Christ of burning, cleansing flame,  
Send the fire.*

*Thy Blood-bought gift today we claim;  
Send the fire.*

*Look down and see this waiting host;  
Send us the mighty Holy Ghost.*

*We want another Pentecost;  
Send the fire!*

*God of Elijah, hear our cry;  
Send the fire;*

*To burn up every trace of sin,  
To bring the light and glory in,  
The revolution now begin;  
Send the fire!*

*'Tis fire we want, for fire we plead;  
Send the fire!*

*For strength to ever do the right,  
For grace to conquer in the fight,  
For power to put the foes to flight,  
Send the fire!*

## Revival Preparation Through Pastoral Preaching

**Rev. L. B. Mathews**

The pastor is the key man in every phase of life and activity of the congregation he serves. In no place is this more evident than in the period of preparation for the revival effort. And the deep soul concern of the pastor, or the lack of it, will be plainly seen in the preaching leading up to the revival. If

the pastor succeeds in properly preparing the hearts of his people, a revival is assured. But if the pastor fails here, no evangelist can see a real revival in ten or twelve days. For about the time he partially succeeds in getting the church revived the allotted time is gone and the services are closed. The people are left discouraged and defeated, and eventually they may even be convinced that the days of revivals are over.

The success, or lack of success, of a revival effort depends much on the atmosphere in which the evangelist must present the claims of the gospel. Broadly speaking, there are three kinds of atmospheres possible: human, satanic, or heavenly. Certainly it is the last of these that we must have. To have it in the measure we should, we must earnestly seek it—not only after the evangelist arrives on the scene, but even weeks and months before his arrival. This seeking must be done in public and in private.

In this seeking, the pastor must be able to say: "Follow me, as I follow Christ." To prepare his people properly through his preaching, he must first prepare his own heart in the presence of God in the secret place of prayer. He must shut out even the ordinary duties of everyday routine, in order to give the revival first place. He must pray until he is sure of perfect honesty with God, and sincere desire for revival, and absolute willingness to pay any price demanded to secure one. He must examine his motives back of his revival efforts. He must listen to God until he has the mind of Christ for the revival. He must listen to the tramp, tramp, tramping of the lost multitudes until the sound haunts him waking and sleeping. He must look on the multitudes and see them as lost souls on the road to eternal hell, until he becomes so concerned and burdened that he is willing to die, if need be, in order to see them saved. Then he must look toward heaven until he sees that the resources of divine grace are more than commensurate with the needs of revival. He must realize that revivals have always come when circumstances were unfavorable in the world about us; but that when a few burdened hearts believed God enough to prevail with Him in prayer and faith, He gave revivals that changed the course of human events and rewrote the pages of history. Then with his

own heart aflame, the pastor must go before his people to impart the vision to them through his preaching.

Here I would be bold enough to suggest a course of preaching which I feel would be helpful in getting the vision to the membership of the church. Inasmuch as a revival must always begin in the church before it touches the unsaved about us, I would begin by preaching on "The Need of Revival," using as a text Rev. 2:4, "Thou hast left thy first love." This would be followed with a message on "The Revival: a Warfare," based on Eph. 6:10-20. Then, that the messages might be personal and heart-searching, I would preach on one or more of the following subjects: "Soul Examination," "Unstopping Wells," "The Valley of Ditches," or "What Would We Do with a Crowd if We Had Them?"

Messages endeavoring to make each member of the church feel his or her personal responsibility for our fellow men would now be in order. Subjects that might be used are: "Blood-guiltiness," based on Ezek. 3:18; "Our Neglect of Souls," based on Ps. 142:4; "Paul's Soul Burden for His Own Countrymen," using as a text Rom. 9:1-3; 10:1; "The Christian, a Witness," with Acts 1:8 as a text.

Then I would preach to arouse the faith of my people. "Shiloh Revisited" would be a good subject to show that God comes in the darkest days when revivals seem impossible. The text for this message would be I Sam. 3:21. "The Weapons of Our Warfare" would be a message on our divine resources, using as texts I Cor. 9:7 and II Cor. 10:4. This would be a message to arouse and encourage faith. Then I would further encourage faith with a message on the subject "God's Word, the Basis of Faith for a Revival"; text, Rom. 10:17. This would be an appeal for each individual Christian to get his feet down on a promise of God until faith would not waver if he or she were disappointed in the evangelist or song leader; or if the crowds were small in the first service, or the weather was adverse. "The Work of the Holy Spirit in a Revival" is a subject that must not be neglected. To do so is to imperil our whole revival effort.

After this I would endeavor to get my people into action, using such themes as: "Going a Little Farther"—text, Matt.

26: 39; "Vision, Then Action"—text, Acts 16: 9, 10; "Travailing for Souls," based on Isa. 66: 8; and "Requisites for Intercessory Prayer"—text, Luke 11: 5-13.

In our regular midweek prayer meetings I would instruct my people on "Intelligent Personal Work" and "Intelligent Altar Work." There are no more important themes than these two. To have zeal without knowledge may defeat our purpose and drive people from us.

I would also preach a message trying to impress upon the various departments of the church their responsibilities for the revival effort. No revival should be the responsibility of the older people only. The young people can contribute something to the success of the revival that no other group can. And unless Sunday-school superintendents and teachers feel their responsibility and do something about it, we will lose our greatest field for the ingathering of souls. All departments must contribute their share in a really successful revival.

Perhaps it may be objected that the above program is too lengthy. My answer to this objection is twofold. First, we had better have one or two efforts a year that succeed than to have four or more efforts that do not succeed but leave the people discouraged. My second answer to this objection would be that I have used this method in part and in whole, and it has worked.

I have in mind one such case in particular, which I use as an illustration. I arrived in a new pastorate to find a faithful, but discouraged and defeated, people. Their cry was: "We can't reach any new people." After a few weeks, God enabled me to see the situation. I began to preach as I have suggested here. The people began to see their need. They began to confess their lack of real soul burden, their neglect of prayer, Bible reading, personal witnessing, their spiritual poverty, and lack of divine glory. The burden of conviction and sense of need grew until members began to spend all night in prayer, women began to meet in neighborhood groups every weekday, and weep and pray for revival. Thirty days apart we had two all-day prayer meetings in the church, lasting from 9:00 a.m. to 10:00 p.m. Forty attended the first one; more than eighty, the second one. We did not preach, sing, exhort, nor testify.

We prayed. We prayed around. We prayed around again—and again. The revival was on. But it had begun in the church.

On Saturday the evangelist came. As customary, he preached twice on Sunday. Sunday evening he gave a rather weak altar call. Twenty-two people rushed to the altar and prayed through. Then another group came and prayed through. Then a third group came amid much rejoicing.

Going home that night the evangelist said, "We are ruined. The revival has spent its force and we have exhausted our field." But God was in charge. The altar filled night after night for two weeks. The revival tide ran for two years. Only eternity will tell the results. Eight preachers and one missionary came from it. Some of the children saved then are now in our colleges studying for the ministry. Some of the young people reached are pastoring some of our very best churches. Some of the older people saved and sanctified wholly then are now in glory. Others are still in the Church Militant. To God be all the glory!

I am convinced that, in spite of all the powers of hell, the allurements and counterattractions of the world, and the call of the flesh to a life of ease, anywhere people will lay hold of divine resources a revival will be experienced.

## Revival Preparation

**Rev. James A. Weeks**

Dr. Reed Shank, a noted Cincinnati surgeon, collapsed recently in the U.C. Stadium during a game. Later, newspaper headlines read, "Revival Effort Fails." I wonder how many times the recording angel has written these words in the journals of eternity, "Revival Effort Fails."

This is one of the most urgent problems we face today, and is no doubt one of the reasons why this conference has been called. There is a solution to this problem, and with the Lord's help we must find it. For when a revival effort fails, or comes short of reasonable expectations, a deadening pall settles upon all concerned—pastor, people, and evangelist.

Three major areas of effort determine revival failure or success. The first, of course, is preparation for the revival; the second is conducting the campaign; while the third is conserving the results of the meeting.

In the preceding papers two factors of first rank in the area of revival preparation have been considered—prayer, and pastoral preaching—while elsewhere the matter of advertising will also be considered. Working hand in hand with these is another essential element in adequate revival preparation—*visitation*.

All of us are aware of the imperative need of prayer preparation; and most of our pastors realize the importance of preparatory preaching, and of good advertising. But it is doubtful if we have, in general, adequately sensed the potential fruitfulness of co-ordinating our visitation efforts with our revival campaigns.

We have all gone through the agony of a revival attempt in which those who most desperately needed the messages were not present. And as in baseball, so in evangelism, "You can't hit 'em when you can't see 'em!" Usually this absence of sinners in the meeting is due, primarily, to a lack of visitation preceding the meeting. Prayer by the saints, preaching to the saints, and the best in advertising can never take the place of the personal contact of a Spirit-filled personality with those who are in need.

*Visitation is logical.* Plain common sense demands that if sinners won't come to us of their own accord—and they won't, for I didn't and neither did you—then we must go to them. We must, by the love of God, our manifest interest, and our persistent persuasion, compel them to come to the Saviour.

False cults have long since learned the value of personal contact with the people in their home surroundings, where they have a sense of security not experienced in a strange building among strange people.

Businessmen will travel hundreds of miles to make a personal contact in an important transaction rather than to remain comfortably at home and write or phone. One of America's great salesmen said his turning point from failure to success came when he heard his employer say, "Gentlemen, after all,

this business of selling narrows down to . . . just one thing . . . *seeing the people!*"

This would be an over-simplification of our task, for we are not merely selling insurance; but we are dealing with people—or should be—and are endeavoring to lead them into an experience of the greatest assurance this world can ever know.

It is only reasonable to believe that many churches, and many pastors, now wallowing in or near the brink of a slough of despondency, could be revitalized by such an emphasis before their next revival.

*Visitation is scriptural.* And its scriptural basis lies far deeper than even "proof-text" support. In visitation among the lost we are recapturing the very pattern of salvation itself. Heathen go to their gods in an effort to appease their supposed wrath; but the uniqueness of Christian revelation is that God is the Aggressor in our salvation and proved it by sending His own Son "to seek and to save that which was lost."

How, I ask you, did the idea ever get started among us that it is the sinner's task to come to us to hear the message of salvation? Such an idea, if consistently followed, would cancel our foreign missionary enterprise, our home missionary effort, our radio ministry—yes, it would paralyze every arm of Christian endeavor. The scriptural, Christian imperative is still to go!

*Visitation is historical.* In thus going to the lost we are not doing something new in the history of the Church. Every revival movement from Pentecost until now has been primarily a reoccurrence of a compelling passion among God's holy remnant to take the gospel to the people. Peter preached, not in the Upper Room where God filled his heart, but out among the people! His preaching was then followed by a "house to house" visitation campaign by the early disciples of Jerusalem. And in their footsteps follow such leaders as Paul, Wesley, Whitefield, and an innumerable host of others who felt the divine urge to take the gospel to the people. And in their train, thank God, there are today a great host of Nazarenes who have heard and responded to the clarion call of our Zion, "Crusade for Souls—Now!"

*Visitation is fruitful.* For, "Where it is faithfully worked, it brings results," is the testimony of many across the church.

This fall I started a meeting in a Midwestern city on Sunday night. As I scanned the audience, one woman near the front especially arrested my attention. Her countenance seemed strained and she was so bedecked, bejeweled, and besmeared that she made quite a contrast to the plainly dressed people about her.

There was an excellent spirit in the service, and I knew that a foundation had been laid for a revival in that church. The pastor had prepared his people, there had been seasons of prevailing prayer, all the advertising had been distributed, and I was soon to find out there had been hard work at visitation as well.

It was easy to preach that night, and as I gave the altar call the blessed Holy Spirit descended upon us in searching and convicting power. Several came quickly, and then in a lull I noticed a fine-looking man approach the lady near the front. The thought flashed across my mind, I'm afraid he's too hasty in approaching her this, the first, night of the campaign. But I was wrong; for after a moment of earnest conversation she left her seat and knelt at the altar of prayer.

While dealing with someone else at the altar, I heard a commotion and looked up in time to see this lady come through shouting, crying, and "about to take the place."

I found out later that she had once been a Nazarene, but had been backslidden for over four years. Within the last few weeks she had moved into that community and had been contacted by that church. The man who invited her to the altar was in charge of their lay visitation work and therefore knew of her background.

But the story doesn't end there. The next night she was back, and when the altar call was given she came seeking to be fully sanctified. And when she came plunging through the waters of full consecration into the sunlight of God's cleansing grace, the glory of the Lord broke through upon us all.

Tuesday night she testified, and I believe that was the night she joined the choir. On Wednesday evening I preached on

restitution, and I could tell that she was having a hard time. But Thursday night she told us she had not gone to bed the night before until she had made, or arranged for, every restitution God had shown her. Friday night I overheard her ask the pastor about tithing envelopes, and Sunday morning she joined the church and accepted a list of Sunday-school absentees to contact.

Though there were a goodly number of other definite victories in that meeting, this one clear-cut case seemed to infuse a spirit of rejuvenating warmth throughout the entire membership. Other factors entered in, of course, but without visitation preceding that revival it would have been far less effective than it was.

I believe I have seen a number of churches where just one case or two like this one would refire pastor and people into renewed energy and effectiveness for the Kingdom!

*Visitation is experimental.* I mean by this that we may have to experiment and adapt the general program to our local needs. Recently I heard Charles F. Kettering, the noted engineer, applying the principles of engineering research to social problems. One of the principles he mentioned was, "Don't be afraid to fail!" Roughly, his thought under this principle was: "Have a plan. Try it and, if you fail, don't give up! Go back over the plan and see why you failed. Correct the fault and then try again and, if need be, again and again. Don't be so afraid to fail that it paralyzes your effort."

The greatest advances in science, he reminded us, came, not by chance, but by rigid adherence to this principle. And if this be so—and we all know it is—and if men will so work in their attempt to design a more powerful engine or more successful gadget, I wonder what light it sheds upon those among us who say, "Well, we tried it at our church and it didn't work for us," or, "Well, those words they teach you in the visitation manuals may work in the bigger churches, or in the bigger cities, but they won't work here."

No one has said that every detail of every plan suggested will work in every place with all personalities, but dare we shrug off our responsibilities in this matter so lightly, when

with just a bit of experimentation and adaptation we too could be seeing immortal souls brought to God by these efforts?

*Visitation is volitional.* That is, it is not so much a matter of method as it is of men. For that reason I have purposefully avoided a discussion of techniques. I am convinced that most of our bookshelves and files are filled with ideas which have worked for other men in other places, most of which would work for us too—if we would but work them! Our problem is not primarily a way, but a *will!*

No one who has ever succeeded in visitation has described it as an easy task. And most of them did not hit a winning formula the first time they tackled the job. But all of them did stay at the job, regardless of the method they used, until they and their people began to actually see results from their labors.

*Visitation is essential.* Visitation is logical, scriptural, historical, fruitful, experimental, volitional, and essential! This means that visitation evangelism is not a "cut and dried" program concocted in the minds of a few "whip-cracking" leaders in Kansas City, to be forced upon already overburdened Nazarenes. It has behind it all the authority of good sense, scriptural sanction, and historical precedence; and brings practical results where consecrated ingenuity and individual initiative are honestly applied.

This simply means, then, that an effective program of visitation in every church is not an optional gear in the machinery, nor an overdrive to be attached only to the higher powered "First" churches; but must become an integral essential function of every church, and every redeemed person in the church, including the evangelist.

Brethren, Jesus is coming, and time is short. You and I must put first things first. Henry L. Doherty, the industrialist, said, "I can hire men to do everything but two things: think, and do things in the order of their importance." Other things may or may not get done, but one thing we must do is have *real revivals!* And if we do, it will be because we have adequately prepared our hearts, our people, and our communities for such revivals, which means *prayer, preaching, and visitation!*

## DECIDING WHAT A CHURCH NEEDS

### The Importance of Holiness Preaching

**Rev. R. Newman Raycroft**

We believe the Bible to be the Word of God, the infallible revelation of His will to mankind. Therefore, to find the importance of anything we must take steps to find out how much emphasis the Bible puts upon it. It is through a perusal of its pages we discover the place certain great truths occupy in the heart and mind of God. Therefore, I declare without fear of successful contradiction that the doctrine of holiness is one of the most prominent in Holy Writ. In fact, the Bible is so full of holiness that it has even leaked out through the cover, for on the outside we read, "Holy Bible."

We are told that the word holiness occurs in the Bible 617 times. If we were to add to this the number of times we find such words as sanctify, sanctification, pure, purify, purity, perfect, perfected, perfection, cleanse, cleansing, and words that are applicable to holiness, the total number would be 1,073. Now add together the number of times we find such words as convert, converted, pardon, forgive, justify, justification, regeneration, and words that are used in connection with the first work of grace, and the total number would be only 435. Now if God's Word preaches holiness two and a half times as much as it says anything about the first work of grace, if we are going to be scriptural preachers we will have to emphasize holiness in all our preaching.

Bishop Foster said: "Holiness breathes in the prophecy, thunders in the law, murmurs in the narrative, supplicates in the prayers, whispers in the promises, sparkles in the poetry, resounds in the songs, glows in the imagery, voices in the language and burns in the whole scheme of the Bible. It is the alpha and the omega, the beginning and the end. Holiness needed, holiness provided, holiness required, holiness obtain-

able, holiness a present privilege, a present duty, a present enjoyment is the glorious theme of the whole Bible, welling all over, running all through revelation, the glorious truth that sparkles and whispers and sings and shouts in all the history and prophecy and promise and precept of the whole Bible. The wonder is that all do not see, that any should rise up to question a truth so glorious, so conspicuous and so full of comfort."

*Holiness is the command of God (I Pet. 1:16).*

*Holiness is the call of God (I Thess. 4:7).*

*Holiness is the will of God (I Thess. 4:3).*

*Holiness is the promise of God (Acts 2:38-39).*

*Holiness was the subject of Jesus' prayer (John 17).*

According to God's Word holiness is a necessity, "without which no man shall see the Lord." Now then if holiness is necessary to get to heaven, and it is; if our chief business as ministers of the gospel is to get people ready for heaven, and it is; then I declare the preaching of holiness cannot be over-emphasized.

O my brethren, God raised up the Church of the Nazarene for the propagation of scriptural holiness and our main task is to preach it. Preach holiness everywhere; whether people like it or not, preach it. We are called to please God, not men. Remember God's Word says: "That which is highly esteemed among men is abomination in the sight of God." Of course we desire to please men, but only insofar as we can do it without sacrificing truth. But if we please them at the cost of truth, they with us will be lost, but their blood will be required at our hands.

God forbid that we should ever come to the place where anyone could truthfully say to us what Dr. Bresee said to the nominal church in one of his sermons, and I quote: "Instead of the helmet of salvation, we have wreathed our heads with the bay tree leaves of human culture. Instead of the breast-plate of righteousness, we have the popular standing with dominant forces. Instead of girding our loins with the eternal truth of God, we are tied up with the cotton thread of higher criticism. Instead of the shield of faith, we gaze to discern

the tide of public opinion. Instead of our feet being shod with the preparation of the gospel until they glow with the power of God like burning brass in a furnace, we have on the shoes of human endeavor. Instead of the Sword of the Spirit, the Word of God, flashing with the fire of the Holy Ghost, we lift the tinsel blade of human philosophy. Instead of praying with all prayer, and thus by way of the throne throwing great shells into the enemy's camp, causing consternation and rout, we are rolling balls in the alleys of worldly ambition and gain."

Brethren, it is my earnest prayer that we shall never come to that. However, I must confess to you I can see a so-called "popular holiness" trying to come to the front. It says the same things the old-time holiness leaders said, and claims to stand for what they stood for. But it seems to mean something different. It has little if any offense of the Cross about it. It does not reprove and rebuke carnality and pride as much as it tries to soothe proud, haughty, carnal professors. Its followers lightly profess to have the experience of holiness, but follow the world in all its fashions and amusements. Programs and political machinations have a tendency to crowd out prayer. Pride has crowded out humility. Psychology is substituted for Pentecostal zeal, and a pumped-up enthusiasm takes the place of real soul burden and a holy compassion for a lost world. We admit there is a difference between this so-called "popular holiness" and modernism. But the principles that precede both are the same. It is man's way instead of God's way; it is the wisdom of this world instead of "the wisdom that cometh from above"; and its results will be tragic disaster.

Yes, it is extremely important that we preach, not only the doctrine of holiness, but also the Bible standards of holiness. We must to save our own souls preach holiness, practical holiness, a holiness that cleanses "from all filthiness of the flesh and spirit." Bishop Asbury, who did more than any other man to plant holiness on this continent, said he felt divinely called to preach holiness in every sermon. Yet when taken sick and facing death he wrote: "I have found by secret search that I have not preached sanctification as I should have done. If I am restored to health, it shall be my theme more pointedly,

God being my Helper." A compromising, self-seeking, worldly-minded minister within our ranks will do more to run down the piety of the Church of the Nazarene, kill off her converts, scatter spiritual death and desolation throughout her borders than all the enemies of holiness without.

Yes, holiness is the outstanding truth of God's Holy Word and therefore demands special emphasis at all times. John Wesley once said: "The more I converse with believers, the more I am convinced that they suffer great loss for the want of the doctrine of Christian perfection strongly and clearly enforced. I see wherever this is not done the believers grow dead and cold."

Brethren, let us always remember, it is not enough for us to have the doctrine of holiness in our *Manual*. We must have the experience and power of it in our own lives and urge it constantly upon our people. If we fail to do this, we will miss our God-appointed place in the world, and the halo of glory which illuminated the path and encircled the heads of our sainted founders and leaders will depart from their unworthy sons. God help you to preach holiness, scriptural holiness in all its ruggedness and beauty. God help you to live scriptural holiness in all its purity and power.

## A Holiness Convention, An Evangelistic Campaign, a Revival

**Rev. Earl P. Scott**

The standards which maintain civilization are always held by the few. Those in the minority are often the ones who are lifting up the higher standard. The popular type of revival today in the church is not always the best. Let us not forget that the evangelism of today is creating the church of tomorrow. First-generation Nazarenes have at times worried about second-generation Nazarenes. We are what they have made us. As a gardener is responsible for the products of his garden, so we are responsible for the oncoming generation of Naza-

renes. The key that opens the door of Christianity for the child is the kind of adult that has led him to Christ. It is therefore important to examine our present methods of evangelism.

It has been my experience that people do not like to have pressures put on them. Human nature wants to rest in its own rut. Let us recall the schoolboy who was asked to tell about Socrates. His answer was, "Socrates was a Greek philosopher who went about telling people what they ought to do and they poisoned him." Lest I end up like Socrates, I hasten to say, the following has no relation to persons living or dead and any similarity is purely coincidental.

It is easier to read the label on a bottle than to analyze its contents. We have fallen into an easy definition of the special services of the church by labeling them revivals. Modern revivalism does not make fine distinctions. We must have our two meetings a year and we must call them revivals. Since we call every meeting a revival, pastors are asking the question, "Are we actually having revivals anywhere?" Shall we go on kidding ourselves into proxy revivals by naming every special meeting a revival?

Every meeting is not a revival. William Ward Ayres states that in spite of a great religious awakening we are not having revivals. A recent visitor traveled across our country to examine our *revivals*. His comment was, "I saw bits of evangelism here and there but not revivals." We need revivals of religion but let us not confuse the issue. It is possible to have our eyes on the right objective but reach wrong ends. E. Stanley Jones tells us that Mahatma Gandhi saw the Cross and not the Christ. In order to destroy many popular misconceptions of revivals let us decide what the local church needs most prior to the meeting. Then we will not make the error of judging all our meetings in terms of revivals of religion.

Revivals that do not revive are a detriment to our church. Great preaching and beautiful singing coupled with extensive advertising do not constitute a revival. Great coastal guns dot our coasts. These guns rise from behind concrete and steel, fire with terrifying noise, and then sink back into concealment. Far too many of our meetings are like these coastal guns—

a big noise and then the church retires into concealment. Some of our young people are beginning to feel that a revival means just another speaker. In some cases their reaction is voiced, "I'd rather hear my pastor preach."

The true minister of God knows the spiritual location of each member of his church. In fact, a divine sense of responsibility rests upon him to know his people. He has his finger continually on the pulse beat of the local church. Of all the people concerned in evangelism, he should be best able to determine what the church needs. Since there is an abundant supply of men in the field, the pastor has the opportunity to call just about any type of evangelist he may need. Now then, if he knows the type of evangelist to call, he should recognize what kind of meeting is needed by the church.

The question before us is deciding what a church needs: a holiness convention, an evangelistic campaign, or a revival. Are there any important enough distinctions between these three types of meetings to warrant a church's making such a choice? Why not continue as we have been doing and try by mere chance to accomplish all three at once?

Let us begin by making the following differentiations:

1. A holiness convention is directly concerned with those who have already been born again.

2. An evangelistic campaign is striking out at the man in open sin. It is the cry of Charles Wesley, "Let me commend my Saviour to you."

3. A revival deals with and is basically concerned with church members. Sinners are not revived.

It is my firm conviction that in the work of evangelism each local church should proceed on a well-organized plan, in order that it might reach all the stages of religious life. L. S. Scarborough has advised us to place the food where the lambs can get it and the sheep will be sure to reach it. The teaching ministry rests largely upon the pastor's shoulders. However, the church needs special holiness conventions. These conventions should not be considered revivals nor crusades for souls. They should be down to earth and fired up with holy emotion.

We need more definite preaching for decisions on sanctification or holiness evangelistically preached. I do not mean a series of Saturday night fill-in holiness sermons. I speak of that type of holiness preaching that cries out, "Holiness or hell." Many local churches need to be fired up with the urgency of holiness. We need holiness preaching that creates conviction. For mark you, friends, we have too many people in the church today who think they can take holiness or leave it alone. Holiness is not a choice; it is the will of God, and without it no man shall see God.

At one time in the history of our church it was imperative to rise to the defense of sanctification as a second work of grace. The battleground is changing. We are forced now to preach holiness for the benefit of our own people rather than any opposing denomination.

We have far too much milk-and-water teaching on sanctification. A low and feeble sense of sanctification always produces a feeble and insipid type of holiness. Sanctification is an act while holiness is a way of life. We do not need to tell them what it is; we must arouse them to see their need of a holy and Godlike walk. An evangelistic message does three things: it cries out against sin, warns of judgment, and points to deliverance. We do not need to defend sanctification by explaining it in detail. We need to cry out against carnality, warn of its danger, and show the way to deliverance. Our churches need old-fashioned, second-blessing holiness preached in special conventions.

An evangelistic campaign has as its motive a crusade for souls. The stranger in our midst is far more interested in the presentation of truth than in its nature or origin. Since the primary function of an evangelistic campaign is the bringing of strangers to Christ, I see no great objection in the use of so-called spectacular methods. The gospel food should be so mixed that it will be palatable to all.

A well-organized campaign should be preceded by definite house-to-house visitation. One of our leaders has said that we must fill our pews if we are to fill our altars. Wherever the organized plan of the Crusade for Souls has been properly applied, there has been no lack of preaching material.

Actually, the evangelistic campaign is the heartbroken cry of "Thou art the man." It is a collision of souls that brings on a terrific impact of personalities. The moment to chose is NOW. The hour of decision is upon us. It is, in fact, the whole church saying, "I have received; I must go that they might believe."

A revival of religion always affects two classes of people. First it strikes deep into the life of the church and then it reaches out into the community. Revival produces a radical change in the minds of men in regard to religion. The change is a complete revolution. Basically, a revival in a church is a revival of individual hearts.

A Christian has times of great elevation in God. During these times his peace is "like a river"; his love to God is like the "waves of the sea"; everything is full of God and all things draw him nearer to God. Now when this same feeling of devotion occurs in a church and invades a large percentage of believers, a revival of religion will develop. The whole theory of revival rests on such a change. Albert Barnes tells us:

Let substantially the same views, and feelings, and changes which exist in the case of the individual, exist in the case of others; let a deep seriousness pervade a community, and a spirit of prayer be diffused there; . . . and you have the theory, so far as I know, of a revival of religion.<sup>1</sup>

A revival of religion not only affects the church, but because of its very nature moves out into the community. The Holy Ghost moves on the hearts of believers until the community is mightily affected for God. Many of our so-called revivals can be likened to a fireplace; too much heat goes up the chimney and too little to warming the room. If we have genuine revivals of religion, we will produce crusades for souls and people will be drawn toward holiness as a way of life.

The world changed overnight in the year of 1917. Many people living then did not realize the significance of those times. When the bubble burst, they beheld a new world. The Church of the Nazarene is passing through a period of shifting emphasis. Psychologically speaking we are passing through a

<sup>1</sup>Albert Barnes, *Revivals* (New York: John S. Taylor and Company, 1841), pp. 28 ff.

period of conscious awareness of an inner struggle. We must face the facts lest we become unaware of this conflict and beat the air in feeble, ineffective attempts to surmount its difficulties. We must plan the way before us.

All special services of the church should be well planned. We set goals in every other activity of the church but leave so much to chance in our campaigns. We call an evangelist sometimes as much as three years in advance of our schedule. Maybe the pastor will see him once or twice during those years, more than likely never at all. A week before the meeting the pastor receives a notice of his arrival time. No wonder we do not accomplish more. After all, the business of soul winning is not a chance operation.

Billy Sunday was a great winner of souls. He planned specifically to win souls. Many people make the "sawdust trail" to be synonymous with the name of Billy Sunday. But the "sawdust trail" was not a whim of Sunday's; it was a means of keeping down disturbing noises. If we want results, we must become more definite in our planning. Blessed is the man who expecteth little, for he shall not be disappointed.

Churches are like people; they have certain personality traits. By deciding what the spiritual need of a church is, the pastor can help prepare the evangelist for the coming meeting. He could come better equipped to hold the meeting. A pastor who says of an evangelist, "He missed it in my church," actually missed it himself.

No real man of God needs, nor likes, to have anyone suggest to him what he shall preach. But what a relief it would be to have from the pastor an expression of what will be needed in the coming meeting. Isn't it a bit unjust to expect an evangelist to accomplish certain things when he may know nothing of the spiritual condition of the church? It is necessary in some cases to spend three nights feeling out the church. Before we blame the evangelist too much, let us ask ourselves what has been done to aid him in the meeting. An evangelist is only human. He may miss the need of a local church a million miles because he carries along some well-used chestnuts.

Let us therefore decide prior to our meetings what a local church needs, a revival, an evangelistic campaign, or a holiness convention.

## Deciding When a Church Needs a Revival

**Rev. Spencer Johnson**

There are many unmistakable signs when a church needs a revival. Fundamentally they are the same whether they occur in the days of John the Baptist, Luther, Wesley, or the days in which we live. When a coldness prevails in the church, when preaching becomes professional and mechanical, when the Bible is neglected and the Sabbath desecrated, when sin is defiant, when sinners are not being sought after and the church pews are half empty, then a revival is needed. Let us note also some other signs.

I. *A lack of spiritual spontaneity is evidence of the need of a revival.* A spiritual church cannot keep silent. The people must sing and shout, and they will. Someone has ridiculed the people of God for their hilarity by saying that religion is not all in noise; for, if it were, the freight train would have it all. But it would be well for those who ridicule to bear in mind that religion is not all quietness either; for, if it were, then the graveyard would have it all. The Holy Spirit is a Spirit of praise and the Inspirer of songs; and when He is present, He makes himself known through praises from the voices of the people. Many in defense of their coldness have said that they are of a different temperament or disposition—as if God would ever give a man a temperament or disposition that would keep him from praising aloud his God and Saviour!

When there is a general dearth of spontaneous praises and singing in the Spirit, it is glaring evidence of spiritual death. The dead cannot express themselves and there is no real worship without expression. When such a condition prevails in the church, it is time for a revival.

II. *Dressiness is evidence of the need of revival.* As a rule, just as people drift from God do they attire themselves with

worldly adornment in an effort to call attention to self and make up for a lack of the indwelling presence of Christ. Just as a weedy garden reflects on the gardener, so the external generally reveals one's spiritual condition. It is well known that sparkling ornaments, striking colors, and general gaudiness distinguish those who are farthest from heaven; while on the street the flashy style characterizes the abandoned woman, and the showy dress the sport and gambler. It is amazing to see and hear painted, jewelry-bedecked, bobbed-haired, bare-armed women stand in the church and claim that they are saved and sanctified. It is equally hard to understand how men who are more interested in the rodeo and the latest sports reports than they are the Bible can show up at prayer meeting about three or four times a year and say that they are saved and sanctified. By their attitudes they show that they have no burden nor vital concern in the work of God and His kingdom. It used to be taught that regeneration would separate one from the sinful ways of the world. There are some who tell us that such things are "insignificant incidentals," but I have yet to see a worldly attired man or woman with the glory on, shouting the praises of the Saviour!

III. *Church entertainments are another testimony of the need of a revival.* When God's people have to be coaxed by food and amusement to come and give to the cause of missions, then they are in a bad way spiritually. When a church must erect gymnasiums, fellowship halls, and have church suppers and ball games to hold its youth, then that church has lost the appeal of the spiritual and needs a revival. All these makeshifts and substitutes—the concert, the recital, the religious movies, the wiener roasts, and all the other make-believes that a spiritually dead congregation uses for crutches—are but admissions of failure and are brought forth in an effort to make up for and conceal the vital loss within. But they fail to deceive a lost and dying world.

There are few more painful sights than the spectacle of a Nazarene church patterning in various ways after some cold, worldly, ritualistic church. It bespeaks the forgetfulness of her origin and purpose, the ignoring of the secret of her past success, and indicates the laying down of her mighty weapons

of glory and power. The truth of the matter is that when the church becomes like the world it loses its power to change the world. The church that emphasizes the spiritual actually reaches and holds a greater per cent of its youth than the followers of Epicurus who major on the social.

The church entertainment is a mistake from every angle. It is a social mistake, for it nearly always produces misunderstandings and schisms. It is an ecclesiastical error, for it brings the church into contempt from the world. It is a financial mistake, for such proceedings dry up the source of liberality, and prevent the spontaneous and sacrificial giving that God desires and requires. It is a religious mistake, for it will cause deadness in any church that undertakes it. When a genuine revival comes, how these things vanish! Christ, in spirit, again overturns the tables and banishes the merchandise as He once did in the Temple.

IV. *The failure of a church to get people saved and sanctified is another certain evidence of spiritual weakness and death and shows that a revival is needed.* When Zion travails, then sons and daughters are born unto God. Travail is agony. This soul agony is necessary if a church is to bring about the salvation of sinners. There are no true revivals without it. Without soul travail a church may receive members but there will be no conversions.

Look about you and see if this travail of souls is on the churches you know. Notice the faces that you see in pulpit, choir, and pew. Listen to the conversation of the people on their way home from church. Who is it that has any real concern? Search the secret closets for kneeling forms and tear-filled eyes over souls that are dropping into hell. What Nehemiah is there who, with aching heart, surveys at night a desolate Jerusalem? What Moses is there who cries, "Save these people, Lord, or blot my name out of the book"? What Fletcher stains his walls with prayer, and what Knox falls upon his face and sobs, "Give me these souls or I die"?

It is easy to see why our altars are not lined with weeping penitents. Why should they be? What is being done to bring them? For more than five years now we have preached and written and talked "Crusade for Souls," but what is there in

our words and lives and appearance to make men smite their breasts and say, "What must we do to be saved?"

Are not all these things evidences of a lost or absent power? Do they not point to the fact that the whole church needs a mighty, sweeping revival from on high? Something or rather Someone is lacking. There is much talk about the Lord, but He is so seldom with us! Samson can shake himself, but he cannot defeat the Philistines. Oh, for God's people to humble themselves, fall on their faces, and weep and pray before God! How soon the sound of a going in the mulberry trees would be heard, and salvation would sweep the land like a tidal wave! Alas, there are too many signs of spiritual coldness. "Frost in the pulpit, snow in the choir, and icicles in the pew, tell the sad story that the holy fire burns low or has gone out." It is vain to call the congealed condition of things "decency and order and dignity." God knows better and so does the world. All can see that the Holy Ghost has been quenched. The sun is down, winter has come, a polar night is on, the old ship of Zion is caught among the floes, icebergs are grating all around, and the only hope is a heaven-sent, Holy Ghost revival to melt the coldness and set her free.

V. *When a church is confronted with baffling problems there is need for a revival.* No thinking person will deny that there are numerous and serious problems facing the church. Many of God's children are burdened over them. The tongues, pens, brains, and hearts of many are busy in suggesting, devising, and executing, in an effort to bring about a happier state of affairs; but the problems seem to defy solution.

The feud problem is tackled by calling for a social at the home of the pastor or in the fellowship hall of the church. Viewed from afar it seems to be a success, but after it is over the various cliques and circles return to their respective frigid zones. True, some noble soul who did much to bring about the get-together, and whose own heart was warm, will say it was a glorious occasion; but upon proper reflection he will recall that he did all the running. He ran to the different cliques and groups; they did not run to him. The grudges still exist. The guilty one is sought for but cannot be found. Both are innocent. Everybody is right. What is needed is the Searcher

of hearts! Then each one would cry out, "I have sinned and will make things right." Social distinctions and class barriers would all fall away under the fires of a Holy Ghost revival.

Then there is always the Christian-work problem that faces the church. Each preacher thinks he has found the secret. The favorite plan is to form new bands or start some fresh society. If a preacher is not successful in winning souls or in obtaining a revival, he organizes a league of some kind. The organizing mania possesses him. But organization cannot produce life.

The financial problem is grappled with. Laymen are sought after who understand finance. The church will pass by whole regiments of common people to win doctors, lawyers, merchants, and bankers to the church and, as soon as they are received into the church, these "hand picked" ones are put on the official board. Preachers who know how to take offerings are sought for far and wide. The man who knows how to get money from outsiders is considered beyond price. The brother who has a new and successful method of raising church finance is revered like an angel from heaven. Yet in spite of all these influential people the problem remains unsolved. The bankers themselves give up.

The problem of converting the lost is undertaken. How can we reach new people? The Church was sent out by Christ to be a saving institution; not to amuse, nor to entertain with mongrel features of restaurant and theater and lyceum. She is to win souls and bring the world to Christ. This is her one business, and the when and how were told her long ago by the Saviour himself. Is it not strange that the church should be sending here and there for men to teach us what every Christian in the land ought to know and be doing all the time? And yet the problem is before us today, and never has the question been raised more often, "How shall we get men saved and sanctified?" Membership drives have been launched to solve the problem. The emphasis has been so great that often quality has been sacrificed for quantity. By and by the preacher and people become accustomed to and contented with this arrangement. If anyone doubts this, let him listen to the

reports made at the district assemblies where the number of church members and the amount of money raised is emphasized over and over and scarcely anything is said about the number of souls converted or sanctified. In past quadrenniums new offices have been created and new secretaries thrown into the field, but the problem still remains unsolved. We need no more organization, no more church machinery; we have enough today to swamp a church of twice our size. What we need is fire! Lord God of Heaven, send it down everywhere on the church as it fell on Mount Carmel, and later on the Day of Pentecost!

No man-made program is able to meet the difficulties that exist today. Constant failure through the ages ought to convince the most skeptical. Something else is needed. That something is a revival as set forth in the Gospels and Epistles and as witnessed in the second chapter of Acts. A genuine Holy Ghost revival is the only true solution for every problem in the church. We need the indwelling presence of Christ, the rushing sweep of the Holy Ghost, the overwhelming power of the Triune God. Let any church pray down such a revival and every question will be answered and every problem solved. When the Holy Ghost has right-of-way, pews will be filled, and power and glory will be in every service; the sermons will be a blessing to the saints and a terror to the wicked; conversions and entire sanctifications will be the usual order instead of the unusual; membership will increase; finances will come with no trouble at all; and the victory and glory of God will be on the church like the fiery, cloudy pillar that covered the Tabernacle.

What the church needs is a revival, profound, deep, broad, far-reaching, heart-searching, sin-killing, life-transforming, permanent, and Pentecostal. Such a revival would at once remove every difficulty and meet every problem. We are simply wasting time and energy in endeavoring to do anything else until we secure a real revival. We are making no headway. We are running hard all day in the shade of one tree. We are climbing up six yards one day and slipping back five yards and three feet the next day. Sometimes we slide back even farther. We are beating the air.

It would pay the church to turn its attention from every project within its walls and boundaries and go to seeking a revival. It would pay the church to close stores and offices, give up money-making and money-saving, turn aside from everything, almost forget to eat and sleep, fall upon her face and go to seeking God importunately, continuously, persistently, and inconsolably for a year if needs be until He comes in revival power.

Oh, how it would pay! How the world would stand in awe! How Christ would come in response to our call! How God would bow the heavens! The Holy Ghost would descend upon us with the sweep of a mighty storm and speak to us through living tongues of fire, while sinners would cry for mercy, saints rejoice in the fullness of the blessing, money be poured into the treasuries like water before the Lord, every work and project of the church bear the smiles and blessings of heaven upon it. The church would be ready for the Rapture, prepared to stand as the spotless bride of the Lamb. O blessed Jesus, send it upon us! "Revive us again, that thy people may rejoice in thee."

## What's Wrong with Nazarene Evangelism?

**Rev. Mack Anderson**

We, as a church, were called to the Kingdom for just such a time as this. Our call is a clarion one. It is to evangelize the lost. This was the vision of our founders. And to this day it is the dominant note of our ministry. To this end have our great leaders given their lives. No one can think of Bresee, Reynolds, Williams, Chapman, Morrison, Miller, Bud Robinson, or John Fleming without thinking of a dynamic message definitely slanted in the direction of the lost. This must ever be the keynote of our ministry.

Our itinerant evangelist is as necessary to the development of our particular type of work as our superintendency, our missionaries, our schools, or our pastors.

We were born in a revival and have been nurtured on a steady diet of evangelism. Without it we will become anemic and die. Others may get along with a program, but we must have God and revivals. If we are to have them, we must have the great revivalists. Unfortunately we have fallen upon a day when many feel the evangelist is not altogether necessary, that revivals are not paying off, that something is wrong. Consequently the full-time evangelist is having a hard time. Singers, for the most part, have been driven out of the field, and with but few exceptions the preachers are wondering what the future holds. Some feel that the evangelist could very easily be supplanted. Pastors could exchange meetings; students, schoolmen, superintendents, and workers in other fields could be called in. This, though, is the stone over which many others have fallen. The sure sign that we have become just another denomination is the waning of our evangelistic fires.

Why has this condition arisen? What is wrong with a program that is so vitally necessary to our very existence as a spiritual force?

In my opinion, our evangelistic program is fundamentally sound and our emphasis is right, but we do need a reappraisal of the way we are now carrying it on. There are two sides to this question, with the evangelist on the one side, the church and the pastor on the other. I frankly admit that I am a bit prejudiced in favor of the evangelist. But in spite of that, I shall try to give a fair statement as I see it. In the first place, far too many of our evangelists are in the field as a convenience until some more desirable work opens up. This is a serious weakness. The evangelist should feel a divine call to this type of work. It should be as definite as his call to preach, and it should be "Woe is me if I obey not God." Without this divine urge he is foolish to deny himself of home life, live in a suitcase, put up with all kinds of entertainment, be mistreated often, short-changed on offerings many times, live the lonely life of a hermit, have few friends, and live with the constant knowledge that when he dies his family will have to hire his pallbearers.

It does not necessarily follow that he is called to evangelize all of his ministry. I am firmly convinced that it is predominantly younger men who should give themselves in this field, for not many older men are able to stand the arduous task.

The evangelist should be a specialist in his field—skilled in his work. Where they do not already exist, departments should be established in all of our schools of higher education for specialized training in this field. The evangelist should preach the Word—not his particular ideas, notions or convictions! No man is called to preach his convictions, for they can be as many and as broad as the universe. Men are called to preach what God says. We are forced to spend far too much of our time trying to repair the damage done by the extremist who considers that only those to whom he administers religion have it. Great revivals come when the great Bible doctrines and truths are preached, and only then.

Greater care should be exercised at the point of calling evangelists than in almost any other point in the pastor's ministry. No evangelist should be called to a church unless he is loyal all the way. He must believe in the church, its doctrines, its leadership, its institutions, its program. How can a man take support from a church while at the same time he is knocking its program, setting up crosscurrents, setting class against class, and trying to wreck it? Men who come to solve the problems of the church and bring it back to the main line never succeed at that task, but only succeed at widening the rifts, multiplying the problems, and making the task so difficult that it is far more convenient for the pastor or some member of his family to be forced to seek a change of climate than to fight through the problems.

Great numbers of good people whom we'll never get back have been driven away from our churches by unwise men. The group lost from our ranks is much larger than the group we now have. If I had the time I could cite exhibits A, B, C, D, and on down the line that have come under my own observation.

Then there is a danger of the evangelist becoming stereotyped and professional in his ministry, preaching the same old sermons backed up by little study, very little prayer,

and no passion. These are a few points our evangelists need to consider if we are to continue as a dynamic force in bringing the lost to Christ. But there are perhaps more serious offenders on the other side that I wish to touch on briefly.

The greatest hindrance to revivals in our day is our small vision and the little amount of preparation we make for them. Too many of our pastors look at revivals as a cure-all. When problems arise, they seek frantically for an evangelist and secure the first one to be had. They announce the meeting, have a few prayer meetings, preach on revivals once, get out a few announcements, and start. The net result is that nothing much is accomplished. The evangelistic program should be a long-range one. Meetings should be slated far in advance, the best workers possible secured, and elaborate preparation made. The revival should be an outstanding occasion. This will perhaps necessitate fewer meetings, but better ones. It is impossible for us to prepare as extensively as the union movements do, but we can at least emulate them.

Instead of preaching on how to have a revival the Sunday before the meeting begins and holding a week of prayer services with a dozen folk attending, the pastor should announce, preach on, and see that it is agitated months ahead. Prayer meetings should be organized in every section of the city where we have people residing, with competent leaders appointed, and the meetings held in as many outside homes as possible—thus getting our own people under the burden for a real revival, and creating an interest in the hearts of many new people for the meeting. Then, a systematic plan of personal work should be organized, enlisting every person possible. A thorough job of advertising should be done, using posters, cards, stickers, newspapers, radio, and television when possible. The Visual Art materials put out by our own publishing house are hard to beat.

When the evangelist arrives he should be given every opportunity possible to succeed, with the full support of pastor and people. His entertainment should at least be comfortable, with privacy for study and prayer. No evangelist can do good work when he has to stay in bed or wear his overcoat to keep warm in his room, or use his bed as a desk for writing and

study, or sit around the family fireside while bedlam reigns. There is a good reason for the complaint that evangelists don't pray and carry the burden. They have no chance.

It is poor economy to pray for months for a revival, advertise extensively, bring an evangelist from afar, then when he arrives put him in the home of some poor family in order to help them, or because it is cheaper; or in an unsaved home where the entertainment is totally inadequate, with the view of reaching the family. You may say these are extreme cases. Not in my experience. These situations happen more times than I like to think about.

Why in the name of common sense will any pastor call an evangelist and immediately go into his shell, take the tuck head, clam up, pout, and carry on in an atmosphere of secrecy and total mystery as the members of the church look on, knowing full well that something is wrong, while the poor evangelist is left in doubt as to where he stands, and completely bewildered as to what to do?

Any evangelist worthy of being called to a church deserves to feel that he has the wholehearted support of the pastor; and no pastor should ever call a man to whom he cannot give that kind of support. This is the reason most evangelists offer churches a chance to cancel meetings where there has been a change of pastors after the meeting was slated; for if the meeting is to succeed, the evangelist must feel that he is wanted, and that he at least has the support of the pastor. Again, why should there be such a deep, dark secret about the finance of the revival and the remuneration the evangelist may expect to receive? Most of the poor men have bills to meet and families to support like the rest of us. True, it's neither the church's nor the pastor's fault; but if they would be as considerate of others as they like others to be of them, they would set the man at ease, release the tension, and have a far better meeting. The less tension, the better the revival. I know many will say this is extreme and these things seldom happen; but just ask the evangelist and hold him to a frank, unevasive answer.

Then too many revivals are planned without any definite purpose in mind other than a big revival, many souls saved,

new members added to the church, and the financial problem, along with all the others, solved. That would be wonderful if we could have it that way, and it may be there was a time when it could be done that easily; but times have changed. Competition is keen, the enemy is bidding high for every soul. The stakes are high; revivals come only when there is real preparation, definite plans are laid, and the battle line is drawn. Every pastor should know exactly what he plans to do in a given revival before the meeting starts, with a list of prospects lined up whom he plans to reach and get into the church in *that* revival.

Last of all, we are living in a prayerless age. Revivals are brought about by fasting and prayer. It is next to impossible to get people really under the revival these days. The evangelist is expected to do it all. Revivals don't come that easy.

In concluding "What's Wrong with Our Revivals?" let me reiterate: too many evangelists in the field for convenience, not enough preparation for this most important work of all, an extreme, unbalanced ministry, professionalism. What's wrong with revivals? Little or no preparation by the church, microscopic vision with the evangelist not given a chance, indefinite aims and purposes, not enough prayer and burden.

Lastly, it will be plain to all that I do not plan to enter the field immediately, and that if I did I probably would have no meetings, but these are my convictions.

I hope this little paper will help some in the great cause in which we are all so vitally interested. I love the great Church of the Nazarene. To me we have the greatest crowd on earth. There is not one person in the church or out of it against whom I hold the slightest ill feeling.

## What's Right with Nazarene Evangelism?

Rev. Oscar J. Finch

The implication of this question is that there is something wrong with Nazarene evangelism and the possible implication is that the wrong overshadows the right. There may be funda-

mental weaknesses in our evangelistic practice, but there is no weakness in the fundamentals of our evangelistic program.

In this brief study, I would suggest five things that are right with Nazarene evangelism. First, we do have a definite program of evangelism. Second, at the heart of our program of evangelism is an unwavering and insistent emphasis on the definite crisis experiences of divine grace. Third, our preachers are trained in evangelism and qualify as evangelists. Fourth, our laity not only support our program of evangelism but, in reality, require it. And finally I would defend the use of the open altar as being basically sound and as a major factor in the success of our work.

I. *We do have a definitely defined program of evangelism*—a program in keeping with the purpose and task of the church. Raymond Calkins, in *The Romance of Preaching*, says: "Evangelism has always been a central passion of a truly spiritual church," and he then sums up his position by insisting that "when the Church loses its evangelistic zeal it degenerates and ceases to be the Christ of God to society and forfeits its right to be called by His name."

Dr. Mark A. Matthews, for many years pastor of that famous Presbyterian church in Seattle, has oft been quoted as having said: "There is but one department in the work of the Church and that is evangelism. All other departments are by-products and are subordinate. The Church's first business, her constant business, her indispensable business is the evangelization of the world. As souls are saved, they should be indoctrinated, organized, supervised, directed and made to become self-supporting personal evangelists in order that the work may be perpetuated." This has always been our position and our emphasis.

General Superintendent G. B. Williamson, in the current issue of the *Preacher's Magazine*, says: "The mission of the Church is redemptive." And then he continues: "All of the evangelists, from Peter and Paul to those who have heard God's call to preach today, have majored on repentance, remission of sins, the new birth, and the baptism of the Holy Spirit. It is, therefore, the mission of the Church to preach

this as the way of salvation through Jesus Christ, our Lord." As he continues Dr. Williamson further emphasizes this as our task by saying: "The work which occupied the time and thought of our Lord, the apostles, and those who have followed in their train, is the task of the Church today."

When Christ selected His disciples, He chose a very remarkable percentage of them from among the fishermen and promised that He would make them "fishers of men." When He commissioned them He said: "Go ye into all the world and make disciples of all nations."

I want to thank God today for the privilege of having been associated with, and of investing my life in and through, the Church of the Nazarene, whose central program and mission has always been that of evangelism.

In our program of foreign missions, our emphasis has ever been on *evangelism*. Surely we have used the medical, the educational, and the social phases of the work; but we have ever insisted that the *accent* be on *missions*—soul-winning evangelism.

Our emphasis on the Sunday school has been to make it a vital and potent force in evangelism. And the fact that so large a percentage of those persons who join our church by profession of faith were first members of the Sunday school speaks eloquently of both the wisdom and the effectiveness of this emphasis.

Look at the revivals, the holiness conventions, the camp meetings, the youth camps, the boys' and girls' camps, the vacation Bible schools, the Crusade for Souls, the Lamp-lighters, the Caravan program, the N.Y.P.S.-sponsored revivals in local churches—all of these combine in one voice to proclaim to the world that we believe that sin-blighted humanity can be transformed by the gospel of Christ and the power of the Holy Spirit and that we are unashamed to make this program of evangelism so primary in our concern and endeavor and activity as to cause it to permeate every department and phase of our work.

II. A second aspect of Nazarene evangelism that is right is that *we emphasize and insistently urge upon all people*

*the definite crisis experiences of the new birth and of entire sanctification.*

We have ever insisted that these experiences are actual and important. But we have made our emphasis stronger than that. We have insisted that these are the only means of entrance into Christian life and Christian relationships. Our message of evangelism insists that no person—regardless of ancestry, training, or morality—knows Life until he has been born again. We further insist that no person is fully saved until he is sanctified and thus saved from the cause and power of evil as well as from its guilt.

Nazarene evangelism recognizes that life's interests and activities are the revelation of character. We preach that people sin because they are sinful. We insist that holy character is of utmost importance because it, sound moral character, alone meets all of the requirements of God ("Be ye holy; for I am holy"), fits us to live in this world ("I will put my spirit within you, and *cause* [enable] you to walk in my statutes"), and gains for us admission into the city of God (without holiness "no man shall see the Lord"). Our message and program are built around the settled conviction that only through the crisis experiences of the new birth and of heart holiness—followed by walking in the light—does one ever become saved from all sin, equipped to "live soberly, righteously, and godly, in this present world," and qualified for heaven.

We believe that these crisis experiences are so vitally important that we have made definite testimony thereto to be tests for church membership and essential requirements for official relationships.

III. The third element of Nazarene evangelism which I would present is that *all truly successful and effective preachers in our church are trained in evangelism and qualify as evangelists.*

It is a manifestation of our strength, and not of weakness, that pastors hold revivals in their own and in neighboring churches. It is cause for real rejoicing that on our revival and camp-meeting platforms are to be found pastors, college and seminary teachers, and superintendents, both district and gen-

eral. I openly thank God that among our district and general superintendents it is possible to find outstanding evangelistic fervor and ability, and I pray that it may ever be so. It would be a sad day for us if some morning we should be awakened to find that our teachers and our administrators had no understanding of, no passion for, no ability in, and no appreciation of, the work of evangelism. It will ever be a happy day for our church when the measure of success of any minister is largely determined by his ability to win men from the bondage and enticements of sin and to train them in the art of catching men and thus both build them into the work of the Kingdom and build the Kingdom itself.

Hugh Thompson Kerr, in *Evangelism in Our Day*, depicts that which should live boldly before the eyes of every true minister, when he writes: "It is easy to preach on a variety of themes, reflecting what is current in the news of the world, but only a disciplined mind and a consecrated heart can tell 'the old, old story' with effectiveness and evangelistic emphasis. But this must be done if the gospel is to be proclaimed."

St. Paul tells of his call to preach and outlines the purpose of his life and of the continuous endeavor of his ministry as he reminds us of the call that was given him by his Master: "Delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." What else can the call of God include? And what less than that can leave a man an effective minister?

I have never knowingly met but one Nazarene minister who, having served for any length of time, had never had a single seeker at an altar of prayer. And he is in secular work today.

I thank God for Russell V. DeLong, Harold Volk, C. William Fisher, Bernie Smith, Haley Messer, R. N. Raycroft, and the scores of other strong and outstandingly capable men who are devoting their full time and energy to the field of evangelism. I also rejoice over general and district superintendents,

pastors, and teachers who likewise are leaders in this field. It speaks most effectively of the central emphasis, of the actual importance, and of the vital significance that the Church of the Nazarene attaches to the minister in the furtherance of this cause of evangelism.

IV. A fourth item that may be listed as being right within Nazarene evangelism is that *our laymen not only support the program of evangelism but, in reality, require it.* Any man who has had to do with church boards in the placing of pastors knows how insistently these good laymen do demand an evangelistic program and an evangelistic ministry.

One of the truly encouraging aspects of our present Nazarene evangelism is that we are awakening to the latent evangelistic fervor and force wrapped up in our laymen and are insistently urging our "Crusade for Souls Now."

William Adams Brown aptly observed that "there is no calling . . . but may be made a divine ministry." That old blacksmith was a true Christian who, when asked what he was doing as he worked at the anvil, said: "Preaching the gospel to the heathen beyond the sea." Dwight L. Moody is reported to have said: "I would rather set ten men to work than to do the work of ten men." John Morley, a famous British statesman, said: "He who does the work is not so profitably employed as he who multiplies the doers."

Thank God for every lay evangelist in our church, and let us push the Crusade for Souls and thus help to "multiply the doers."

V. The final factor of Nazarene evangelism to which I would call attention is the *open altar*. While I should like to consider it at length, I shall at this time merely mention it. But it is a long-settled conviction with the most of us that the open altar is more than a tradition or a matter of convenience. It is a most vital factor in the genius of our evangelism.

Whatever we may discover to be wrong with Nazarene evangelism, and whatever we may do in our endeavor to correct it, let us make certain that we avoid a few things. Let us do nothing that will move evangelism from its historic central position to any secondary place in either the program

or practice of our church. Let us do nothing that will reduce the number of effective workers who are devoting all, or part, of their time to this chief task of the Church. Let us do nothing that will tend to, nor that will be interpreted as tending to, foster a professional evangelism in the Church of the Nazarene. Let us do nothing that will in any way weaken our emphasis on the crisis experiences of divine grace. Let us do nothing that will in any way take the altar either architecturally or practically from its central position in our program, our churches, or our lives.

On the contrary, let us do all that is possible to cause every Nazarene to feel how unspeakably terrible it is that innumerable multitudes live unreached and untouched by the gloriously and joyously transforming salvation which Christ is able and waiting to give them. Let us be tireless in our endeavor to cause every Nazarene to see how inexcusably piteous it is that everywhere are ransomed human beings who are yet without hope in this world or in that world which is to come. Well may we thank God for what He has enabled us to accomplish. But let us also enforce upon each and all the conclusion of Dr. Williamson in his article on "The Mission of the Church": "The assignment is not finished. In fact the demand for an evangelistic crusade to reach all men throughout the world is greater now than ever before."

May God grant that we leave here crying that the clock has struck, the hour has come, the time is at hand *when in this most vital matter* of evangelization our minds should be enlightened, our hearts should be stirred, our every potentiality and faculty enlisted until, with a mighty purpose and with an unswerving passion, all of us will pool our knowledge, our experience, our technique, our personality, our funds, our plans, and our tireless endeavors for such triumphant and such climactic conduct of this glorious cause as will produce the greatest, the most far-reaching, the most irresistible revival that our Zion has ever known.

# Nazarene Evangelism— What Shall We Do About It?

Rev. C. T. Corbett

"America wants its patriotism and its religion served hot," I heard a professor say in a classroom at a leading university.

"Give us evangelists who will let all side lines go and go in directly for soul winning." These are the words of a prominent layman in a church board meeting.

An evangelist has a brief ministry in a given place. His work must be direct and to the point. He cannot waste any time but must make every day and every service count. A verdict and quick action are his goal, and holy results mean everything to all concerned in that revival meeting. Because of this he lives in a high pitch of nervous tension. Nevertheless, this is his life and he must live it. A pastor places his church and months and months of labor in the hands of an evangelist as a patient is placed in the hands of a surgeon. Souls are at stake—so much so that none of us can afford to fail. It seems to this speaker that three points might be considered for our personal welfare as well as for the welfare of those to whom we minister: first, *clean-cut conduct*; second, *compassion of Christ*; third, *crystal-clear message*.

I. CLEAN-CUT CONDUCT. "The husbandman that laboreth must be first partaker of the fruits" (II Tim. 2:6). "Be ye clean, that bear the vessels of the Lord" (Isa. 52:11). An evangelist has been highly advertised for the campaign. He finds himself in the limelight both day and night. Every move he makes is watched both by saint and sinner, old and young—where he lodges, where he eats, everywhere he moves. He, above all people, must have no question about his conduct or character—no shadows, no smoke, no activity of questionable nature. Too many souls are at stake for any one of us to be found wanting. "Touch not; taste not; handle not; which all are to perish with the using" (Col. 2:21, 22).

I heard of a police officer who was dismissed with this explanation: "Conduct unbecoming to an officer of the law." "Conduct unbecoming"—what awful words! The words of Dr. H. F. Reynolds keep ringing in my ears. He said, on the day that he ordained me in 1928, "If the day should ever dawn when you cannot live the life or preach the doctrines as outlined by our church, without any hesitancy on your part bring these papers back and walk out like a man and cause us no trouble." In I Cor. 9:27 Paul said, "Lest . . . when I have preached to others, I myself should be a castaway." Martin Luther urged, "Let us live as though Christ were crucified yesterday, risen today, and coming tomorrow! A life so lived will be full of praise to God, service for Christ, and testimony to men."

II. COMPASSION OF CHRIST. In Rom. 8:9, we read, "Now if any man have not the Spirit of Christ, he is none of his"; and in Matt. 23:37, "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Nothing will advance victory in a revival campaign more than the mighty power of the Holy Ghost himself. Advertising is important, singing and preaching have their place; but, brethren, nothing takes the place of the old-fashioned unction that moves people deeply enough to cause them to change their way of living forever. That spirit comes about by prayer, intercessory prayer, soul-agonizing prayer at all hours both night and day. For the past three years I have had midnight prayer meetings on Friday night in my revivals. I discuss this with the pastor ahead of time and the services are held at the church in a purely volitional way. Upon gathering, a prayer list is made and then in a united way we pull together, especially so for the Sunday services. It is no secret that unless we reach people who attend the Sunday morning services, they won't be reached at all. This plan has given me a much more fruitful ministry. Last Friday night at Richland Center, Wisconsin, seventeen people met for the midnight prayer meeting and really prayed for souls. Yesterday morning God gave us forty seekers at the altar, the results of that Friday meeting. It is imperative that the compassion of Christ

be manifested by both ministry and laity. That mighty spirit must come upon all of us; nothing must be more important to break through the indifference and unconcerned age that we find ourselves in.

This spirit brings unction, that unction brings action, and action brings the old-time "glory of the Lord." "Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee" (Isa. 12:6).

Dr. Bresee said, "Brethren, let's pray the glory down." And he also said, "Get on fire and the people will come and watch you burn." And that is doing something about Nazarene evangelism.

III. CRYSTAL-CLEAR MESSAGE. "But if our gospel be hid, it is hid to them that are lost" (II Cor. 4:3). "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (I Cor. 14:8.) "Preach the word" (II Tim. 4:2). This Bible is God's inspired Book. It has helped every age and is certainly tailored for the atomic age. We need no apology for anything the Book contains. God has done His part by giving us the greatest message ever proclaimed—the gospel of His Son. People need to know more about our Christ and all that His redeeming grace will do for any and every walk of life. The clear-cut, clarion call of holiness given by our founding fathers needs no modification but a mighty emphasis on second-blessing holiness lines, time and time again. This our message for today.

"Holiness"—Dr. Gibson, bishop of London, advised John Wesley, to "publish it to all the world."

Wesley, who was proclaimed the greatest church organizer in a thousand years, gives us the following truths from his journals:

Vol. 4, page 437, "Wherever a work of sanctification breaks out, the whole work of God prospers."

Vol. 7, page 376, "Wherever the work of sanctification increases, the whole work of God increases in all its branches."

Vol. 7, page 721, "Till you press the believers to expect full salvation now, you must not look for any revival."

In the 1840 pastoral address of the General M. E. Conference we read: "When we fail to do this, then shall we lose our pre-eminence; and the halo of glory which surrounded the heads and lit up the paths of our sainted fathers will have departed from their unworthy sons."

While it is our calling to preach all phases of the gospel, the complete redemptive story—including a topless heaven and a bottomless hell, along with the truths of Christ's second coming—yet our main message first, last, and always is second-blessing holiness. May the day never dawn when our pulpits fail to proclaim this glorious truth and souls fail to find the power of His baptism. Yes, preach a positive gospel with a tender spirit, clearly enough for all to know the way, and that's doing something about Nazarene evangelism.

A life that is clean, a spirit that is all aglow, a message that burns its way through—without these three we are useless. With them nothing can stop us.

May I quote from Dr. J. B. Chapman in closing: "I have called this paper 'All Out for Souls.' and I am thinking of the future—the near future—when I ring the changes on the battle cry once and again. I know we have some matters of policy to think about in this conference, but I wish these matters might take their places as spokes in a wheel, the hub of which is soul passion, soul burden, souls! souls! souls that are lost! souls for whom Christ died! souls which are near and dear to us! souls for whom we care and for whom we pray! souls for whom no one cares and for whom no one prays! souls! all out for souls! all out for souls in 1946! all out for souls, all out for souls!"

## REACHING NON-NAZARENES WITH OUR MESSAGE

### From a Pastor

Rev. R. T. Williams, Jr.

Someone has viewed the church in three pictures. One looks at the church as a museum where the saints are all lined up in glass cases, well dusted and preserved or, as is sometimes true, embalmed and pickled. Usually what you see in a museum is "what was valuable at some other time"—some article present when some great event transpired—something like the bed Napoleon slept in or a person who met God once, many years ago.

The other picture is the church seen as a side show—where the folks come to see the freaks, people who are oddities. Strange personalities these! Not only are they not of this world, but they are not even *in* this world. Come to the side show and stare at the freaks—they are on exhibit—pay the price, get your ticket, and look at something you've never seen before! But I want you to see the church as something else.

The church must be in our minds, not as a museum or as a side show—not where people come to rest in glass cases and where the saints are preserved—not a side show where we go through our paces every Sunday and put on a shallow demonstration for the outsiders to watch. I want you to see the church as a *proving ground*—like the automobile manufacturers use—where something is produced that works. For the church is God's proving ground where souls are born into the Kingdom and, after they are born, grow and develop and mature in seeking and finding the Holy Spirit. A proving ground where the product is taken out of the glass case, out of the fancy wrapping, and put to work doing what it has been designed to do.

Now to my point. Is your church a museum—a place for *everything*—and everything in its place? Where the saints are all preserved, everything is well regulated, and the folks have to talk in well-modulated tones? Is your church a side show where you take advantage of the pulpit to show the folks something they have never seen before? If the average is six feet tall, you're just going to show them a man who is sixteen feet tall. Is your church a side show where people come to be entertained or is your church a proving ground that is going out into the world and reaching the wretched, lost, and miserable sinner and showing him a better way? Are you willing to put your products on the line? Are you willing to let the world know that you love them? Are you willing to expose yourself and run the risk of people's misunderstanding your motives because you are interested in the unsaved?

They say in Oliver Cromwell's time in England they ran out of metal for the new government coins. He sent his men to the churches to bring in the treasures. Finally the men reported that the officials had hidden all the treasures and that all they could find were the statues of the saints in the cathedrals. Oliver Cromwell is reported to have made a classic remark: "Good! Bring them in. Let's melt down the saints and put them in circulation." I have spent this time to say that the main problem of reaching the non-Nazarene with our message is to get our people to realize three things:

- 1) We have the world's greatest possession in this full and free salvation.
- 2) It will meet the needs of all others as it has met our need.
- 3) If we will go at the task sincerely and earnestly, many of the sinners will welcome and embrace the message.

Reaching non-Nazarenes with our message, from the standpoint of the pastor, is twofold: (1) the problem within the church to get our people to see the Great Commission and to be willing to accept their share in promoting it, and (2) the problem from without of preparing the hearts of the unsaved people to receive the message the church has to share.

It is both an internal and an external problem. I am convinced that *the average church has nothing wrong with it that a few new converts won't cure*. Nothing helps the old, dead church members like a few newborn babes in Christ just learning to walk. *Nothing will wake up an old person faster than a crying baby*. We need to hear the cry of newborn babes in the Kingdom to awaken those whose hearing of spiritual truth has been dulled. Yet, I am convinced that God wants to use the church to bring about the revival that His heart yearns to send us. I believe that history will reveal, after close inspection, that God has always used awakened members of the church to start every great revival.

Now, here is the problem. The only agency God has to use—the church—needs the transfusion of a new enthusiasm and soul passion to get it awake to its need. Which comes first—an awakened church or a steady march of newborn souls? It is up to the pastor to start working in both directions at once. We must go to work to awaken the church and at the same time go to work to reach the unsaved around us. Reaching the unsaved will result in an awakened church, and an awakened church will result in reaching the lost.

Someone has said, "The religion of Jesus Christ consists of two areas of life—experience and expression." I believe that is true. We holiness folks have long been strong on experience. This is as it should be, for that is what God raised us up to proclaim. But that is not the whole picture. We must also realize that experience alone is not enough. We can get a group of saints in a church happy and blessed and satisfied. It isn't enough to *know God and be strong*. We must also *do exploits*. God has not saved us, He has not redeemed us and sanctified us to be a mutual admiration society but a *soul-saving agency!* Actually, no Nazarene church is doing its job until it reaches the non-Nazarenes.

A man came to Oklahoma City First Church a number of summers ago. I invited him to sit on the platform and lead in prayer. God came that morning and the people were broken up and sinners found God. I later found out that this evangelist went throughout the church saying that our church was the most worldly church he had ever been in. He said he

saw more lipstick, short-sleeved dresses, diamonds, earrings, and worldly coiffures (whatever that is) than he had ever seen in a Nazarene church.

I went to that man and had a little talk with him about it and thanked him for the good advertising and boosting he was giving us throughout the movement. He asked me what I was talking about. I told him that he was going throughout our beloved Zion exposing his own ignorance. For, I told him, and I tell you—*what right does any man coming into a service have to say a worldly-looking person attending is a member instead of a visitor?* He had not been accustomed to seeing evidences of worldliness in his church audiences. He is like the man who got his only exercise “jumping at conclusions and running a temperature.” Thus, his first reaction was, “These are worldly church members.” Why didn’t he think to himself, These are sinners that someone loved enough to invite to the Nazarene church? What that man did not know was that many of those people were in a Nazarene church for the first time. His attitude told me that he had been preaching to churches who were not reaching the non-Nazarene with his message. Actually he was bragging on our church because he was telling everyone that our church was reaching the non-Nazarene. I don’t ever want to stand up to preach to a crowd where worldly dress is not apparent in the people who are just visitors and who are as yet unsaved and not members of the church. I don’t ever want to face a Sunday crowd where there are not earrings, lipstick, and diamonds. When I do that, I know that we as a church are not bringing the non-Nazarenes to the house of God.

Two areas I want to talk about: (A) tangibles and (B) intangibles.

A) *Tangibles*. We have a tendency to sneer at methods. There is no point in taking time to discuss the much-used avenues of newspaper, radio, and TV promotion. But I want to point out the possibilities of the industrial chaplaincy for every Nazarene pastor. We serve four business establishments in Oklahoma City as an industrial chaplain. We have responsibility of visitation of the sick, spiritual counseling, dealing with accidents and tragedy for 2,000 unchurched

families. We serve as chaplain for the Oklahoma State Highway Patrol, without remuneration, serving 300 families. We have won many of these families to Christ and the church. If every Nazarene pastor would approach his local fire and police department and business concerns and offer his services as a "chaplain," many unsaved and unchurched people could be won to Christ and the church.

B) *Intangibles.* I think that the greatest element in reaching non-Nazarenes with our message is an intangible thing. It is a spirit, an attitude. It must be the overwhelming passion in the hearts of our people to reach the non-Nazarenes. But this will be fully discussed at other times in this conference.

How can we prepare the outsider to receive our message? I want to suggest several principles to you today that must be used before the community will be ready to respond to our message.

1) We must be willing to make long-range plans and wait a long time for results. That is why I believe in longer than usual pastorates. We want to plant the seed and reap the harvest the same week. There are men we are now winning to Christ that we have been working on and praying for over a span of six or eight years. We must be willing to fit into the larger, over-all plan and pattern. We must be willing to cultivate people that will never be won by us, but who may be won by our successors. First of all is the long-range perspective. Be willing to wait until eternity, if necessary, to reap the harvest.

2) We must get our Nazarenes deep enough in God themselves that they will have something to share with the non-Nazarenes. The trouble with most of our people is that they are busy full time keeping themselves spiritual. You never learn the real secret of maintaining your own experience until you are so lost in helping others that you become unaware of your own symptoms of weakness. You get strength from helping others. You learn from teaching others. You learn by doing.

The reason that regular visitation by our laymen is so hard to maintain is that it takes more grace to talk to one man

about his soul than it does to talk to 100 about God. We are going to have to go deeper before we can go farther. We are going to learn that our good Nazarenes don't need trimming every time we get up to preach. Many of them are clean, but they are so poor. Their ribs push out and their cheeks are sunken—they aren't getting enough spiritual food. They need to hear comfort and to be fed. Before a man will get very excited about telling others, he has to be in fairly good shape himself.

3) We must convince the non-Nazarene population of the community that we are here to put something into the community rather than to take something out. We are here to make better citizens out of them. We are here to make better children, young people, better wives and husbands. We are here to make better employers and employees.

4) We must convince the non-Nazarene population of the community that we are here to serve rather than to be served. Just because we have a church and a pastor in the community doesn't mean that we deserve anything from that community. We have to deserve their support because of the good job we are doing and because of the sincerity and earnestness of our message.

5) We must learn a more effective way of convincing the community that we have something better than just criticizing what others are doing. Harold Phillips, the editor of the *Gospel Trumpet* (the official paper of the Anderson, Indiana, Church of God), recently wrote: "We have always taught that there are two aspects of the sanctifying work of the Holy Spirit in the life of the Christian believer—a negative aspect of cleansing, and a positive aspect of infilling and empowering. *But who will deny that we have done a better job of preaching the negative aspect than we have of living the positive!* For decades both our pulpits and our periodicals have thundered with negative denunciations of denominationalism. Well and good. But what a mistake we make if we think our mission on earth has been accomplished by blowing a few false blasts at Babylon. What about the positive task of giving a valid demonstration of something better? It might do us good if a

few that we have criticized so freely would back us up in a corner and demand a valid demonstration of something better."

Old Dr. D. S. Warner said in 1887, "We have lived long enough in this world to find out that men will credit us with having a better religion than others around us only when they see superior fruits." That could have been said about the people called Nazarenes. We must learn to demonstrate something better in order to prove to people that our religion is better than theirs.

6) We must convince the non-Nazarene population in our community that we are here to stay. We must build a feeling of permanence into our community influence. Some people are so sure Jesus is coming tomorrow that they don't think it is very important to cut the grass on the church lawn and repair the sagging doors or paint the church. The best way I can prepare for the coming of Jesus is to adequately take care of today's Christian witness.

7) We must convince the non-Nazarenes of our integrity before we can get them to pay much attention to our message. I am tired of hearing people talk about men selling themselves to the people and accusing them of usury when they do this. How else can we get people to have confidence in our message than that they have confidence in us? Vance Havner says, "We preach a dynamite gospel and live firecracker lives."

8) We must convince the non-Nazarenes that we have a universal message. We are not a church for rich people or for poor folks, nor are we a church for the educated or the untutored. If we are what God intends us to be, we must be a classless society. We are limiting our effectiveness in some quarters by thinking we cannot reach a certain class of people. We cannot reach them if we do not try, that is certain.

9) We must convince the non-Nazarenes that we have knowledge and possession of an experience that works, a salvation that meets human need at the point of practicality, a salvation that is good to live by and good to die by.

10) Lastly, we must convince non-Nazarenes that we have a message that solves the most basic problem of human life, a message of the only salvation that solves the sin problem.

Our salvation saves from sin. We don't try to cover up sin. We don't try to sidestep sin. We don't try to evade the issue. We face the problem and say that the grace of God is sufficient to meet man's deepest need. I am trying to say—to reach non-Nazarenes we must convince them that we deal with fundamentals, with the basic issues of life. Not, "How many angels can dance on the head of a pin?" but, "Who shall deliver me from the body of this death?" And the answer comes clear and strong, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6).

Do we have anything to share with the unsaved world around us? If we do have, let's get at the job, for "the night cometh, when no man can work."

We suggest this motto for every Nazarene pastor as he engages in the struggle for unsaved people in our great church-wide conquest—"Crusade for Souls—Now":

*Hats off to the past.  
Coats off to the future.*

## From a District Superintendent

**Rev. Orville W. Jenkins**

*The field is the world . . . (Matt. 13:38).*

*Go out into the highways and hedges, and compel them to come in, that my house may be filled (Luke 14:23).*

*Therefore they that were scattered abroad went every where preaching the word (Acts 8:4).*

*So have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation: but as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand (Rom. 15:20, 21).*

God has placed the Church of the Nazarene in a very strategic hour in the onward march of mankind toward eternity. When more than half of the people in the United States make

no profession of any faith in Christ, with seventeen million boys and girls growing up in this country receiving no religious training, with communism making its tremendous bid to the masses of the world, it is easy to understand that the most pressing demand imposed upon us is to reach the lost with our message.

We must win men to Christ, not only for their souls' sake, but for our own self-preservation. From the human standpoint, the Christian faith is just one generation from being lost from the earth. The continual succession of death and birth is constantly removing Christians and replacing them with unbelievers in the world. The most Christian nation in the world can within a few years become a heathen nation. The church which fails to reproduce by winning new adherents ceases to have a right to exist and, if it pursues such a course, will eventually die. Some churches continue to exist only because of the momentum they developed in former days, even as the wheels of a machine revolve after the power has been shut off. Surely, all of us realize that only continual recruits can put the red corpuscles into the life's blood of the church, and that when these are lacking over a period of time the inevitable result is spiritual death. Thus the demand to reach the unsaved about us is an imperative which none of us can unconcernedly set aside. How best can we accomplish this God-given task?

From the district level, one of the chief ways of reaching non-Nazarenes with our message is by having a sound, aggressive, workable home missionary program. Through home missions we alert and inspire our people to their responsibility of reaching the unchurched and unsaved with the gospel. Since 1940 we have been in a period of mass shifting of our population. Frontier days have returned, with a movement back and forth which has put new settlements in many states and frontiers around our older cities. Through our home missionary program we can enter growing areas where there are scores of young married couples with no church home, and many other families who have moved from elsewhere, breaking their former church ties, all of whom are receptive to our message. Through home missions we can also help groups

of Nazarenes who have no church in their town or in their section of a city to launch a new church which will provide them a place of worship and opportunity to reach their friends and neighbors.

In this same connection, there are many of our older, well-established churches that must launch branch Sunday schools and outpost mission chapels. There are hundreds and thousands who will never find our church; we must go to them. There are city areas, slum sections, rural areas, and sections of small towns which are not being reached by any church. These branch Sunday schools and mission outposts can be the bridges that lead us to these unsaved groups.

In reaching non-Nazarenes there can be helpful co-operation between the district and its churches in matters of publicity and promotional ideas and plans. Road signs, newspaper advertising, good local and district news coverage, local radio and television programs by pastors, our international radio broadcast, "Showers of Blessing," beamed into areas where we have no Church of the Nazarene—all of these are means of creating intangible good will and publicity for the Church of the Nazarene. Many churches and pastors need to capitalize more fully on this type of publicity. In district preachers' meetings and conclaves there can be an exchange of promotional ideas, advertising, newsletters, and the like which can be of benefit, especially among pastors. The district can also encourage every church to participate in all the splendid denominational plans and special emphases as sponsored by our general church.

The various district gatherings—assemblies, conventions, camp meetings, youth camps—are means of helping to reach non-Nazarenes. By advertising our camps sufficiently, we can usually attract large numbers of outsiders. Many of these can and will be won to the Lord. Our young people's institutes and youth camps help us to reach young people from unchurched homes and many times win the parents to Christ as well. Other district gatherings make a splendid contribution in reaching non-Nazarenes. For instance, the district-wide missionary convention conducted on our district last fall and sponsored by our Department of Foreign Missions did much

to stir our own people concerning the work of world evangelism, and at the same time created much good will and publicity in the city where the convention was conducted. The district can also assist in planning union city-wide Nazarene revivals, which help to make a greater impact for Christ and the church. Occasionally a district can engage an evangelist or singers for a series of revivals on the district. A number of years ago the Northern California District, under Dr. Roy F. Smee's leadership, provided a portable tabernacle and secured the Cleveland Colored Quintet as special singers. This tabernacle and workers together with Dr. A. O. Hendricks as evangelist came to our small town of less than four thousand population, and for ten nights we averaged over eight hundred in attendance nightly. One night we secured the high school auditorium in addition to the tabernacle and had over two thousand people in attendance. That revival became city-wide in its scope and proved to be the turning point in the life of our Dinuba, California, church. We can reach the masses with well-planned revivals.

All of us are gratified to see the Crusade for Souls Now becoming more and more of a reality. Everywhere pastors, evangelists, and laymen are becoming awakened to the tremendous possibilities of the Crusade. Yet, we are still in but the infancy of this mighty effort. The fire of holy love must burn brighter and higher until all are engaged in this Crusade. Every district can and should promote the Crusade until soul winning and personal evangelism becomes a "must" with all of us. A plan which we have devised on our district for 1954 to help the pastor and his church become more totally engaged in the Crusade includes a monthly report pertaining to budgets, attendance, and participation in the Crusade itself. These reports are to be published in the district paper. Under the heading "Finances," each budget will be listed and reported whether paid up to date or not. A witnessing church will be reflected in its financial giving for others. Under the heading "Attendance," our churches will report, not only their Sunday-school average attendance, but also their average attendance in young people's society services and the Sunday evening evangelistic services as well. Almost

everywhere we need to give more attention and emphasis to our Sunday night attendance. We must rekindle the evangelistic fervor until the Sunday night service is looked forward to with anticipation for souls and victory both by pastor and people.

The report on the Crusade will cover the following six points. (1) Each church must contact all the visitors and absentees in its Sunday school, with at least 50 per cent of the contacts being personal visits, and the balance being personally written letters, cards, or telephone calls. (2) Each church must have an organized weekly visitation program. (3) Each church must conduct at least one survey each quarter when a minimum of new families equal to one-tenth of the church's membership must be enlisted as prospects for the church and Sunday schools. (4) Each pastor must report the total number of calls made each month. (5) Each church must report the total number of calls made each month. (6) Each church must report the total number of members received into church membership on profession of faith. Here is the measure, at least to a large extent, of the success or failure of our Crusade efforts. The objective of this program is to incite and arouse our people to become mobilized into an effectual and determined Crusade for Souls. Methods may vary, but the important thing is for every church to work at the task. After all, the never-ending task of evangelizing is God's method of keeping spiritual life strong and vibrant within His Church. History reveals that those periods in which the Church has been most vital are those in which it has been most intent on reaching outside itself in winning others for Christ.

There is one primary fact all of us need to keep in the foreground of our thinking and activity. Evangelizing the lost is never the least line of resistance for any of us. Again and again our own hearts must be called back to this supreme task of winning men to Christ. Thus we must give primary attention to our own selves. Behind and permeating all possible methods in soul winning must stand the man, and the man on the district level is the district superintendent. Upon him will always rest the chief responsibility of his district.

No river can rise higher than its source, and few pastors and churches there are who will move ahead of their respective leadership. Each one of us must determine in his own way to be a soul winner. With a passion for God, for souls, and for the Church of the Nazarene, we can evangelize the lost of our day! Recruiting by witnessing for Christ and His Church is the great, the supremely great business of every district superintendent, his pastors, and his churches. There are no substitutes, no alternatives. Jesus promised, "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

"Ye shall be witnesses unto me." Thus, through and beyond all the administrative, supervisory, and promotional work of all of us, there must be the underlying, burning heart desire to win men to Jesus. By precept and example the district superintendent must get down into the arena of service and lead his pastors and people in winning the lost. We can succeed in winning others to Jesus!

## FINANCING AN EVANGELISTIC CAMPAIGN

### Setting Up a Budget

**Rev. George H. Talbert**

When I received Dr. DeLong's letter assigning this subject to me I thought he meant the evangelist setting up a budget, and I was puzzled. The evangelist is about the last man in the church that could do that, but I looked again and saw the general subject we are to discuss is the financing of the revival campaign; that made a difference. I am glad for this assignment, for I am sure it is very important. If there was any way to ascertain it, I am sure we would find that many God-called men have had to leave the field of evangelism because of finances. Then too, I find that pastors want to know how much an evangelist should be paid. They are asking me about it and, not having anything definite, or even a recommendation of any kind from any source, it is hard to advise a pastor on this rather ticklish subject. I trust this convention will leave something tangible in the way of a goal at least to strive for.

I am fully aware too there is danger of overlapping on my successors' subjects, but here I am assigned the task of introducing the subject and will therefore try to give spark to what will be covered in the whole panel. For an evangelist to suggest a budget for a revival campaign is not an easy thing to do, and at the same time refrain from a crying-on-your-shoulder attitude in presentation at least. I am sure this is not the attitude of any evangelist. I mean the God-called men who have the definite calling of the office on them. Every true evangelist is in the field because God put him there. Those of us who qualify under this head are not complaining, or crying; we are serving God and the church and trying to live, travel, and keep up our personal appearance so as to glorify God and represent the church in a way commensurate with

the office. I have given much time and thought to this, and research as well, and I have prayed that God will use all that I say to His glory.

To begin with, "Setting Up a Budget" implies that we have departed or are to depart from the old system under which we operated so long, of raising the expenses before the evangelist came, and then taking a "love offering" for the evangelist during the meeting and letting the people give all they would or wanted to. Such had its compensations and its evils. Often the evangelist received a liberal offering which offset the small offering he had received in the small church in the previous place. But again, sometimes, the powers that be would count the love offering the people had given for the evangelist, decide it was far too much, give him what they wanted him to have, put the rest into the church treasury, and fail to designate anyone to tell the congregation why they had misappropriated funds.

In my own experience I have suffered from this latter. I preached a meeting in a church where we took the four hundredth member into the church during the meeting. Each night the offering plates were passed (for revival expense) through an audience that averaged more than four hundred on week nights. Then the last night, everyone was asked to stand who would give five dollars for the evangelist. I counted enough to make more than two hundred dollars, but when the treasurer gave me my check it amounted to one hundred and sixty-five dollars. He remarked that this was fifteen dollars more than they usually paid for revivals but that, since we had had so good a meeting under my leadership, they wanted me to know they appreciated my services. The next church I served was a very small church. We broke the all-time Sunday-school attendance with forty-three, and they gave me one hundred and fifty-eight dollars and a few cents. This serves only to show both sides.

In these days, however, we seem to have departed from this system altogether and usually take one offering for everything, which in a sense is actually unfair to the evangelist. In the great majority of cases when a call is extended there is nothing mentioned about finances. It goes without saying,

then, that the evangelist is to come and give his services for his entertainment and a "freewill" offering. When one offering is taken and all the expenses are deducted, it can hardly be considered a "love offering." In reality he has paid all the expenses of the campaign and taken what was left for his pay. The program committee, however, suggests that we "set up a budget" for the revival. I think this is fine and should be done, and if it is done properly it will work well.

There are three items that are to be taken into consideration in setting up a budget for revival campaigns. First is *advertising*. All of us who have served long in the field know the importance of proper advertising, and it is well that I give words of commendation and appreciation to our Publishing House, and especially the Visual Art Department under the direction of Mr. Bert Goodman, for the splendid kind and type of material they are offering to the church at so favorable a price. The price is the only thing cheap about it. It is filling a long-needed link in the chain that links the church to the community. Second of these three items is the *entertainment of the evangelists*. Doubtless this subject will be discussed at length during the convention, but suffice it to say here that this item should be adequate to supply the evangelist with the best place obtainable for his comfort, in view of the fact he is at work and not on a vacation visiting friends. The third item is the *evangelist's pay*. This too will be discussed at length later on in the convention, but let us think some about it as we think of setting up the revival budget.

Statistics are supposed to be dry, but there were none available to be even dry in the matter of how much evangelists are paid, so I conducted a survey to make some statistics as to what evangelists are receiving as pay and gathered some more to draw a comparison with other paid workers in the church. According to this survey the evangelist is the poorest paid worker in the church. To gain this information I selected 125 evangelists who had been in the field for a period of time long enough to establish them as successful evangelists. Their periods of service ranged from one to forty-nine years. Not all of them answered their mail. The questions asked were as follows: How long have you been in the field? Are you a full-time

evangelist? What are your average earnings? How many miles do you travel annually? How many workers in your party? How many in your family? and, How much time do you lose annually by cancellations? When the replies were in, the figures were interesting and enlightening. According to this survey the average evangelist has been in the field thirteen years; he averages twenty-two week meetings a year; his total income is \$3,534.00 per year; and he travels twenty thousand miles annually in performance of his work. He has a family of three and loses two and three-tenths weeks per year from cancellations. The number in the parties shows from one to five. To be entirely fair, the evangelist's entertainment while on the field should be taken into consideration. How much it is actually worth would be hard to ascertain, but the absence of one from the table will make very little difference in his grocery bill at home.

From his \$3,534.00 per year the evangelist must pay his traveling expenses. The great majority of us travel by automobile; twenty thousand miles a year at seven cents per mile (which is government allowance for income tax deductions) will take up \$1,400.00. Based on a party of two, and two nights between meetings while traveling (the average evangelists are starting on Wednesday night), my own experience has shown it costs at least \$10.00 per day to eat and sleep. This will total another \$400.00, leaving him \$1,734.00 for a salary. It should also be remembered that there are twelve weeks the evangelist is home, and there is no entertainment furnished there. But to divide the "take-home pay" into fifty-two weeks, he has \$31.00 per week. This is less than half the average factory worker's wage in the industrial areas of the country. By way of comparison, we need not look for a parallel in the ranks of the general and district superintendents; or even the missionaries, whose salaries and cost-of-living allowances assure them a living wage; neither the employees of the general church. But we might use the pastor, for he comes nearest.

According to figures received from the general secretary, the average pastor's salary for the movement is \$2,175.00 a year, plus parsonage, plus utilities, and in many cases a car allowance. By placing parsonage rent at \$50.00 per month,

as average, and utilities at \$20.00, we arrive at \$3,015.00 a year average salary, from which we deduct \$700.00 for ten thousand miles of travel at seven cents per mile, and we have \$2,315.00, which we divide by fifty-two and come up with an average wage of \$44.00 a week "keep-home pay" for the pastor. This is approximately one-third more than the evangelist. When we add to the small pay the inconveniences, the long miles of travel, the extra burden of activity (I myself have averaged preaching 325 times a year for the 13 years I have been in the field), the additional cost of clothing, the nervous strain, the over-rich and improperly prepared food and the restaurant fare, the insecurity, the lack of a plan for keeping evangelists busy (the average evangelist could preach five more meetings per year than he does), the cancellations for inexcusable reasons, and so on and on—it all adds up to making the lot of the evangelist anything but desirable. I feel these are things that should be taken into consideration when the church is setting up a budget.

In closing I would say that if there is a desire to help better the lot of the evangelist financially, it can best be found in the large church. Fifty-seven per cent of our churches have less than fifty members. This means that the average evangelist will spend half his time at least in those churches that are unable at best to do very much. But my own experience in the last few years has been that I was almost as well off financially in the small church as the large, since so many of the large churches set a fee and give that, and in many cases it exceeds the small churches' sacrificial offerings very little, as shown earlier.

May I say further by way of conclusion, as stated before, this is not meant to be critical of the churches or pastors, but to inform, to enlighten, and to give us something to go by in setting up a budget for evangelistic campaigns. The church must continue to use and not lose these God-called men in His chosen field of labor for them.

# Financing a Revival

Rev. A. L. Parrott, D.D.

In the ten minutes allotted me to discuss ways and means of financing a revival campaign, I wish to suggest the following:

First, if we are to carry out the Great Commission, "Go ye into all the world, and preach the gospel to every creature," we must have revivals. For it is "through the foolishness of preaching" (I Cor. 1:21) that God has chosen to save the lost.

Meetings of this sort must be properly financed if they are to continue. Old-fashioned, sin-killing, Holy Ghost-sent revivals rarely, if ever, can be made spectacular enough to bring in the money without a concerted effort on the part of pastor and people. Revivals seldom, if ever, automatically finance themselves. The often-repeated statement, "Have a good revival and the money will come in," sounds well but just isn't true. Many times after a good revival the evangelist is handed his check with these remarks: "Sorry it is so small. You should have had more but this is all that came in, but the Lord will richly reward you over there." No sent-of-God servant will ignore the rewards over there, but his financial needs must be met here and now if he is to remain in the field, and his ministry remain effective.

Whether these needs are met through the regular budget of the church, the regular nightly offerings, or through the envelope or pledge system, proper attention must be paid to financing the revival meeting.

Secondly, careful and prayerful planning must be done in advance if these meetings are adequately financed. It is often a source of embarrassment to the workers as well as a hindrance to the revival if too much valuable time must be given to financial pulls.

At least three weeks prior to the first service of the meeting a careful budget should be set up, covering all overhead costs and a minimum amount to be paid the workers, with ample provision made for bringing it to fruition. The overhead expenses, if you want to make the most of your offering, should be cared

for some other way if the first three or four night offerings will not suffice so that these plate offerings can be taken for the workers.

If the pastor will announce that the entire offering will go to the evangelist and singer, thus putting personality into them, many will put in a dollar; when if he tells them that the offering will go for the "incidental expenses" of the meeting they will put in a dime or a quarter. Make your nightly offering a planned part of the service. Present it with a few well-chosen words mixed with a mite of humor and more will come in through this means.

Dollar night for the last Friday evening has come to be an expected and, if properly presented, an enjoyable part of the revival. A silver night, if properly spaced and presented, can also be made the means of bringing in more money for the meeting.

Thirdly, the responsibility of the revival finance should rest primarily on the shoulders of the pastor. One shirks his duty when he turns this important matter over to a committee of laymen. Reports have come from several evangelists that the pastor when handing them their check inquired what the board paid them, they themselves having taken no responsibility in the matter.

Fourthly, evangelists should not be required to pay for a poor revival. Often ineffective campaigns have resulted from a number of causes, only one of which *could* have been the evangelist. Provisions should be made in the church budget for such emergencies so the worker or workers will not have to suffer and actually pay the loss themselves. It is no more right for the evangelist to have to pay for a poor revival than it is right for the pastor to have to pay for a poor Sunday, a poor month, or even a poor year in his church.

Fifthly, I wish now to present three plans that have been used effectively in financing revival campaigns:

1. A very good plan—though only a few churches are strong enough financially to use it—is to have a large enough fund for this purpose in the regular budget of the church and then pass the plates from night to night and whatever fails to come in this way is paid out of the treasury of the church. We worked

this plan successfully for years while we were pastor of our College First Church, Bethany, Oklahoma.

2. Another plan is to finance the revival largely through the Sunday school. Three or four weeks prior to the start of the meeting the various adult classes of the school are asked to get a certain amount pledged, with the thought of getting it collected by the time the revival starts. In this way many friends of the church will get in on the offering who would in all probability not be present should it be presented in a regular Sunday morning service.

3. Probably the best plan and the one used most by our people is for the pastor at least three weeks before the meeting is to start and preferably on a Sunday morning to present the matter and pass out specially prepared revival envelopes and get the majority of the money underwritten.

At least an understanding should be agreed upon with the church board and pastor as to the minimum amount to be paid the workers, it being expressly understood that more would be paid if it should come in. No one would be dishonest enough to use money raised for the revival for paying bills not related to the meeting. The people should be encouraged to give by telling them, provided it is true, that First Church has always adequately cared for the needs of our workers and that you know they will do so again. Remind them of the fact that you have the very best evangelist possible and that we want them to go to small churches as well as the large ones; and if they do, churches like ours will have to pay more than our mere part to make up for the ones less able to do their part. Remind them that if the amount needed is to be realized all our leading families will have to put in twenty-five dollars, while others put in tens and fives and ones. Be a leader yourself and never ask them to do more than you are willing to do. Always approach your problem positively and never negatively.

A few years ago two barbers were members of a church of which I was pastor. I noticed that one invariably had more in his tithe envelope than the other, so one day while waiting my turn in the shop I discovered the reason. It was not that

one man was not as good barber as the other, but in their approach. One would say to the customer, "You want me to shampoo your hair, do you not?" "Don't know. Do I need it?" would come the curt reply. "Wouldn't do you any harm," my friend would say, and it usually turned out the customer's hair was shampooed. The other man would approach his customer negatively by saying, "You wouldn't let me shampoo your hair today, would you?" The answer was usually a short but polite, "No, not today."

You can fail in taking an offering by using the same technique. One pastor says: "Wife and I are putting in \$25.00. Is there anyone here who will join us?" No, no one. What he should have said is, "Wife and I are putting in \$25.00 in this worthy cause and we want five other families to join us with a like amount. Who is going to be first?" Or if you are just passing out envelopes, tell them how much you are putting in and that you are expecting a like amount from at least five other individuals or families, and that you will be sorely disappointed if they do not come through but *you know they will*; they always have and will do so again. Urge the payment of these pledges by the first Sunday night, so you will not only know where you are but will have time to do something about it. Never approach the people apologetically. This is a vital part of the greatest business in the world—saving souls; and the laymen should be taught that "giving is as important as going" and that "paying is as religious as preaching." In the olden times those who stayed with the stuff shared equally with those who went to war. Do not tell the people they are poor; they are wanting to think that anyway at this particular time, but the facts are one usually gets what he wants provided he wants it badly enough, and of course provided he doesn't want something else worse. Create a will to give and the individual will create a way.

May I say in conclusion, no one plan will work everywhere. What you must do though is have a plan, give it a soul, work at it constantly until the last service, and usually the bills will all be cared for and the workers adequately paid.

# How Much Should an Evangelist Be Paid?

Rev. George P. Woodard

This question of remuneration has often been a cause of dissatisfaction and misunderstanding. To get information, I sent questionnaires to all the evangelists that run a slate, all the district superintendents, some pastors, and other church leaders. The high percentage of returns was greatly encouraging, and I heartily thank each one.

The best letter was from Dr. E. O. Chalfant, who pronounced ten thousand blessings upon me. The worst was from Dr. B. O. Anonymous. The longest were two four-page letters from two district superintendents, and the shortest was from a D.S. who wrote just, "Matt. 6:33." I have confidence in our evangelists and believe that they are putting God first. Of course there are evangelists that have done wrong but so have superintendents and pastors and teachers. So who can throw stones?

What has hurt our evangelistic field more than anything else is the church's attitude that has developed over the years. Dr. John H. Paul wrote in his book, *Evangelism as a Modern Problem*, "More is the pity, that some conferences of ministers have thought it admissible to give a man the appointment of evangelist, when they do not know what else to do with him, and have not the courage to assign him a supernumerary relation." Our church has been guilty of that for years. Young men have been told that they were stepping down to become an evangelist, and many times evangelists are belittled publicly. Our people see this and have lost their respect for evangelists. Because of this attitude evangelism is cheapened, relations are strained, and a financial problem is created.

Many wrote sad experiences. All it takes to put an evangelist on the rocks is a last-minute cancellation, and two meetings to fall down in their offerings; or just a sick spell. One evangelist wrote that last year he had to borrow \$500.00 to stay in the field because of misfortune like this. Several evangelists have to borrow money every summer to carry them

through. A pastor of a large First Church, who was an outstanding evangelist, wrote: "While I was in the field, three churches consecutively made little or no effort to raise me an offering. I acted as singer and preacher in these meetings. First, a good church of 150 members, and financially strong, gave me \$5.75 for my offering. The second, I traveled 2,700 miles to a large church of 250 members, and my offering was \$6.00 short of paying my actual traveling expenses. The third was a fairly good church, where we had a wonderful revival. They gave me \$20.00 for my services. The pastor made no effort, known to me, to raise money. This, you can see, brought a financial burden upon us with one child. After this, I could not get on my feet financially; so lost my new car."

A very fine evangelist, who just left the field in December, wrote: "I am leaving the field largely because financially I am forced to do so. The financial strain was pressing us, and I had found it necessary to pay only the most important bills the last time I was home. Now, after I had been handed a check for \$125.00 for a two weeks' meeting, to which I had traveled over 300 miles, and had spent a sleepless night wondering what to do, I came home only to inform my wife and three children that there just wasn't enough money to pay another month's rent, buy the groceries, pay absolutely necessary bills, and travel to my next revival. We decided there was no alternative. We must store our furniture, take the children to my parents, and Wife must travel with me. Before I began my next revival on the following Wednesday night, all this was done.

"Now I must get my family back together again, and I see no way to do it but to accept a pastorate, which I have done. Maybe sometime, after my family are out on their own, I can return to the field of my calling.

"As you are aware of, there are few pastors to whom I could have told the story I have written you, without being misunderstood and considered a sob story. I do trust and pray you will be able to say something that will give our leaders, pastors, and churches greater consideration for the evangelist and the welfare of his family. I am sure, if the people could look in on the evangelist's home like they do their pas-

tor's, many God-called evangelists would not have been forced into a pastorate."

Another pastor put it this way: "I left the evangelistic field to keep from backsliding."

Dr. John H. Paul wrote: "If evangelical Christendom would face this grave problem and would encourage evangelists, fostering the office, making a place for them and recognizing them on the same high level on which they are recognized in the New Testament, much of this potential power would come out of its hiding. Barnabas would go over to Tarsus and get Saul; and we would have a great, going National Association of Evangelists."

Let's try to get understanding from the questionnaire.

*First Question:* "Should a definite amount be agreed upon before a meeting?" Less than 10 per cent said, "Yes," but all agreed that if there was a definite amount set by a church the evangelist should be informed.

*Second Question:* "Would it be better to set a minimum amount?" All but 3 per cent were in favor of it. One D.S. wrote: "This is the policy I follow in my home-mission meetings, where I set a minimum of \$250.00, and then what is raised in the meeting on set nights for the evangelist is in addition to the \$250.00." Love that man! There was close agreement between the evangelists and the group of district superintendents and other church leaders on what the minimum should be. For a small church the superintendents' group averaged \$146.00, and the evangelists averaged \$145.00. For medium-sized churches the superintendents' group averaged \$225.00 and the evangelists averaged \$210.00. For large churches the superintendents' group averaged \$324.00, and the evangelist averaged \$292.00. For a three-Sunday meeting the majority felt that one-half of the minimum should be added.

*Third Question:* "Would you rather receive freewill offerings and love offering?" On this they were divided about in half. Many qualified their answer with, "If the people are free to give," "If the needs are properly presented," and, "If there is no withholding." Some said a combination was better. Dr. John Paul wrote: "In the field of gospel finance freewill

offerings and love offerings represent the unscientific or unmethodical, and the emotional."

*Fourth Question:* "Should a church add a portion to the offering for relief and retirement?" On this both groups were about equally divided, but the general feeling was that it should be set up by the general church. One official wrote: "The remuneration of an evangelist should be sufficient to enable him to maintain his home, support his family, pay his traveling expenses, provide for hospital and doctor bills in times of illness, and those evangelists who do not receive benefit from a retirement plan should be able to lay something aside for that purpose."

*Fifth Question:* "What is the best way of computing traveling expenses?" Only four of both groups were against considering them. The majority said the actual expenses one way. A D.S. wrote, "The traveling expenses to and from the meeting should be added together and divided by two. Not only the fare but meals and other expenses should be included."

*Sixth Question:* "Do you believe an expense sheet should be presented?" The majority said, "No," yet practically all said the expenses should be paid. Why? To be businesslike, it should be done. A D.S. wrote, "Yes, if all of our evangelists would do it; but if only one does it, it places him on the spot."

*Seventh Question:* "What is your impression of the enclosed expense and fact sheet?" On this sample sheet, space was provided for the expenses to be filled in. Then for information, facts of my pastoral experience were given. As a pastor I received: salary, @ \$75.00 a week, per year \$3,900.00; rental value of parsonage, @ \$60.00 a month, \$720.00; and for utilities, fees, car expense, etc. I put down \$572.00. Some questioned this, so I figured it accurately and found that the last three years as pastor I received each year at least \$940.00. So add them up—pastoral salary, \$3,900.00; rental value, \$720.00; and extras, \$940.00—the total is \$5,560.00. Now, divide this by twenty-one, the average number of meetings an evangelist has a year, and the answer is \$265.00. This I should average in each meeting to equal what I received in the pastorate.

Of the superintendents' group three were against it, over half O.K.'d it, and the rest questioned its advisability. One D.S. wrote: "We definitely need to face the evangelist's financial needs as a church, and perhaps this will help." Another D.S. wrote: "I believe this sheet would awaken a number of our pastors to the fact that evangelists are underpaid. If someone in general standing, or the editor of the *Herald of Holiness* or the *Preacher's Magazine*, would print this a few times, showing the expenses involved by our evangelists, it may serve the purpose to awaken some of our churches and pastors." Among the evangelists about two-thirds approved it. One wrote, "Anything is better than our present setup." Another wrote, "It contains pertinent facts that, with other information, should be placed in the hands of pastors, and church boards, by the general church in literature form."

*Eighth Question:* "Should a man-and-wife team be paid more than just one worker?" Of the superintendents' group one-third said, "No." Some explained, "Pastors' wives get no pay," and, "If they were not a team, likely the preacher's services would not be desired." Two-thirds said, "Yes"; but many qualified it with, "If both are engaged," "If they are a real team," and, "If in full charge." About one-fourth of the evangelists said, "No," and the three-fourths that said, "Yes," gave similar qualifications.

*Ninth Question:* "Should an evangelist with other talents be paid more than just a preacher?" One-third of the superintendents said, "No." Some explained, "Evangelist with other talents is called because he is what he is," and, "Some fellows succeed in spite of poor or mediocre preaching, because they have a program, musical, etc." Two-thirds said, "Yes," and some added, "If results," or, "If it saves getting another worker." About 43 per cent of the evangelists said, "No," and some explained, "Talents balance up poor preaching," and, "He usually can't preach as well as others, therefore all the crutches." Fifty-seven per cent said, "Yes," but many qualified it too.

*Tenth Question:* "Should all evangelists be rated equal for remuneration?" Only five of the superintendents said, "Yes."

One-third of the evangelists said, "Yes," and two-thirds, "No." Dr. John Paul wrote: "The leveler in these matters would be a Communist." So beware, brethren!

*Eleventh Question:* "Dr. G. B. Williamson in his book *Overseers of the Flock* wrote: 'Therefore, a weekly stipend of at least 50 per cent more than the acceptable salary of a pastor is not out of reason.' Would this be a good basis?" One D.S. wrote: "Then too—we should keep in mind that the evangelist is entitled to his vacation with pay, as much as any other person. For it to be *with pay*, the amount must be covered in the regular offerings of his meetings."

*Twelfth Question:* "Twenty-one is the average number of two-Sunday meetings an evangelist holds a year. Do you make this average?" One-fourth of the evangelists said, "No," and only a few said their average was higher. On the questionnaire from a class of seminary students, this was written: "It was generally thought that if an evangelist could hold twenty-four to twenty-five meetings a year additional remuneration should not be so large. Twenty-one meetings a year would give ten weeks' vacation. Most pastors get only one or two weeks' vacation with pay." That's the trouble, for people do not figure the loss of time at seasons when no one wants a revival, and it is not ten weeks' vacation. It is ten weeks without work and without pay. One evangelist wrote, "The offerings should include enough to compensate for the summer slump, when church officials and college men take to the evangelistic field, and cut the evangelist out." Dr. John Paul wrote: "The evangelist does more preaching in a given period, burns his candle faster, and as a consequence must have intervals in which he holds no meetings. Otherwise, he would be worn out nervously, a burden to himself and to the people he serves."

One wrote: "I am trusting that a fair, and reasonable plan can be worked out. I have been aware that evangelism is at stake in the Church of the Nazarene, and know that it cannot survive unless our general church takes some steps to insure the evangelist of a reasonable income."

Another wrote: "I think the best and only way we evangelists will get a fair offering is for our generals and the *Herald*

to tell all churches that they should increase their evangelists' offerings at least 50 per cent. In the past ten years the pastors' and superintendents' salaries have increased tremendously, whereas some churches are still paying their evangelists the same as they did five and ten years ago.

It is fully agreed by the superintendents' group and the evangelists that the traveling expenses of the evangelist should be paid in addition to the offering given. From their averages, I conclude that the minimum offering for a two-Sunday meeting should be: for a small church \$150.00; for a medium church \$225.00; and for a large church \$300.00. All should adopt this, therefore, as a financial standard for revivals. Uncle Bud said, "It is better to aim at something and miss it than to aim at nothing and hit it."

## EVANGELIST AND RELATIONSHIPS

### Cancellations

Rev. Cecil Ewell, D.D.

This is my first opportunity to attend an Evangelists' Conference, inasmuch as I have lived on the West Coast most of my ministerial life. To meet so many evangelists in one place is a real joy. I count it an honor to speak to all of you, my brethren.

As you can readily see from my assigned subject, there is little I can say of an inspirational nature. Since I am bringing this paper to a group of evangelists with a host of pastors present and it deals with what a pastor should or should not do, I will undoubtedly be skating on thin ice. I have arranged for a bodyguard and investigated the exits. The subject is similar to a young man going to a preacher and saying, "When am I justified in asking to be released from my engagement to my girl?" A lot of human factors enter in—it largely depends on, or comes back to, the boy and girl involved.

To be a minister in God's great harvest field is deeply thrilling and challenging in such a day as ours. We be brethren of the greatest fellowship known to man. We are ministers, both evangelists and pastors, of a beloved Zion, the Church of the Nazarene. We are servants of the Most High God. We believe and teach a doctrine of holiness and purity. We say this experience goes into the bedrock of character, affecting motives and desires, that at the core this experience makes one unselfish, kind, and ethical. We who hold this high standard should have love, and "love worketh no ill to his neighbour." We should practice a rule called "Golden." As Paul says, "That no man . . . defraud his brother in any matter." We need to be swift to love, make haste to be kind, for eternity will forever keep passing judgment on our intelligence, our integrity, and the final tapestry of our lives.

Sometimes our preaching is flowery, sifted with stardust, woven with witty sayings, and tacked down with dandelions. Our teaching is high, lifting aloft a standard demanding that our people live clean and straight, and God help us that we shall not fail in this regard. But the matter of more concern to me is that often, after all of this, our ministerial ethics in dealing with one another is in the dust.

As a pastor I am certain there are times and places when it is right and just to cancel an evangelist. Indeed, I am aware that in this complex world there may come times when extenuating circumstances make it unavoidable. Then, with the deepest regret and the greatest courtesy, explain it to the one involved. However, such places are, I am sure, few and far between. So let me say now that it is my personal opinion that few cancellations are justifiable, once a date is firm.

Before a pastor cancels an evangelist he should ask himself some pertinent questions.

1. Have you placed yourself in the place of the evangelist? If your livelihood were involved and you had only a comparable length of time to fill dates, would you be willing to have him cancel on you?

2. Have you prayed through about it—let God look at your motives—can you do it with a clear conscience?

3. You have heard rumors about the man derogatory to his character. Is there definite proof of immorality, unclean living, looseness, or impropriety, or that he is fractious and works against the pastor? What about his relations to his own church and pastor? You know how you detest the unfounded rumors about yourself. Be sure of your ground. No man of real Christian character would want to ruin another.

4. If a man has departed from, and you had evidence of it that he speaks against, the doctrines we hold dear and the government of our church as set forth in the *Manual*, have you counseled with him and tried to convert him from the error of his ways?

5. Was it just hearsay that he was fussy about the offering and was mercenary? Would you be willing to attempt to

live and pay the expenses he has, the ones you see and the ones you don't know about, on what he is receiving or would receive from your church? Sometimes there is ground for complaint; but I am old-fashioned enough to believe that if a man takes it without grumbling, and trusts in God, the Lord will make it up to him.

6. Is his approach really professional and psychological? How do you know he doesn't spend time praying for his messages? Maybe he got those memorized sugar sticks from God. If he prays the glory down upon them and God gives him souls, should you use this as a reason to cancel?

If, after carefully examining such questions, and where appropriate and necessary talking to the man involved, you sincerely feel it would damage the cause of Christ or the church, by all means cancel. However, after you have asked yourself such questions, being a Christian gentleman, the times you will cancel will be few and far between. I am aware that sometimes a board takes it out of the hands of a preacher, but real ministerial courtesy is still in order.

Of course, there are times when unavoidable things happen: the pastor has a heart attack and dies; fire, flood, or hurricane destroys the church property; the source of the income of the membership is suddenly stopped by unemployment or strike. In some of these instances the evangelist could still come if he desires. In the time of dire emergency revivals would certainly be in place. Most of the evangelists I know would appreciate the right to choose whether they would come or not in these situations.

Let me say I believe in our evangelists; they are the Lord's men, straight and true. No finger of scandal can be laid upon the group as a whole.

If after much prayer you and your board feel that cancellation for any cause is necessary, the cancellation should be made a minimum of four to six months in advance; a year would be preferable. If a shorter time is allowed and the evangelist is unable to secure another meeting, ethical compensation should be paid. I believe that in many cases this would please God. Remember, the evangelist's living is de-

pendent upon our promised word. The church's name, not only with the evangelist but in the community, is involved and you can't keep it secret. Here we are only practicing the ethics we ask of our laymen in dealing with us. I am convinced that we need only to show the people of our boards and churches what is ethical and right and they are ready to follow. It would appear to me to be unethical to cancel an evangelist:

1. Because we came to a new church and discovered an evangelist slated whom we had not heard before and did not know;

2. Just because we would rather have a friend;

3. For no apparent reason at all except a sudden whim to show someone that we are the pastor now and the boss;

4. Because we have a chance to hear another evangelist whom we think we would like better;

5. Because we decide we want to hold a meeting or take a vacation at that particular time;

6. Because a big evangelist comes around and we suddenly realize we could get him in place of Brother "G";

7. Because we want to polish an apple with another preacher and the district superintendent of another district in order to change the climate.

I have asked a number of evangelists and this is the list they gave for most of their cancellations.

In conclusion, let me remind you that actions speak louder than words. Your ministerial ethics are showing. If we expect right treatment from those we lead, let them see ministerial ethics and a fair spirit in our dealing with the other ministers. Such a spirit will show to the unregenerate world that we love one another; that our religion is not just acts, but deeds; and men looking on will say, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Such a spirit "is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments, as the dew of Hermon, and as the dew that descended upon the mountains of Zion:

for there the Lord commanded the blessing, even life for evermore."

This is the day for revivals. We need them and must have them. We need good evangelists who have a measure of sincerity and a heart whose trust is in a great God. As I look at the sacrificial, consecrated lives of some who have gone before and some who hold forth today, then look at the general run of the mill, I ask this question, "Is it not passing strange that our heritage should cost most of us nothing and some of us everything?" I hope, as Dr. Chapman said, "God will save us from being a sect of the self-satisfied. We, as ministers, have seen, or should have seen, long before this all the heartbreak of the world. I confess that in these twenty years of ministry I have been crushed by it. With a contemporary philosopher I can say today, "There is a toothache in my heart."

Sinister forces are at work in our world. It is a dark, strange, sad hour of history. There are ominous clouds on every hand. Communism, perhaps the most powerful weapon ever forged by satanic ingenuity, threatens to wipe out Christianity. Weapons too deadly to even contemplate are in the hands of evil men. The human race is at the door of destruction. As God has said judgment will come upon sin. In many countries there are unrest and revolution. The iron curtain hides a slavery worse than death, and there is now a bamboo curtain. Mars is preparing to march again with hob-nailed boots through the blood of the sons of the world, perhaps yours. The world groans, the coming of the Lord draweth nigh, but in the midst of the darkness old-time revivals are possible.

We have "a Name, a Name, a Name that can set the world on fire." The day of revivals is here. Evangelism is the order of the day and the need of the hour. I am convinced that if we have revivals it will be because we humble ourselves, pray, live right, do right, and, because of that, hear from Heaven. God grant that we shall not be so busy with the husks and trappings, the dust, straw, and dirt of the floor that we forget what we are here for—souls. Let's give ourselves to the Crusade Now.

Finally, let me say, I have only one life. I want to sell it dearly on the field of battle for my Lord. To do that I must be a devout Christian, not leading men astray but warning of sin, death, and destruction, pointing them to redemption's road. To keep my heart aglow I must have love for all, live ethically and fairly, walk straight and stalwartly, love God supremely. If I know my heart, I have endeavored to do this. I pray that God will so kindle the fire in your heart and mine that the flame will be in our mouths.

## The Call of the Evangelist

Rev. W. F. Miller

Is the evangelist as definitely called as a pastor? As the Scriptures and the leading commentaries so plainly teach that they are, and classified as to different offices in the church, the writer accepts this subject from the program committee with a doubtful aspect in their minds.

First: *Are all evangelists God-called and appointed who are in the field?*

I would answer, "No," and I can give the same answer concerning the pastors. We have so many inners and outers. It seems we have so many in both offices who cannot get settled in the field for which they are fitted. If they are hunting for an easy place, there are no easy places in either field. To make a success of either, it takes prayer, sweat, tears, sacrifice, self-denial, and blood. Paul says to Timothy, "Do the work of an evangelist, make full proof of thy ministry," and, "Endure hardness, as a good soldier of Jesus Christ."

We have father- and mother-called evangelists, also pastors, as well as those that have accepted a sympathetic stirring of the emotions as a call from God. We should feel the call to the extent, "*Woe is me, if I preach not the gospel.*"

I always appreciated the late Dr. Williams' high standard for the call to preach. He said, "If you can live a Christian life and not preach, I will not ordain you." I heard him make this statement again and again when he was addressing the ordination class.

Second: *Is the evangelist as definitely called as a pastor?*

May we look to the Bible (the supreme court), which settles all questions concerning the ministry and its various offices in the Church. First, Acts 21:8, "And we entered into the house of Philip *the evangelist*." Here we see the Scriptures gives place and sanction to the evangelist. Second, Eph. 4:11, "And he gave some, apostles; and some, prophets; and some, *evangelists*; and some, *pastors* and teachers." Divine inspiration gives the evangelist an office in the Church, a work to do and a place to fill. Third, II Tim. 4:5, "Do the work of an *evangelist*, make full proof of thy ministry." And again this brings out the importance of the evangelist and a work he has to do in his field and he alone.

What is the solution in helping young preachers to find the place where they are best fitted? Our leaders and older preachers should have the spirit and interest of Barnabas, who put himself out for Paul and Mark. After God called them, Barnabas helped them to find the place for which they were fitted. Often our young preachers' zeal gets ahead of knowledge and wisdom, and many have to learn this the hard way. We don't learn everything out of books. There is the University of Experience.

*The Pulpit Commentary* states concerning the evangelist:

There was a separate class of officers called evangelists in the Apostolic Church.—Eph. 4:11. The special business or calling was to break up new ground in the open field of heathenism. They preached the gospel while the pastors shepherded the flocks but we are not to suppose that the pastor also did not do the work of the evangelist. They had saints and sinners under their care in all places, and still have, we evangelists know. As Timothy had been lately occupied in organizing the church-life of Ephesus, the admonition was not needless that he should henceforth devote himself to the direct work of evangelization, as to the best antidote to heresy and impiety. "Make full proof of thy ministry." This was to be done. First; by constant labors. Second; by unswerving faithfulness to God and man. Third; by effort to save sinners and edify saints which were seen to be successful; for such a man fulfills his ministry for he seeks not his own things but the things of Christ.

The evangelist promoted the church. The evangelist was especially designed to preach in districts where it had not been previously known. The evangelists are on this ground distinguished from pastors. They itinerate from place to place carrying with them the wonderful story of the cross.

Dr. Adam Clarke says of the evangelist in his commentary:

That is to preach Christ crucified for the sin of the whole world; for this and this alone, is doing the work of an evangelist, or preacher of glad tidings of peace and salvation by Christ.

An Angel from God was first sent to do the work of an evangelist, and how did he do it? "Behold," said he, "I bring you glad tidings of great joy, which will be to all people. To you is born a Saviour." Those who do not proclaim Christ as having tasted death for every man, and who do not implicitly show that every human soul may be saved do not perform the work of an evangelist. They, God help them, limit the Holy One of Israel. Yet, as far as they preach the truth in sincerity, so far God acknowledges and blesses them and their labors. They do a part of the work but not the whole.

"Make full proof of thy ministry." Push all thy principles to their utmost power of activity. Carry them on to all their consequences. Neglect no part of thy sacred function. Perform faithfully all the duties of which it is composed and do God's work in His own way and in His own spirit.

I appreciate so much what Dr. G. B. Williamson says about the evangelist in his book *Overseers of the Flock*, one of the finest books I have ever read:

There is a place in God's order for the office of the evangelist. The Bible is not uncertain at this point. God save some evangelists and some pastors and teachers. To fill the office which He has established, God has called many men to full-time evangelism. In keeping with His call, He has particularly endowed them with gifts and graces for the fulfillment of their work. Sometimes the very eccentricities which hinder a man as a pastor help him as an evangelist. Those who have been pre-eminently successful in the field of evangelism have devoted most of the years of their mature ministry to revival work.

The church, in general, owes much to those unique men with a distinctive ministry and message. We desire to make a place for them and to preserve the office of the evangelist in the church. We want that all shall honor the evangelist and give to him every possible encouragement in the work to which God has called him.

The late Dr. Chapman stated in addressing evangelists and pastors, "We have problems in our churches and we call you evangelists as specialists to help us with our problems and help us to have a revival in our churches."

No question, the greatest need of the hour is a Holy Ghost revival which will solve all questions and problems in our beloved churches. A revival will do away with the lukewarmness in our churches. A revival will overcome the indifference

of the masses who do not go to church. A revival will refute the rapid growth of false religions. A revival will do away with building churches with untempered mortar. It's faith or failure; it's obedience or oblivion; it's Christ or chaos.

Dr. Godbey, our Greek and Latin teacher, used to tell the class how to begin in our preaching. "Begin low and go slow; rise higher and strike fire; wax warm and end up in a storm."

If there is a class of preachers in the church who need to live in Heb. 1:7, He "maketh . . . his ministers a flame of fire," it is the evangelist. For where other ministers and gospel workers may be allowed to run in low tension and keep a moderate temperature, the evangelist is expected by everyone to be a flame of fire. No matter how low the spiritual condition of the church may be, a marked change is expected to take place when the evangelistic party arrives on the scene; and if for any reason it fails to do so, the evangelist has to bear all the blame if the pastor and his people are not broad-minded and considerate, remembering that a revival is not sung down or preached down or played down with musical instruments; not worked up, *but prayed down*. Pastor and people should have the ground broken up and the ditches dug before the evangelist comes to the scene. And all the people said, "Amen."

The evangelist is expected to awaken sinners, unmask hypocrites, convict backsliders, get believers sanctified, win new friends for the church, and make it possible to take in some new members. Our chief reason for mentioning these facts is that the God-called evangelist may more fully realize the importance of his mission and also realize what God and the church expect of him.

*A word of advice to the evangelist:*

First, *he must be humble*. Pride is one of the great temptations of the evangelist. When very successful, flattery will meet him from men and from Satan as well. If the work drags, then his pride of reputation will be attacked and this may lead him to scold the churches and pastors. This he must resist or his power of influence will wane.

Second, *he must be wise*. It is said of General Grant that he never lost his head in the most exciting or discouraging

circumstances. So the evangelist, of all men, ought to be levelheaded.

Third, *he must have a large spiritual discernment.* Many things in the revival work may seem to be genuine. Your congregation will be made up of people who have different temperaments. The evangelist must not play upon the feelings of the people or encourage this state of things too much. Whatever emotions the Spirit of God begets, he should not repress, even if men and women should fall to the earth under powerful conviction, as doubtless has been the case sometimes since the days of Paul. If the evangelist has spiritual discernment, he can tell if it is of God or Satan.

Fourth, *he must know his place.* He is not a pastor. He cannot be if he is a true evangelist. He comes to aid the pastor, to bridge over chasms if chasms exist between pastor and people, and not to widen them. As an evangelist, he is to preach the preaching God bids him to preach. No man forbidding him, he is to take special lead of the meetings generally. But when his special work is done, he should make a quiet exit, bidding the people remember "Jesus only" and the Word of God.

Fifth, when the evangelist comes filled with the Holy Ghost, *he will testify of Christ and not himself.* His messages will be freighted with the Word of God, which is the Sword of the Spirit. Then only healthy results will follow his preaching and labors, and pastors and churches will have abundant reason to thank God that He gave some to be evangelists, as well as some to be pastors and teachers.

## Do We Have Too Many Evangelists Or Too Few?

**Rev. Bert Daniels**

There is not the slightest doubt that God called some preachers to devote themselves to the work of evangelism in something of an exclusive sense, and whenever the church

is vital the traveling evangelist is always a useful and welcome official in her program. One of our late general superintendents, Dr. Chapman, said that it is impossible to overestimate the value of such a ministry. Not only does the task of founding new churches require the services of the official evangelist, but the established churches require the frequent services of such men. All this is taken for granted and we should close our ears to those critics who are always complaining about the professionalism of evangelists and who claim that such men are "out for the money" and that their work is not enduring. The record of evangelists will compare favorably with any other branch of the ministry, and the exceptions should not be allowed to constitute the rule when it comes to appraising them.

In Eph. 4:7-16, verse 11 says that God gave evangelists along with the apostles, prophets, pastors, and teachers; and verse 12 says that the evangelists, along with the others, are "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." The impact of evangelists upon the body of Christ itself is tremendously great, far beyond the proportion one would expect from their numbers. Evangelists do get the saints ready for the work of the ministry and evangelists do edify the body of Christ.

Verse 14 tells us also that the evangelists, along with others, are to settle Christians in doctrine so that they will not be misled by cults and false doctrines. Verse 15 tells us that the evangelists, along with apostles, prophets, pastors, and teachers, are to teach Christians to speak the truth in love, to the end that Christians may grow up in the pattern of Christ. But verse 16 makes it clear that all these things are to the one great total end, the "increase of the body." The number of souls saved and sanctified and taken into the body of Christ is the one matter of greatest importance. It is to see souls saved and sanctified that evangelists exhort Christians.

The evangelist is literally a "gospeler." The word evangel or gospel and the word evangelist have the same root.

The whole duty of the Church is summed up in the Great Commission. We are to "preach the gospel to every creature." Jesus came "to seek and to save that which was lost," and

then He says to His disciples, "As my Father hath sent me, even so send I you." Every Christian should have as his highest aim the winning of souls. That is the thing nearest to the heart of God. That is the highest meaning of the Great Commission. That is the end of the Church. And the evangelist is the spearhead of soul winning. He should lead the churches in soul winning. He himself should be an earnest and fervent soul winner. It is to that end that he is to preach the Word, to exhort, to reprove, to rebuke with all long-suffering and doctrine, as Paul commanded Timothy.

It is not generally realized that by far the majority of all the souls saved are saved in special revival campaigns led by evangelists or someone doing the work of an evangelist.

One would think that, with great church buildings, with regular services for preaching, Sunday schools, young people's meetings, missionary societies, social life and training, and with all the denominational organizations and activities, most of those converted would be won through some of the regular services of the churches. But it is not so, and when you add the radio services, Youth for Christ meetings, Child Evangelism classes, the rescue missions, and the multiplied thousands of tract distributors and personal witnesses, it would seem almost inevitable that you would thus, through the churches themselves and other organizations and kinds of Christian service, win the great majority of those who are converted to Christ in America.

With this fact in mind that evangelism, whether mass or personal, is responsible for the great majority of souls that are won, I would like to present to you the type of evangelism that our church has enjoyed the blessings of, and I personally feel that our number could increase on this line.

The rapid development of conditions in the world, the increase of crime and lowering of morals, and the spirit of lukewarmness present to us the fact that something is needed throughout this nation and the world. This is universally believed by all classes and creeds. Statesmen are saying that, unless men make what they call "spiritual values" the basis of society, civilization as we know it is doomed. These spiritual

values are well known to the genuine Christian. This cannot come to civilization without what we call "a changed life" and what John Wesley received when his heart was "strangely warmed."

Surely, we need another Pentecost. Only a Holy Ghost revival in the church can provide the leadership and atmosphere and power for a great revival of evangelism and missionary endeavor. Pentecost is not only possible, but necessary to the carrying out of the Lord's Great Commission in our day and generation. We could take the world for Christ. If we fail at this point, the challenge of the hour will be in vain unless we arise to the occasion. We must pray or perish! It is the spread of evangelistic energy that is the life of the church, and a church without revivals soon dies.

It is evangelism, prayed up, fire-baptized, and with the holy anointing, that leads to a revival within the church. The spirit of evangelism ought to pervade all our worship and teaching as well as other activities as much as the lightning permeates the sky, the salt permeates the sea, and the light permeates the darkness. Whatever else we are called to be, we are called to be evangelists. The late General Booth, founder of the Salvation Army, feared the coming of the day when men would preach salvation without regeneration, faith without repentance, and heaven without hell. I'm afraid that day is upon us. When we have thousands of churches in America that never have a convert, I fear that we are having too few men and women, boys and girls who bow at our altars and pray through to a heartfelt experience of regeneration and sanctification. I pray God shall ever keep us from the day when we might cease to have revivals and God-called evangelists who shall proclaim a gospel under the anointing of the Holy Ghost that shall bring conviction, that shall make the sinner miserable, the backslider hungry, and the unsanctified shall see his need of a clean heart, until the unsaved shall cry out, "What must I do to be saved?" and the unsanctified, as Isaiah when he said, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."

Now in the light of the subject that has been assigned to me and the answer of my topic of whether we have too many evangelists or too few, it would seem to me that it would all sum up in the fact of whether you are going to measure it by men who have the God-given call of an evangelist, the message of an evangelist, and the passion for souls in this field, or whether we would speak in terms of those who would make it a matter of second choice. What an hour this is for the man who has not lost his commission to preach the gospel of his risen Lord!

After I have given a little summary of what seems to me to be the type of evangelism that has characterized our church, I feel it would only be right that I leave the final decision with you whether we have too few or too many evangelists.

A. I feel that we shall never have too many evangelists that are *God-called, divinely commissioned, and fire-baptized*. It is said that a national or international revival will reach no farther than the type of ministry back of it. Camouflaging here will not get us anywhere. It has been ordained by the foolishness of preaching to save them that believe. One of the things that have brought on the condition of the world today has been a weak, vacillating, passionless, prayerless, backboneless type of ministry. Great preaching has always brought an awakening. Luther's message brought an awakening to the country in his day. John Wesley brought a revival to the church when he declared a message with a burning heart, that "the world is my parish."

The Apostle Paul looked upon the ministry with great pride. He said, "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry." Gladstone, the "Grand Old Man" of England, said to his son, "If God calls you to the ministry, do not stoop to be a king." A minister is an ambassador representing another country; and how easy it is for one country to get into trouble with another country if the ambassador is not true to his trust, loyal to his duties, honest with the country he represents, and faithful to the task placed upon him! Oh, what a different story we would have to tell throughout the nations today if only God-called ministers would have stood on their

feet, denounced sin in public and private, called the Church unto holiness, cried aloud and spared not!

B. The evangelist that *preaches a message that will change the lives of men*. Millions are added to our church rolls in America every decade. Have they been changed? Does the Christian religion separate them from the world, cause them to give of their means to support the gospel? Have they given up sin and denounced the world? Are they new creatures in Christ Jesus? I trust so. Evangelism that does not stress genuine repentance, restitution, holy living will have but little to conserve.

C. The evangelist *with a message that lays the "axe at the root of the tree" and strikes deep at the sin principle*. When our sainted founder, Dr. Bresee, was elected to the superintendency of a church in a sister denomination, the one agreement was that he could call in holiness evangelists and have revivals across the state of California. He sent for McDonald, Inskip, and others, and in twelve months had five thousand people converted and sanctified on his district. Brethren, it is time now to strike for a world-wide sweep of holy evangelism. Preach holiness of heart and life out of a burning heart, love, weep, denounce, reprove, rebuke, and I am as sure that God will honor such a movement as I am that I speak to you today.

D. The evangelist *with a world-wide vision*. On one occasion Henry Ward Beecher was called to a church that would not pay its debts or repair its buildings. He preached a series of sermons on world-wide evangelism. God honored and blessed. The debts were paid, buildings repaired, missionaries were supported, and his ministry was felt around the world. Brethren, as evangelists, we must feel the pulse, the heart-beat, the wounds, the scars, the burden of sin that is on a lost world and we must have a vision that is as clear as the noonday sun of a Christ that is strong to deliver and mighty to save. There is no time to retrench, no time to beat a retreat. We are just in the morning of our great church and, as has been said, "The sun never sets in the morning."

E. The evangelist *who has a message for the time, for the need, for the place*. We know that things are in a serious

condition, but the gospel of Christ is able to reach any condition, anywhere, under any condition or circumstance that comes in life. The early Christians had such an experience. They were sawn asunder, boiled in oil, hanged, hunted like animals, but they did not complain. If ever a religion was needed for the peoples of the earth with hope, victory, and assurance of the life which now is and that which is to come, it is now. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." He is able to keep that which we have committed unto Him against that day. Nothing shall come to us but that we are able to bear. "All things work together for good to them that love God, to them who are the called according to his purpose." Brethren, that is a gospel worth living for, fighting for, sacrificing for, and dying for. Let us herald it from the pulpit, the press, the radio, take on new territory, wage campaigns at home and abroad; sing it, live it, tell it wherever we go.

As long as wars rage, soldiers will be needed; as long as armies march, generals will be needed; as long as sickness prevails, medicine will be in demand; as long as bodies are to be treated, doctors will be needed; as long as sin is in the human heart, as long as homes are broken and human character wrecked, evangelists with a God-anointed message, a God-directed life, and a passion for souls will be needed in the Church of the Nazarene.

## Music and Revivals

**Professor James Cook**

We have never known a person who disliked music. All people love some kind of music. Music has tremendous appeal and power on the human mind. It can move one into varied moods and attitudes. Religious music has always had a strong emphasis in our various church services. It has occupied an important place in the evangelistic campaigns and I pray it shall always be so. It has been said that if a church died you could make sure its music died first. If that is true of a church, it has been equally true in a lot of our individual church

services. Since music has that much influence on our services, it is very fitting that we consider it here today in the Evangelistic Conference and its importance in our evangelistic efforts.

I personally like to participate in a service that has a definite purpose in mind. I never like to see things run on a "hit or miss" fashion. Too many times we "miss" instead of "hit." We must spend much time in prayer and planning for the musical part of our services. This brings up the question then, What is the purpose of music in our services? May I point out to you that music should never be used for the purpose of "killing time" or "filling in." Music that is used in that manner is simply a waste of time and effort and has done no one or the service any good. On the other hand, music in our services should be used as a means of bringing our hearts and minds together from the many cares and moods of life and turning our meditations and thoughts toward God and the souls of men. If the purpose of music is for other reasons in our services, it has missed the mark.

We must keep in mind that people come to church in all frames of mind. Some have worked hard all day and are tired in body. Some are physically ill, yet well enough to struggle into church because of mere duty. Others have had disagreements of some sort or another with other members of the family and certainly need their moods changed. Many times on Sunday morning a lot of our people have not been up too long and are about half asleep when the song service begins in Sunday school. Then we have the visitors to our services, who must not be overlooked in this matter. It is for the visitor largely that we plan our evangelistic campaigns. He is likely to be either favorably or unfavorably impressed by the music of our services. This very often means the difference between his coming back and coming to God and our church or his never coming back again. We certainly must always keep the "outsider" in mind when we plan and present the musical program of our services.

There are numberless moods and frames of mind that our average Nazarene congregations come to church with. It is interesting to notice that as soon as the piano or organ begins to play the introduction to our songs and hymns, the people stop

their visiting and begin to enter the service. Only music will bring the hearts of people together for the purpose of worshipping God.

Another matter I would call your attention to regarding this subject is that music, after all, is the preparatory part of the service and is only a part of the service as a whole. Many have said that music is just as important as the preaching. I would agree that many times music has touched the hearts of people that some sermons failed to reach. But I would not agree that, in the "over-all" picture, music is on the equal with the preaching. I would rather say it prepares the hearts and minds of people for the preaching, which after all is the most important part of the evangelistic service, or any other service for that matter. We could get along without music in our services if that were necessary, but no one would think of having services without a preacher to bring God's message to lost and dying men.

I have been grieved at times to feel that the music in our services may have been entertaining and enjoyable, but did not contribute the atmosphere needed so badly for the preaching of the Word. Music of this type may have been good within itself, but was presented as a separate program entirely, and often its presentation seemed to leave a "break" between the first part of the service and the last part. In other words, instead of having one continuous spirit of worship that grew with the service as it progressed from the very first song, continued on through the special singing, and "set the stage" for the message, it seemed to be a program all to itself. Too many times the preacher has to begin a new service or create a new atmosphere when he gets up to preach. The music has not given him the correct environment to bring his message.

It is more fitting to plan our music so that it prepares the way for the sermon and that the service will reach its climax when the message really penetrates the hearts of men and causes them to turn from sin and move toward God. To me, music has no other purpose in our evangelistic campaigns. No doubt some may challenge this point, but I stand firm on my conviction that more lasting good is accomplished when

music has this as its purpose than is accomplished when it is used for mere entertainment.

It is true that music helps draw crowds and the outsiders to our services, but it is also true that we must use it to prepare the hearts of these people so that the message will cause them to move toward God.

I must also point out to you the importance of giving the musical program and special numbers our undivided attention while they are being presented. The Holy Spirit has often been grieved by whispering and talking while a special number in song is being sung. Many have been guilty of this practice, even some preachers who sit on the platform in full view of the audience. I know there are a few times when this practice is necessary, but I feel most of it is not necessary. If the musical program is as important as we all believe it to be, then those participating in it are just as deserving of our attention as the preacher is when he brings his message. Most of all, we want to be good examples to our audience and please the Holy Spirit.

I would like to point out a few other matters regarding our musical program for our evangelistic campaigns. In view of the position I have taken, I would say further that it has been found that the more people taking part in a service, the better for everyone. I heard the late Dr. J. B. Chapman say one time that most soloists he had heard were like himself—they could do a better job if they got others to help them. There may be a few exceptions to this position, but I would have you note that Dr. Chapman had something there we should consider. I think one of the things he meant was that a service was not complete unless everyone present joined heartily into the singing and felt that he had really had a part in it.

In connection with this, may I further point out that there is a trend among a lot of other denominations, and I feel in some areas in our own Zion, to let the great burden of the music fall on the choir, quartet, or ensemble. Now let me quickly state that there is no one present who enjoys a quartet, ensemble, and especially a choir any more than I; but I hope we shall never let this type of singing rob our congregations

of the joy and blessing of singing the congregational songs and choruses that have been such a great blessing to our Zion down across the years. All the great revivals that I have heard or read anything about have carried with them a great spirit of song and singing—a time when everyone present, the poor, the rich, the high, the low, the prominent, and the unnoticed, all joined in one great chorus in singing the praises of God and what His blood had done for them. It was this great spirit of song that attracted so many hungry hearts in the cold, formal churches which had lost the spirit of singing, to look our way and become some of our greatest laymen in our church around the world.

We see what has happened to the evangelistic spirit in many of the old-line denominations partly as a result of little participation on the part of the congregation. Instead, the music is presented by a few trained musicians or singers. When we start in that direction with our music, you can be sure our revival fires will soon become dimmer and dimmer and, with other reasons as well, we will find ourselves in the position that many other great denominations find themselves in today. I say, let us keep ALL our people singing. If they all sing collectively, they are more apt to sing at their work and play and will find it easier to withstand the trials and temptations that are sure to come sooner or later. Singing makes people happy. Happiness sets the heart to singing. You can't defeat a happy person. Let our solos, duets, trios, quartets, ensembles, and choirs merely participate in the service for the good of the service as a whole, but never to substitute for any part of the service.

A good portion of the problems connected with the musical program of our services deal with our leadership in music. It is an absolute fact that the people will participate in the singing only to the extent that they are led to do so. The type of songs and music chosen plays a tremendous part, and great care should be taken at this point that we have the mind of God in choosing our music for our services. I admit that is not always easy to do, but we must use great care and sound judgment in our choice of music and songs, that they will con-

tribute to the service as a whole and not detract or tear down what will be done in the service.

To sum up this subject, may I say: (1) Music is important in our evangelistic services, in that it prepares the hearts of the people for the message. (2) The most important part of the musical program is the congregational singing. (3) The use of solos, trios, quartets, ensembles, and choirs is a vital part of the service and serves as a means to get more and more different people to participate, thereby adding still more to the service and making all feel they have had a part in it.

If a song evangelist chooses to do most of the musical program himself, even though he may be unusually talented, his work is more apt to die after the meeting is over than that of the evangelist. On the other hand, if we song evangelists will try to harness up the talent that is often available in our meetings and let them help us, we will find that we will have helped them and have been an added blessing to the church after the meeting is over, as the musical program is very often strengthened as a result of group singing, especially choir singing.

However, there is a limit we must observe in having various groups take part in the special music. We can't afford to let every Dick, Tom, or Harry sing a special number just because someone thinks he is good. I, personally, do not trust everyone's judgment as to the quality of music and spirit. The most effective way to use other talent, in addition to our own, is the choir method.

Let us keep our people singing. Let us "come before his presence with singing." In the words of the poet, may I conclude by saying,

*Jesus, Jesus, Jesus, sweetest name I know!  
Fills my every longing, keeps me singing as I go.*

**Rev. Leila Dell Miller**

Martin Luther once said, "Our dear Lord speaks to us through prayer and song of praise. It is my intention to make German psalms for the people . . . spiritual songs that is . . .

whereby the word of God may be kept alive by singing." It is important to remember that where Christianity is alive the voice of God is not dead.

The major significance of music is revealed through our most superior source of direction, the Bible. Three-fourths of the books of the Bible refer in some way to music. God's chosen people were music lovers. Music was a part of all important occasions in the plan of God in the lives of His people. God mentioned song in speaking to Job pertaining to creation, asking, "Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; when the morning stars sang together, and all the sons of God shouted for joy?" Following the Lord's Supper, the scripture states, "And when they had sung an hymn, they went out into the mount of Olives." We are told that Paul and Silas, while praying, "sang praises unto God," even in prison. James recommends this method of expressing Christian joy; and finally, John, in his Book of the Revelation, gives a description of the choirs and music of heaven. The Bible names fifteen music conductors and teachers, seven individual performers, one duet, three women's choruses, two men's choruses, three mixed choruses, and five organized choirs. By these Biblical facts we should be convinced of music's importance to any type of religious service.

Since statistics prove that more people have been converted in revival campaigns than in all other types of church services combined, more ardent effort should be put forth in planning the music involved for such meetings. Since the emphasis in a revival involves contacting new blood, secondary and shabby song standards will not do. It would take an extremely extraordinary evangelist to continue holding the crowds in a revival if the song service is punk, which brings about the fact that music, like anything else that is well done, requires preparation. This includes the congregational numbers as well as the specials. Remember, the first impression given to visitors of our services is the music, for that comes first and the preaching last.

Let me clarify these statements with examples. It is unfair for any song leader to arrive at the church at 7:27 p.m. and

begin hunting frantically for songs to be used in the service advertised for seven-thirty. Six or seven minutes after that he rushes to the platform out of breath with a poor selection of songs, and the next night Mary Sue is not at the organ or Aunt Betty is ten minutes late getting to the piano stool. To top it all is the night when the leader isn't there at all or is too late to rush up some selections, so he comes up with this quip, "You tell us what you would like to sing; we don't have any songs ready for tonight." Then when they don't have a special prepared, comes this statement, "Who'll sing for us tonight?" When this happens I mentally cross all fingers and toes, dreading what might be next on the menu. Then you look out and see a new person you have invited, and you sink a little deeper into your seat as the volunteer takes the long walk to the platform. Many such happenings can be avoided by having a song evangelist; but, with or without, every church should have a dependable accompanist.

Revival services are extra special services when we throw out the net to bring in the proposed new converts. Just the few important advertised days of a campaign indicate special preparation. If our music is presented in a hodgepodge manner in a special campaign, then the visitor will dread what will in comparison be offered in a regular service. History implies that there was a beautiful order of service in the Temple and synagogues of Christ's time, and Christ must have endorsed them, for He went there. The music included instrumental and vocal forms. Our present-day church music is not expected to be presented as in Bible days, but its standards and ideals should be as nearly emulated as possible. In so doing, bear in mind that preparation is imperative. This includes preparation from the opening song until the altar service is completed. Many people do not realize the importance of having the song leader on hand when needed around the altar. Frequently the sweetness of music will crystallize the emotions of the seeker into a definite decision of victory. I do not mean that we should sing people through, for there is not a substitute for prayer on that; but often just a chorus will bring about the final touch that the heart needs. Many times during the altar services in my campaigns I have sensed the

need of just a song for the seeker, and turned to look in vain for the song leader.

By using the word preparation, I am not intimating in the least that the song service be so formal that the people think they are in a North Dakota blizzard. The place for dead things is the frozen food locker. We should be prepared at any time for God to intervene, illuminating our hearts with old-fashioned revival fires. That is why it is important that we consider the types of songs that should be used in revival campaigns. If you are in charge of the music for a campaign, bear in mind that you are the one who presents, and those who are to receive should be considered first. Things of the spirit seek musical outlet, and it is your job to produce a program that will create reverent gratefulness for the presence of God, music with deep meaning. This would include songs that are filled with reality or Christian truths, those that give genuine feeling, amaze, convict, appeal to the inner self, or offer strength. To give a synopsis of the types of songs to be used: Give us more songs that stir dedication and worship within us, like "Rock of Ages" and "Jesus, Saviour, Pilot Me," and less of such numbers as "Lord, Build Me Just a Cabin in the Corner of Glory Land."

Over two hundred years ago, during the outdoor meeting in England, the Wesley brothers were falsely accused of political trickery. Throngs burst forth in hymns as they faced mobs of violent people. Charles Wesley wrote thousands of hymns to meet every conceivable situation, just as he had done for this one. His brother John taught multitudes to sing them from the heart, and the result was the revival of religion that changed England and swept the world. Never underestimate the power of music to persuade, to convince, to convict, to bless, and to stir the heart when being rendered by one whose life is Spirit-filled.

I like best of all the way that Isaiah included music in his description of our wonderful doctrine of holiness: "And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall

go up thereon, it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

## THE CHURCH AND THE EVANGELISTS

### Should Persons Other than Evangelists Conduct Revivals and Camp Meetings?

**Rev. Ross Emrick**

I realize the subject we are about to discuss is a serious one, and one that should be given deep thought and consideration. My position as an evangelist in the Church of the Nazarene does not make me an authority on the subject, but I will try by the help of the Holy Spirit to be fair in presenting both sides of the question involved in this paper. To some, the subject is one of deep concern, in that they want to know the position of the evangelist in the church. That is to say: How does he stand in the church today? Has he lost his effectiveness? Is his ministry in demand? Where has he failed? Then, there is the other side of the general officers, college and seminary men, and the district superintendents. Are they overstepping their field of service? Are they taking on too much? Is it possible they are hurting the field of evangelism rather than aiding it? Aren't these men well paid by their offices without depriving the evangelist financially, by stepping over into his field of service? These are just a few of the questions that have come up and there are many more. I feel the best way to approach the matter would be to present both sides of the situation and try to reach a solution.

First of all, I think we should remember and realize that we are all colaborers with God, workers together in Christ Jesus. We are working for the advancement of Christ's kingdom, the ingathering of souls, the tearing down of the strongholds of Satan, the building up of the saints, the strengthening of Christian fellowship in the church and among the brethren. We are here at this gathering to unite our forces, to build

up our weak points, to strengthen the ties that bind us. This is not a personal matter, but one that involves the Kingdom. We are to be sharers of the gospel, not destroyers of it. The call to preach is a high calling; therefore, the incentive behind all we do is to glorify God, and let Him direct our paths.

Now let us consider the first portion of our paper: the position of the general officers, college and seminary men, and the district superintendents. They are called men of God, to preach His Word. That comes first at all times. Nothing should ever interfere with it. I feel these men would rather preach than do anything else. "Woe is unto me, if I preach not the gospel!" Their call is a divine one, and a compelling one. Just because of their position in the church, it does not limit them to one field of service. Their ministry is in great demand, and there is constant pressure being put on them by camps, churches, pastors, and conventions. The question arises, "Where does their ministry begin, and where does it end?" Who are we to say where they should go and what they should do? They feel they have the call to preach the Word, and there is a demand for their type of ministry.

No doubt camp directors and pastors feel their people ought to hear these men. This is one way they can get the people to become better acquainted with the leaders of the church. By holding revivals and camps, these men become more a part of the church and its great work. The pastors and the people enjoy their fellowship, and their own lives have been enriched. It is like a tonic or a shot in the arm to them. They come to understand each other better, and the problems they face together in building the Kingdom. Furthermore, these men have left an influence in the home among the children that has been beneficial and uplifting. This also stands true in the churches and the camps. It is the only way some of our people will ever get to hear our leaders.

I don't think we should separate these men from the church, as we are apt to do, because of their positions. This is particularly true of the college and seminary men. They want to feel they are a part of the church, and not a group of their own. When the opportunity presents itself to preach the gospel they accept the challenge. "To preach Christ and

him crucified" is their first love and main objective. Also it is an outlet from the routine of office work, assemblies, church business, teaching, etc. They realize their need of holding camps and revivals for spiritual growth and development. After all, these men are human and they enjoy the fellowship of the pastors, evangelists, and people. In holding these services, they keep their own souls blessed, inspired, and a deeper passion for the lost. It also helps them to understand the heartbeat of the church and gives them an insight into the effectiveness of the camp and revival work. They learn by practical experience how other camps and revivals are run. Consequently they develop new ideas and methods for their own program. This is particularly true of the district superintendents. Their leadership and ability ought to be acknowledged, and we need their wisdom and experience.

Then too, we must also recognize the fact that these men should not overdo the holding of these campaigns and camps, apart from their main job. We know some are underpaid in their fields of service, and have to make up for it by taking special meetings. Some districts, being smaller than others, are unable to take care of their district superintendent adequately. This also holds true with our college and seminary men. They feel justified in holding revivals and camps due to financial pressure and obligations. We must see the situation and be fair in our judgment. However, if the administrator, teacher, or district superintendent is gone too much, he will fail in doing his main task at the home base. Due to the heavy responsibilities of the office to which he has been elected, he should of necessity limit his evangelistic work, lest he fail the church in the area of his first responsibility. The major portion of every man's time must be given to his first obligation. I don't think anyone should ever get away from his main objective or task. That must be first; otherwise, it becomes secondary. Some have remarked: "He is gone too much. He doesn't show interest. He is too busy with outside duties. He talks about what should be done, but doesn't set the example. We can't find him when we want him." We should take into consideration the motive behind all this. "Why am I holding revival and camp meetings? Is

it because of the need, to better myself in the eyes of the people?" (That is to say, get before the church and become better known, which would involve self-advancement.) Or could it be for financial betterment? These are questions we must all ask ourselves.

The evangelist has always held a high place in the Church of the Nazarene, and rightly so. No one has done more for the church, in that the majority of people who have come into the church have done so through revival meetings. The evangelist has been held in high respect by the people of the church, and certainly should be kept busy in the field of evangelism. His main task is to win men to Christ and not build reputation. They say there is a lack of good evangelists in the field, and they have to fall back on these other men to meet the need. It is often heard in the church, "Where can we find an evangelist who will fill the bill, or do the job?" The churches are tired of professionalism, routine, lack of burden, marking time, and preaching on nonessentials. Evangelism contains passion, burden, sacrifice, heartfelt religion, and soul winning. Are we failing as evangelists? Are we fulfilling the scripture, "Do the work of an evangelist, make full proof of thy ministry"? Evangelism still holds a high place in the Church of the Nazarene today, and we should keep it so. It is still the best means of winning men to Christ. The work of the evangelist is a specialized ministry. This fact is established by the New Testament, "And he gave some, apostles; and some, prophets; and some, evangelists."

Too many times these expressions have been heard: "What size is the church? How much do they pay? I need at least two hundred dollars to meet expenses. What will I preach or sing to get the glory down? This sermon brought results in my last meeting, but not this one." There is a tendency to pick churches because of size and pay; also a desire to be an outstanding evangelist, and build in that direction; then too, trying to "outdo" the other fellow in attendance and results, by high-pressure methods. These things and others no doubt have hindered the evangelist in getting calls that otherwise would have come to him. I mention these things because they all enter into the calling of an evangelist.

Due regard should be given to the evangelist because his entire income comes from his work. He is not merely holding meetings to supplement his income. The general officers, college, and seminary men, and district superintendents should consider the task or position of the evangelist and his problems. I would like to list a few things that the evangelist must face in his work: (1) sickness, (2) cancellations or postponements, (3) overlapping of dates, (4) few revival meetings in the summer, (5) vacations and holiday seasons without pay, (6) going to conferences and assemblies without financial support. There is also the tendency to reduce or eliminate the work of an evangelist by having week-end meetings, pastors for revivals, having no revivals, pastors holding their own meetings. Some evangelists have been forced out of the field into pastorates and other work. Someone has made this comment and I quote: "If it is wrong for an official of the church to hold a revival or camp meeting, and by that deprive an evangelist of a meeting, is it not equally wrong for an evangelist to take a pastorate and deprive a pastor of a church?"

In conclusion I would sum it all up in the words of our late general superintendent, Dr. R. T. Williams, when he said, "A man creates a demand for his ministry." Let us as ministers of the gospel keep the presence of God in our lives, a burden for the lost, and a keen desire to see the Church of Christ built up in the most holy faith. The Church of the Nazarene still believes in heartfelt religion, Spirit-filled revivals, and full salvation. We have the utmost faith in her leadership. Let us as evangelists purpose by the grace of God to do our task well, by carrying a burden for the lost, keeping a Spirit-filled ministry, and a vision for the future.

### **Rev. P. P. Belew**

The irate customer demanded to talk with someone who had a *little authority*. The clerk said, "Sir, I have as little authority as anyone you can find. What may I do for you?" Evidently the program committee needed someone unencumbered by reputation for this place, so they selected me.

Before addressing myself to the subject, I hasten to state that I have no illusion that the situation will be changed much by anything that is said here. It is my judgment that the present trend will continue with increasing momentum. Those seeking evangelistic help will call whom they desire; those disposed to do so will accept the calls; and all parties to the practice will find reasons satisfactory to themselves for what they do. Nor do I favor a law or rule that would deny to any preacher the privilege of conducting revivals of religion. In the words of Moses, I "would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!"

However, it should be apparent to all that, in some instances, this privilege is badly abused and that, in all instances, it should be exercised with proper discretion. The question is one that should be faced with charity, but also with intellectual honesty and Christian frankness.

Undoubtedly those who have the responsibility for selecting evangelistic personnel have the right and duty to secure the best available. No one is under obligation to call inefficients and misfits simply because they have been commissioned as evangelists. On the other hand, it is hardly proper to call persons—for reasons I will not mention—who have neither evangelistic commission nor much evangelistic ability. And by every law of right, no person should expect to hold a full-time position with adequate pay and spend much of his time in another field of labor. This is true for at least two reasons.

1. Human limitations. "No man can serve two masters." Regardless of his caliber, no one is big enough to run successfully two jobs at the same time. The attempt to do so constitutes an abnormal strain on his mind and body, which may destroy one's health and is sure to result in the neglect of duty in one or both fields of activity. It is therefore a question in both practics and ethics.

2. Since skill and concentrated effort figure largely in revival results, it would seem, all things being equal, that the regular evangelist would be the preferred choice for a

revival. But waiving all such considerations, I appeal to the spirit of fair play. The Golden Rule is applicable here. Full employment in one's chosen field constitutes the economic lifeblood for the most of us, and especially for the evangelist. One may serve as an official or as a pastor and do some evangelistic work; but he cannot serve as an evangelist and do any work as an official or pastor. And need I say that the evangelist has no rent-free home, no expense allowance, and no leave pay? If he can afford a vacation, or when he attends a district or general gathering, he does so at his own expense and on his own time. If he has open time, or requires hospitalization, he can only pray and hope for the best.

General Hugh S. Johnson, director of the old NRA, seems to have been the first to suggest that Wendell Wilkie run for president of the United States. Wilkie, then with the Commonwealth and Southern, said, "If the New Deal continues to take over my business, I'll have to look for another job." Whatever the causes, many of our evangelists have found it necessary to look for new jobs. With few exceptions, the evangelist is not called for the best meetings, and more and more he is called less and less for any meetings. The last several years have witnessed entirely too many experienced and competent evangelists with open dates. Occasionally we are confronted with the anomaly of an evangelist supplying for some pastor while the pastor is elsewhere conducting evangelistic meetings.

It has been suggested that a pastor should conduct two revivals per year outside his parish. Since two revivals per year represent about the numerical program for the average local church, should the suggestion become the universal practice, it would leave little or no place for the regular evangelist. In the light of present trends, the dilemma of the evangelist can be expressed in the well-known words of Hamlet, "To be or not to be: that is the question."

May it never happen! But it would be most unfortunate should the Church of the Nazarene ever become so programized as to make no worth-while place for the God-ordained, heaven-blessed ministry of the regular evangelist. It has happened to others, and it could happen to us.

# How Can the Evangelist Contribute to The Home-Mission Program Of the Denomination?

**Rev. W. A. Carter, D.D.**

First I would like to say a few words about our home-mission program in general. I want to speak frankly of this matter even at the risk of being misunderstood. I have had a conviction for some years that we are out of balance with respect to our foreign and home-mission work. Either we are too heavy with foreign missions or else we are too weak with home missions. There ought to be a way of putting each of these in its proper place and giving them proportionate emphasis. Evangelism is a world-wide program, but this does not admit of driving spearheads to the earth's extremities only, nor of flinging outposts around the world, unless we are able to maintain a strong line of supplies from the home base. This supply consists both of men and of money. I fear that we have suffered both at home and abroad for lack of diligence along these lines.

I do not advise retrenchment in our foreign program, but certainly there should be some careful consideration given to our home-mission program and more emphasis placed here. An intense effort should be made to bring these two into better balance.

I have seen people become almost hysterical over the foreign missions program, when presented, who could comfortably sleep while the home-mission program was being offered. While money was being raised for the evangelization of their own state or district, they were unmoved. I have known churches with their pastors who were almost fanatical in their attitude toward the evangelization of the "regions beyond," but were very frigid and frozen when it came to backing their district superintendent with the home-mission project and funds.

Did you ever analyze the Great Commission? It is not necessarily great because of its "extensive" demands, but it

is great because of its "intensive" demands as well. It is true that He demands: "Go ye into ALL the world," but do not overlook the word "ALL," which includes the near as well as the faraway. Also He said: "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Breaking this statement down, we find emphasis placed on the home and near-home regions first. The Master could not be wrong in this emphasis. He knew the importance of fortifying the home base and laying a good foundation for His world program. If we would build and sustain the work of the Kingdom in a sane manner, we must observe this emphasis. More attention should be given to our home-mission work if we would sustain a healthy foreign program. We must depend upon our recruits and resources coming from the home churches. We must have a stream of new churches coming into existence throughout our homeland from which we must find young men and young women who will be answering the call to the mission fields of our church. Also from this constantly increasing number of new churches we will find the people who will catch the vision of world evangelism and will joyfully give of their means to maintain a bigger and better program abroad. If we had twice the membership which we now have at home, we could be carrying twice as large a foreign program.

Now let us notice just in what ways the evangelist can contribute to the home-mission program. Let us think along this line for a moment, for the evangelist is the pioneer in our movement. Our evangelists compose the vanguard in our church. They usually blaze the trail into the new communities; they are a necessity to our home-mission program. I would like to confine my remarks to the three following phases of the work: the money, the meeting, and the message.

Let us discuss the money or financing of the home-mission projects and campaigns. I do not hesitate to charge that we are missing the boat in our home-missions program. We need stronger and better leaders in this field with a stepped-up tempo, with bigger budgets, larger appropriations, and better-planned campaigns. We are just now beginning to awaken along the line of finance of our home fields. God grant that we

may even get excited about it in the same measure that we do about our foreign mission work.

As to the finance and what the evangelist can do, some have insisted that he give time at least for one home-mission meeting each year, and I understand that some evangelists have done this, which is certainly commendable on their part. But I do not believe this will get very far with the total program, because some evangelists might find this prohibitive from an economic standpoint. In the second place, too many free things are not so deeply appreciated. If we are going to insist that the evangelist give two or three weeks of his time to this effort, then why not insist upon district superintendents and pastors doing likewise? It seems that the spirit of service and sacrifice ought to possess every one of us, both ministers and laymen, until each of us would share with his time and money.

I fear we are not really awake to the open doors in our home fields and to our deep responsibility to the new areas round about us. There are potential Nazarenes in every town, city, and community, and "we are debtors to every man to give him the gospel in the same measure as we have received it," so said our sainted founder. When are we going to awaken and assume our duties to our fellow men here at home? Oh, how my heart has longed for someone to get a vision and spark a program that would revolutionize the Church of the Nazarene in her attitude toward home missions! The future of our church depends upon an aggressive home-missions program. The evangelist's work depends ultimately upon the opening of new fields; the pastor must look forward to new churches; the foreign mission work depends upon an ever-widening field at home. The schools and colleges draw their students from new families and fields reached through our home-mission efforts. Yes, the whole church goes forward with our home-missions program.

Just what can the evangelist do about it all? He can open his slate to some of these new fields or even weaker home-mission churches without crippling himself financially, and balance his budget by the offerings from the better churches.

It is certainly not commendable for an evangelist to boast of holding meetings only for the "bigger churches"; neither is it economically safe for one to confine his meetings to the home-mission charges, either by choice or by compulsion. But the evangelist can balance his slate and help the smaller or struggling churches and also hold some of the new campaigns.

Then the evangelist can sow the seed for the home-mission campaigns while in his regular revivals and conventions in cities and towns where they need more churches. Too many times we are satisfied with only one church in a city or town where there ought to be a dozen or more. Our emphasis should be in the centers of population. "Every creature" is the specification in the Great Commission. Therefore our responsibility is proportionate to the population. I believe we would receive greater dividends both in souls and in membership if we would spend more of our money in the centers of population. Thus the evangelist can, in harmony with his D.S. and the general program of our church, help to create a spirit of giving and working for an aggressive home-mission program which will reach the home areas and near-home cities and towns with the gospel of holiness and the Church of the Nazarene.

Now a few words about the home-mission meeting and the evangelist's part in it. Most of these meetings are held by the evangelist and he has a great responsibility here which he cannot escape. Many times he is called upon to help select the time and place for the meeting or campaign. Wisdom should be exercised here. Too many times second- or even third-rate places have been selected. A vacant lot with a tent, a storehouse, or some other empty building is usually the place for the meeting. Sometimes it is not the choice but seems the only place possible because of the limited funds available. Many campaigns have failed largely because of their location. It has always proved better in the long run to get the better place even at a higher cost. It is a very difficult task to move a church when once it is established. Then there are times when the type of people you have gathered in makes it impossible to move when once you have located. The evangelist might have lots to do with the right location for the meeting and the church.

In addition to locating the meeting, there is the atmosphere about the meeting, which the evangelist certainly has a great part in creating. He must realize that he is a representative of our church in the community. He is not there to grumble, grouch, and gripe. He is not there to fight and tear down other organizations and denominations. He is to be a tonic and stimulus to the religious life of the community, ever presenting the basic and fundamental truths of repentance and righteousness, and making the religious people of all denominations feel free to worship with us. We came to town to make war only on the enemies of man and to help him to find his way to better living. The meeting should be one of warmth and fellowship. The name Nazarene should always mean in any community the highest type of Christian people, free from fanaticism and formalism, but earnest and sincere followers of Him "who did no sin, neither was guile found in his mouth." I believe the evangelist can create the atmosphere and make the meeting a success whether a church is immediately organized or not. If there has been left behind the proper atmosphere and influence, though a church was not organized at the first campaign, the people of that community will be asking and anxiously waiting for a return meeting. Yes, the evangelist is responsible for the influence and atmosphere of the meeting in the community.

We have mentioned the money and the meeting of the home-mission work. Now let us notice the message of the evangelist in these meetings or campaigns. Here again he is filling a place of an ambassador for his church, and his message will largely determine the outcome of the meeting. It will also determine the type of membership of the new church if organized under his ministry. I have seen churches become off-color from their very beginning just because of the message of the evangelist and the spirit he manifested, both toward doctrine and also toward co-operation with the general church. And some of these churches have remained off-color, even though in some instances those evangelists are now backslidden and out of the church. I have known districts to do the same. It is wise to give attention to the message. Screwballs, free lances, and independents are not safe leaders in new fields,

especially in home-mission work. The evangelist is not there to display any special skill. He is not there to prepare himself for knighthood by a public bout. He is not there to show himself a defender of the faith. If our cause depends upon such weaklings as these, we have lost the battle anyhow. He is not there to point out the weakness of our church to new people. He is not there to fight imaginary battles by setting up straw men upon whom he can wreak his vengeance and display his valor. He is not there to present his puny ideas and standards, and to hunt the motes in his brother's eye while a beam is protruding out of his own eye. He is not there to present his little message on the dress question, which is already threadbare from having been revised seasonally with the changing styles. He is not there to place a taboo or curse upon every modern invention or discovery. If he has no greater message than these things, his message is weak indeed.

Jesus had a greater message than these things. I do not find where He mentioned the fads and fashions of His day. He did not enter into these controversial discussions. He did not allow them to hinder Him from winning souls. To the wicked outcast He said: "Go, and sin no more." He did not have time to lecture on the minor matters of life. Let the evangelist in his home-mission meeting especially give thought to his message and make it Christ-centered, presenting Him who is "the true Light, which lighteth every man that cometh into the world." Paul said: "I determined not to know any thing among you, save Jesus Christ, and him crucified." Yes, I know that our church has suffered defeat many times at the hands of thoughtless preachers in our home-mission campaigns. I do not believe one has to be fanatical in order to be fervent or spiritual. I fear that sometimes preachers become extremists and ultra-radicals and begin to emphasize nonessentials in order to camouflage or cover up their lack of mental energy. They do not care to put themselves to the task of searching out the deep truths of the gospel. And I have wondered if some have become so as an only means of attracting attention to themselves. I once heard of a man who entered a church during the service and quietly sat down in the pew with his hat on. Soon an usher stood beside him and tapped him on

the shoulder and asked him to please remove his hat. The gentleman then courteously responded. At the close of the service the gentleman shook hands with the usher and thanked him for his personal attention. He informed the usher that he had attended services there several times before but no one even so much as spoke to him; this was only his method of getting attention.

The Church of the Nazarene will live and grow on our God-given message of full salvation. It is the richest message ever committed to mortal man. The message is regeneration, which takes care of our committed sins, and sanctification, which takes care of our inherent sin. Let us not distort this truth nor make it offensive by our own coloring.

The evangelist can certainly assist in our home-mission program by giving attention to these three things: Share his time and means in a financial way, give attention to home-mission churches and campaigns, and give due consideration and proper preparation to his messages and the gospel he presents from the pulpit.

May the Lord bless our church in all her home-mission endeavors. May we as evangelists pledge ourselves anew to our church in faithful service to the task of evangelizing the homeland in co-operation with our united home-mission program. And may we not only pledge ourselves as evangelists, but may we in turn endeavor to stir up our people everywhere to a more aggressive and more challenging effort in the field of evangelism, until new faces, new families, new churches, new victories, new fields, and new recruits shall be coming into our movement. May the Lord bless our united effort in world evangelism, until the gospel of holiness shall cover the earth as the waters cover the sea, and the Church of the Nazarene shall have fulfilled her mission to this old sin-cursed world by giving the message of holiness. Then we shall have paid our debt to our fellow man by giving him the gospel in the same measure as we have received it. And we shall have fulfilled the Great Commission of our Master by going into all the world and giving the gospel to "every creature."

## Rev. C. Helen Mooshian

I believe in home missions 1,000 per cent. It has been my privilege and honor to pastor twelve home-mission churches in the U.S. and Canada. No one will question the tremendous importance of home missions, for it is the foundation of all of our work. Jesus said in Mark 1:38, "Let us go into the next towns, that I may preach there also"; and in 16:15, "Go ye into all the world, and preach the gospel to every creature," indicating the universality of the gospel.

St. Paul said in Eph. 4:11, 12: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Regenerated souls are called into these various callings through the home-mission center. Rom. 10:14—"Except they be sent" from the home base. More home missions would result in: (1) more called, consecrated workers to go into the whitened harvest fields; (2) more dollars to be invested for world-wide evangelism; (3) more prayer warriors for the salvation of every creature.

According to I Sam. 30:24, "But as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike." We should then constantly stress and emphasize our home base. This would mean the full-fledged support and hearty co-operation of every evangelist, pastor, superintendent, and the entire constituency. Thus it becomes the sacred duty and joyful responsibility of every evangelist to boost and support with all his might and main this vital and imperative task of our church. There are yet many towns and cities which should have at least one Nazarene church; where there is one, there should be five; where there are five, there should be fifteen.

The following is a list of suggestions in which the evangelist may contribute to this worthy cause:

1. He can join a home-mission church, and support it consistently and faithfully with his tithes and offerings, thus forgetting the prestige that comes from belonging to First Church.

2. He can pray, boost, encourage, and foster home missions wherever and whenever possible. He can give a service now and then to some home-mission church, needy or otherwise.

3. He could give a month or two weeks gratis for a home-mission campaign. He should preach Bible truths and standards, and lift high the Blood-stained banner of the Cross, so that only the Blood-washed and wholly sanctified will form the nucleus of the charter membership. Too many worldlings are being taken into our churches without any genuine change of heart.

According to the evangelists' slates, there are 220 single and 88 couples or parties listed. Therefore, it is not too incredible to assume that we could have 300 new churches annually through this agency. Lest someone remonstrates, let me quote Mark 9:23, "All things are possible to him that believeth"; and 10:27, "For with God all things are possible." The reason we do not see any unusual results is that we do not truly believe God and His Word. What every evangelist needs is a D.D. degree (Do or Die) from Holy Ghost University.

4. He should slate home-mission churches. It is refreshing and comforting to know that many of our good evangelists slate churches of all sizes, as the calls come in.

5. The evangelist should speak to souls everywhere as he travels, thus making contacts, as well as leading them to Christ. Who knows but that some contact may prove influential and instrumental in the opening of a new work somewhere? He should carry at all times a good supply of suitable tracts, and pamphlets, *Church of the Nazarene*, and *The ABC's of Holiness*, for personal distribution. It has been my joy and pleasure to speak to and pray for souls in the buses, trains, planes, airports, railway stations, on the streets, in offices, homes, etc., as well as to hand out thousands of gospel tracts prayerfully, with great profit, blessing, and inspiration to my own soul. The evangelist should never let an opportunity pass without witnessing for our blessed Redeemer.

6. He should foster and encourage prayer and fasting sessions in every campaign by setting the example himself. I Tim.

4:12, "Be thou an example of the believers." We have forgotten the art of fasting, yet our Saviour said in Mark 9:29, "This kind can come forth by nothing but by prayer and fasting." Therefore, on the authority of God's Word, we can depend upon fasting to bring the desired results.

7. Alabaster giving by evangelists. Jesus said in Matt. 16:24, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Precious few of us know what true sacrifice and self-denial means. If we practiced this as we should, the ice cream, pop, candy, and snack stands of our camps, assemblies, and conferences would go bankrupt, and the Crusade for Souls would be tremendously benefited. Amen. By precept and example, he should live frugally and consistently as it becometh the gospel, never living beyond his means. Isa. 55:2, "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?"

An evangelist who does not travel by his own car has occasions to save money that would have normally been spent by him for taxi fares, phone calls, meals, etc., due to the altruistically inclined brethren who do these favors gratis. One superintendent drove me to my next appointment, and on my asking him the charge, he promptly replied, "I do not make any charge to widows and orphans." I do not know in what category he placed me, but nevertheless I placed that amount in my alabaster box to be divided between foreign and home missions.

Now in conclusion may I ask, "What good will be accomplished if we merely hear about techniques in this conference, unless we *DO* them? What will cause us to put these things into practice?????" I believe the answer lies in II Chron. 7:14. "If my people [evangelists], which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

All of us no doubt have heard of the recent revival in Japan when scores of folk were gloriously saved. It began in a simple meeting where missionaries got right with their fellow missionaries, confessing to gossip, envy, and pride, asking for-

givenness from those whom they had wronged. Old-fashioned conviction gripped many, and revival came. Now the missionaries are laboring with a greater impetus, zeal, love, and passion for the lost. We have spent too much time talking over trivial matters, and criticizing one another, instead of spending the time fighting the devil and winning souls. None of us live so flawlessly that we never hurt anyone by what we say or do, never harbor evil thoughts, or criticize the honest efforts of another. Many times our spirit and attitude are not to the glory of God. Pride urges us to seek an important place in the eyes of man, rather than the Master. We are only half effective in our efforts to win the lost, because of our envy and strife, inconsistency, and ill feeling among the ministry. Our responsibility is souls; get after them, live godly before them, and bring them in no matter what channel you use: home or foreign missions, N.Y.P.S., missionary society, Sunday school, Lamplighters' League, etc.

May God grant unto all here a real Holy Ghost outpouring and awakening, such as was given at the initial Pentecost, that we may all go out into our various places of service . . . "*All Out for Souls*," to see the greatest Crusade for Souls our church has ever seen. We just *must* do it NOW before Jesus comes, and holds us accountable. Lord Jesus, please begin it in me.

## How Can the Evangelist Contribute to The Denominational Program— Crusade for Souls?

**Rev. T. P. Dunn**

In looking up the word crusade, I noted that the Cross has always been connected with it. In its inception it had to do with the so-called Holy War. We too have the Cross today. Let us never lose sight of it. The Cross and He who died upon it brought hope to a fallen world, hope to you and me.

We join the poet in saying, "At the Cross, at the Cross, where I first saw the light, and the burden of my heart rolled away."

Webster says—Crusade: "Any enthusiastic effort against evil." This word "enthusiastic" is very meaningful. In anything that has ever succeeded very much, somewhere you will find someone with enthusiasm, back of the program.

May the God of heaven so indwell us that out of our lives of preaching, singing, living, will come an enthusiasm that will be attractive and catching. God deliver us from formality. Now do not misunderstand me. We need some form, regulation, etc., in all we do—but formality is different. Let us keep open for God to break up our program if He so desires, and have His way in the building of His kingdom. I rather feel that God would like to bless His people at times—I mean that old-fashioned, melting-up process, until preaching might have to take to the background. If this comes about because of the leadership of the Holy Ghost, it will always be a blessing. If we belong to God, God has a right to bless what belongs to Him, does He not?

I think we are all convinced that this work of organized visitation is very important. It was neglected for many years in our church, that is, as far as the church members as a whole were concerned. The pastor and a few, a very few of our people made calls. But today, many of our churches have organized visitation in their communities. This we need, this we must have.

However, I wonder if many of our churches would not be better off if some who make calls would stay home and do something they know how to do. However, while there are a few who perhaps ought to stay home, there are hundreds who ought to be out calling.

I had a pastor to tell me not too many moons ago that he had an evangelist come to his church, and insist on going out calling, and that that evangelist did him more harm than good. However, I am sure this is an exception. We have evangelists who specialize in organizing visitation campaigns in their meetings and have fine results. More power to them.

How can an evangelist *best* help to promote visitation? I would say, it is not the work of any evangelist, in the main,

to go into any town and tramp the streets and promiscuously knock on doors. There are times when a pastor has those whom he has contacted that he would like for the evangelist to call on with him; well and good. But in the main, I had rather an evangelist come into my church prayed up, the fire burning in his own soul, and his message consuming his very being, than to tramp the streets every day.

When he does this, he will get more done for any church than by tramping the streets. The pastor will be able to get his people to do more than the evangelist could have ever done otherwise, when he has gone from that church, when he has had an old-fashioned revival.

I would call your attention to two examples of two pastors having someone in mind they wanted me to call on with them. One pastor said: "Brother Dunn, I want you to call on a doctor with me." This doctor was eighty-four years old; he refused to allow the pastor to pray with or talk to him about his soul. We went to see this doctor. When I was introduced immediately I sensed the old man pull within his shell or seem to build a wall around himself. He began to rant and rave against God, religion, and the church. He said to me, "I don't believe there is a hell," and on and on he went. I would laugh and joke with him; finally he let down a little. Then he took off on another line. He said, "I don't believe in a God that would send a man to hell." I reached over and patted him on the shoulder, and said: "Man, there isn't any hell. You said there wasn't. There being no hell, according to you, how can God send a man to a place that doesn't exist?" The old man sat and looked at me, the tears came into his eyes, and he said to me, "Preacher, you got me." Then I said, "Isn't it a fact that you have just tried to make yourself believe these things, in spite of knowing better?" The old man cried, and said, "Yes, Preacher, I know there is a future and I'm soon going out there to meet it." When ready to leave, I said to the doctor, "May we have prayer with you?" With the big tears in his eyes and on his cheeks, he said, "I would not want you to leave without praying."

A retired businessman was contacted during one of my campaigns. In conversation, he said to me, "The reason I don't

have any more to do with the church than I do, is, that there are so many hypocrites in the church." I said, "My friend, you know what I tell people across the country when I preach?" He said, "No, what do you tell them?" I said, "I tell such people, they ought to get good religion and show the hypocrite how to live." He looked at me and said, "Preacher, you got me." I visited with him for a couple of hours and, when I was leaving, he said to me, "Preacher, I want you to know I have certainly enjoyed this visit with you." He extended his big hand and shook mine and said, "Preacher, I want to make a request of you, and I want you to know I am sincere." With tears in his eyes he said, "I want you to pray for me." Still holding my hand he said, "Preacher, God called me to preach forty years ago, but I would not do it."

I have given these two incidents to say that I believe I accomplished more that afternoon than ringing many a doorbell. I do not mean to say that visitation isn't important. It is—it must be done. But my subject is "How *Best Can an Evangelist Help Promote Such Visitation?*" Again I say, "Get the glory down," "Be filled with holy enthusiasm," "Have a revival"; this promotes visitation campaigns.

Home-mission campaigns—here is a field where the abnormal becomes the normal. The evangelist has to take, in some cases, complete charge. He has to visit, get out advertising, and all that goes with such a campaign.

Some time ago I went into a nice little city where a young man was in charge. I said, "What have you done regarding advertising the meeting?" He said, "Only announced it to our people," and they amounted to about fifteen to twenty people. I said, "Haven't you got out any advertisement at all? Haven't you placed advertisement in newspapers?" He said, "No—the papers won't do anything for us." I said, "Have you tried?" He said, "No!" I said, "Will you go with me to the newspaper?" He agreed and I took him down. We met the editor, introduced the pastor, and before we left he insisted I give him a write-up about our general church, etc. I said, "Do you have a broadcasting station?" The editor said: "Yes, the owner is a personal friend of mine. I'll call him while you are on your way over." This he did. We were received with

the finest of courtesy. I was given fifteen minutes on the station every other afternoon. This is another way the evangelist might promote visitation—go into the homes by way of radio.

A great evangelist of another era, Dr. Torrey, when someone said to him, "You are not getting many people out to hear you preach, are you?" answered, "It's your business to get the people in; it's my business to preach to them."

Brethren, let us not forget our major—preach, preach, preach, evangelize, evangelize. Get the glory down—preach—pray—preach until conviction, old-fashioned conviction, hell-fire conviction gets hold of people. This is the main work of an evangelist, and this will promote visitation in the Crusade for Souls.

The January 6 issue of the *Herald of Holiness* had an article on the front page entitled "Vicious Supplanters," by Dr. Vanderpool. He stated: "It is a tragic day when the secondary becomes the primary in any program of the church." Let us go in for old-fashioned revivals and we will have more and better visitation programs. The program of visitation, in the main, should be done before the revival campaign.

To have revivals we must have God and people. Years ago, one night in a prayer meeting, I called on a young man to pray over the offering. In his prayer he prayed, "O Lord, save hundreds of people here tonight," when there were less than fifty people there.

Let us do with all our hearts what our hands find to do.

### **Rev. Haley Messer**

As I understand the program, "Crusade for Souls Now," it is an effort to enlist every department of the church in an intensive evangelistic endeavor to bring about the salvation of as many souls as possible.

In this day of gathering storms, as the spiritual and moral deterioration of a compromised religion spreads its growing infection, it is essential that every department of the church become a spiritual force, mobilized, trained, and set on fire

of the Holy Spirit, and sent forth, "fair as the moon, clear as the sun, and terrible as an army with banners."

The best contribution the evangelist can make to the program is to do what His commission implies—evangelize. As St. Paul stated it, "Do the work of an evangelist, make full proof of thy ministry." At the top of the list of things which Paul mentions as the responsibility of the evangelist is, "Preach the word."

The successful evangelists have been preachers of the Word. The Word is the Sword of the Spirit; it is the weapon with which the attack is made on the enemy. Dr. James B. Chapman said that the evangelists are the shock troops of the crusading army. Shock troops are soldiers who are sent out to make surprise attacks on the enemy. Thus it is necessary that they have the very best of equipment.

The preaching of the Word is dependable. Properly presented, it will arouse sinners and produce conviction; it will create a hunger in the hearts of believers for the experience of holiness; and it will be a source of encouragement to the church. The ministry that honors the Word of God, that opens the Word to the souls of men, will be a soul-saving ministry. And long after men have forgotten our sayings, the Word of God will be a stay and sustenance.

The evangelist ought to be an example of what he preaches. The Nazarene evangelist will preach much on the theme of holiness, but he must be holy and help others to become so. He must champion the cause of old-time religion, but he must exemplify that kind of religion and promote it by the same means used by the pioneers of this movement.

John Knox was a great preacher, but Queen Mary admitted that it was his prayers she feared. John Wesley was a scholar, but he would sooner preach without intellectual than without spiritual preparation. John Fletcher was a saint, but he refused to go to the pulpit until he was assured that Christ would go there with him. Paul, we say, was a logician, but his own appraisal was that his was the place of burden-bearer, who could wish himself accursed from Christ if by this means his brethren could be saved. Dr. P. F. Bresee was a great pulpiteer and a wise leader, but his own story of how he

used to spend much of Saturday in bed "soaking" in the sermon he was to preach the next day is but the smallest part of the story. He came to the pulpit with shining face because he, like Moses, had spent his time in the mount with God, and his successful altar services in practically every Sunday morning service were the logical sequence and consequence of a day and night spent in groaning and tears before the Lord.

Revivals are possible and the evangelists are God's called and appointed agents to promote the needed revivals of our day. Dr. Chapman said that "preachers, and especially preachers who are devoted to the field of evangelism, are prime factors in the promotion of the revival for which all Christians pray, and for want of which the Church halts in her onward march."

To accomplish this task requires heroic sacrifice and unselfish service. Paul, speaking of Jesus Christ, says in a verse that is matchless and stupendous, "Christ gave himself." Others likewise have given themselves. There is Whitefield utilizing the last bit of his strength, stopping on the stairs on the way to his chamber to preach a last message to the crowd at Newburyport, and then going upstairs to die. There is Wesley, riding more miles for the Master than any man who ever bestrode a beast, giving all he had of money and energy and time, and at the last leaving, as his biographer says, "a good library, a well-worn clergyman's gown, a much abused reputation and so—the Methodist Church." Paul used that gigantic word of his Lord, "He emptied himself." He emptied himself to the last drop of His blood, and as for Paul himself, hear his own modest, brief summary of his service—"In labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of water, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

Let us put that up against the spirit of our own devotion, that it may be a challenge that shall nerve us in times of discouragement and indifference. Which shall we choose to be, an Ananias or a Paul—an Ananias keeping back part of the price and dying of shame, or to empty ourselves for all time and be filled with God's grace for all eternity? Paul said, "Though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" The one thing that held the light for him in his dying hour was the blessed fact that he "was not disobedient unto the heavenly vision."

It has been correctly said, "To have a revival requires more praying than paying, more agonizing than organizing; it demands fasting rather than feasting; and it may take more weeping than singing."

The results of a true revival will continue after the campaign ends. A so-called revival that does not leave the church stronger and more active for soul winning is not worthy of the name revival. In fact, the revival should mark the beginning of a united and successful effort of continued soul saving. Following is a quotation from Dr. Andrew Johnson:

"No greater, grander innovation can come to any locality on earth than a real revival of evangelical, heartfelt religion. It mobilizes the church for its primary and supreme task—the salvation of souls. It puts the emphasis in all religious activity where it properly belongs—upon the spiritual. It creates in the church a solvent atmosphere, where souls can be regenerated and sanctified; it enables the church to gain the attention and maintain the respect of the world. It clears the spiritual vision and elevates a high moral standard of Christian ethics in the community. More than any other one thing, evangelism enables Christianity to meet a challenge of a changing world and a thinking generation."

I want to repeat two thoughts from this quotation for emphasis: A revival "mobilizes the church for its primary and supreme task—the salvation of souls"; and, The revival "creates in the church a solvent atmosphere, where souls can be regenerated and sanctified."

If a revival will do this, and I believe it will, the greatest contribution the evangelist can make to the program, "Crusade for Souls Now," is to evangelize—is to have revivals. Holy Ghost revivals, God-sent revivals! The Early Church had revivals against greater odds than we have, and we have access to the same power that they had. The Early Church was without social prestige, without ecclesiastical acceptance, without economic security, without political strength, without publicity agents, but the Early Church was powerful and victorious! They had been to Pentecost!

## GETTING RESULTS FROM EVANGELISTIC PREACHING

### How Can We Do More Effective Altar Work?

Rev. T. H. Stanley

The subject at hand suggests that our altar work is not so effective as it should be, and that it could be made more effective. It is my firm conviction that many times our altar work is very ineffective. The ineffectiveness is a result of confusion, carelessness, indifference, lack of understanding, and "hurry up spirit." Our responsibility is greater than that of a surgeon who operates on the body or the eye specialist who performs operations on the eye. Mistakes of the specialists may mean the death of a patient. To fail at the altar is to fail God and immortal souls. Our failure or success can, and often does, mean the difference between victory or defeat, heaven or hell. To fail in our altar work is to "daub with untempered mortar," to heal the hurt of the people slightly (Jer. 6:14; Ezek. 13:10). Ineffective altar work has created many problems for the seeker and the church. We call many people backsliders that are not backsliders at all; they have never front-slid. In dealing with souls at an altar we need skill and all the wisdom that God can give.

In doing altar work there are some things we should not do. There are other things that we must do.

#### *The Don'ts*

1. Don't eat onions and garlic. (Secondhand onions and garlic are very offensive.)

2. Don't offend by "B.O.," body odor. Soap and water are not rationed. Don't consider it a sin to use a deodorant. Old

Spice, Lilac, Mum, Veto, and many others make the atmosphere more pleasant to be in.

3. Don't offend by halitosis, bad breath. Use the toothbrush freely and mouth wash liberally. See your dentist. Peppermints and other mints help. Neatness and personal cleanliness help a whole lot in dealing with seekers. Many times people leave the altar, not because they are through to victory; they fear suffocation. They need fresh air.

4. Keep your hands off the seeker, more particularly the opposite sex. You will be misunderstood.

5. Don't pat the seeker on the head, or push his head down on the altar. People resist force.

6. Don't hug the seeker or rub your hand over his face—all of this detracts. You are not there as a worker to show affection, but to help him through to salvation.

7. Don't hang over the seekers and push them against the altar until all the wind is knocked out, and then tell them to pray. They couldn't pray if they wanted to.

8. Don't beat the seekers in the back; many people in this generation have weak backs and misplaced vertebrae. The seekers may leave the altar before they have victory, in order to avoid injury.

9. Avoid praying loud in the seekers' ears; some have sensitive ears. I have observed some seekers with their fingers stuck in their ears for protection.

10. Don't confuse the seeker with too many expressions such as, "Give up," "Let go," "Hold on," "Look up," "Just believe," "Give him grace." A young man seeking God said, after an altar service, "It wasn't grace I wanted at all; I wanted another girl."

11. Don't try to line the seeker up with your experiences and manifestations. Many well-meaning people get seekers to seek all kinds of manifestations, and greatly confuse the issue. Avoid saying to the seeker, "Bless God, when I got it, I saw Jesus on a snow-white cloud"; "I saw balls of fire come down from heaven"; "I felt like an electric current went through me"; "I shouted all over the place"; "I laughed for three days"; "I found victory by a sassafras bush back of the

old smokehouse" (place where hams and bacon were smoked). Forget about the snow-white cloud, balls of fire, electric current, shouting, laughter, sassafras bushes. The seeker may or may not have that kind of manifestation when victory comes. Let the Holy Spirit determine that. The seeker is to seek Christ, not manifestations.

12. Avoid rushing the seeker through to a profession. Give plenty of time for real repentance and consecration.

13. Don't tell the seeker, "You are saved," or, "You are sanctified." That is the Holy Spirit's work. If you talk him into something, the devil will talk him out of it.

### *The Do's*

1. Every church should have a group of people trained as altar workers. A class conducted by the pastor on what to do, and what not to do, would greatly improve our altar work. Many well-meaning people use poor judgment because of a lack of knowledge. We have training classes for teachers and for personal workers; why not for altar workers?

2. Many of our altar services would be better and our altar work more effective if the pastor or evangelist would kindly ask the people who remain in the building who are not doing altar work to refrain from loud talk and laughter, also advise that the children be not allowed to run up and down the aisle playing tag. The loud talk, laughter, and children running the aisles and over the pews are enough to wreck any altar service.

3. An altar built out sufficient distance from the platform so as to allow the workers space in front of the seeker would be a great improvement in many places. The crawling and falling over people that takes place at many altar services is not conducive to effective altar work. The poor altar arrangement in many churches could stand some changes for the better.

4. First, find out why the seeker is at the altar: to be saved, reclaimed, or sanctified. To be clear at this point is a "must." It is not enough to just pray; we must, and the seeker must, be definite. First-time seekers should be shown by the Word of God what they are to do in order to be saved or sanctified. Seekers desiring to be sanctified must be clear on regeneration,

their salvation a "know so" experience. Many of our problems arise at this point. Many seek to be sanctified who are not clear in the "first work"; others seek holiness in a backslidden state. This, too, creates more problems for the seeker and the church.

5. Urge the seeker to pray, to confess and forsake sin; the believer, to make full consecration for complete cleansing and the coming of the Holy Spirit.

6. Let the seekers feel as bad as the Holy Spirit wants them to feel. I have discovered that unless the seekers feel awfully bad about their sins and carnality they will never feel any better. The tears and groans are good for the seeker. Let the sinner "drink to the bitter dregs the cup of repentance." Let the unsanctified, "go the death route." There is a lot of dying out to be done before victory comes. Many people are made spiritual cripples because they have been soothed too much at the altar of prayer.

7. Instruct the seeker that, after having met the Bible conditions, he is to receive "by faith" the saving grace and the sanctifying power. Too many leave the altar going on presumption or feeling.

8. Insist that the seeker have the "witness of the Spirit"—inward consciousness that the work is done (Rom. 8:16; Heb. 10:14-15).

9. Encourage any seeker who does not get through to keep seeking until victory comes.

Our altar work can and will be more effective if we heed the words of the Master, "Be ye therefore wise as serpents, and harmless as doves" (Matt. 10:16).

BE WISE . . . BE HARMLESS.

## Making Members Out of Converts

Rev. Nettie A. Miller, D.D.

I would like to change my subject to read *How to Make a Nazarene Out of a Convert*. I'm a Nazarene from the top of my head to the bottom of my feet. The happiest looking people

I ever saw in my life were a group of Nazarenes at a cottage prayer meeting. Nazarenes got me sanctified, graduated from a Nazarene college; Nazarenes listen to me preach.

To me, every convert is a potential Nazarene. After praying, fasting, and holding on to God for souls and He gives them, it would be a shame to leave them for some other church to get them and teach them "once in, always in," "eternally sure and secure"—to get them sanctified and let somebody else tell them they didn't get enough.

My usual method is to have someone appointed to take down the name of every person who comes to the altar who is not a Nazarene. In the last week of the meeting, with a list of "possible Nazarenes," the pastor, evangelist, Sunday-school superintendent, N.Y.P.S. president, Sunday-school teachers, membership committee (if there is one) meet and each Sunday-school teacher calls the names of the ones in his class who have been to the altar, and their eligibility of becoming a Nazarene is discussed by the group. Many times people, young and old, attend our Sunday school but join the church down the street. Sometimes we could have gotten them.

The list ultimately includes, after the group discusses why or why not each prospect should be a Nazarene, those who measure up. Then the individual is contacted.

On the last Sunday morning of the meeting we know who is coming into the church—membership cards signed. I preach on the *Manual* of the church—who we are, where we are going, and how we expect to get there. The pastor reads the names of those who are to come into the church and the candidates walk down while the congregation sings "Blest Be the Tie That Binds." After the "Dearly beloved, . . ." the pastor gives them the right hand of fellowship and they have become members of the greatest church in the world, the Church of the Nazarene, who lifts her spire under every sky telling young and old, educated and illiterate, rich and poor, that they can find God today in the midst of a world of modernism, skepticism, atheism, agnosticism; that they can be sanctified today in spite of those who say the virgin birth of Christ is a myth, the resurrection of Christ a fallacy, and the

doctrine of sin is a misnomer, that man was not created but evolved from an infinitesimal speck of nothing, that there is no heaven, no hell, no heartfelt salvation. Yes, thank God, our church, yours and mine, with all her faults, still preaches that He's "the same yesterday, to day, and for ever." That's the reason I want to "string the fish" up to the Church of the Nazarene and the reason I pray in every meeting that as soon as He writes the new convert's name down in the Lamb's Book of Life, He will let us write their names down on the membership roll of the Church of the Nazarene.

## Getting Results from Evangelistic Preaching

**Rev. Fred Thomas**

In every walk of life the desire is to achieve the proper results, but success is the consequence of adequate investment. A farmer desires an abundant harvest, but fields of golden grain are produced only by months of toil from dawn till dusk. A student desires high scholastic standing, but such reward is attained only by sacrifice of pleasure for hours of study. A politician desires election to office, but the necessary vote is obtained only by energetic campaigning. The surgeon desires operative skill, but such ability is acquired only by intense training. An evangelist desires effectiveness in soul winning, but he, likewise, succeeds only with proper investment.

If the investment is adequate, the results always will be gratifying; but if the investment is inadequate, the results always will be disappointing. A farmer could fail in a crop and plant another; a student might fail an examination yet have another opportunity; a politician might fail one term and be elected the next; and the public might even forgive a surgeon for losing a life in a critical operation; but for the evangelist to fail in getting results from the message might mean the eternal loss of an immortal soul.

First, let us consider the investment of the preacher himself. It would be impossible to rightly evaluate "the results

of evangelistic preaching" without giving thought to the evangelistic message, and this would certainly lead us to the evangelist himself. The dividends of his message depend more upon this investment of himself than any other. All other necessary contributions will be made either stronger or weaker because of this vital investment. The message can never be more forceful and effectual than the heart and life behind it. Many of us may lack the ability or finance to make adequate investments in various vocations, but there is no limitation to the investment that a preacher can make in himself to bring honor and glory to God in the advancement of His sacred cause throughout the world.

A preacher must excel in Christian character. There can be no substitute for this in his life. Grace and culture of soul are fundamentals of spiritual life. The magnitude of the soul becomes too large to be small, or to stoop to the petty things of life. In this magnitude of soul we will be like the Apostle Paul, who said, "Rejoice with them that do rejoice, and weep with them that weep" (Rom. 12:15). We will glory in the victories of our ministerial brethren, and we will greatly sorrow in their defeats. In this magnitude of soul we will find the art of getting along with our brethren, both in the ministry and laity. We will keep the law—and likewise possess the spirit—of Christian ministerial ethics, as we find in the Golden Rule: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matt. 7:12).

A preacher must excel in the study of the Holy Scriptures. David said, "Thy word have I hid in mine heart, that I might not sin against thee" (Ps. 119:11). Thus, we must live with the Word, not for sermon material alone, but also for the spiritual grace and power of our souls. Jesus said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). Do we spend more time reading Biblical interpretations than studying the living Word itself? While it is necessary to acquaint ourselves with various well-selected materials, we must remember that the Bible itself is of primary importance to the preacher's own spiritual character and fruitful ministry. He must love

it. He must live with it, and let the living Word become part of him.

A preacher can excel in the ministry of God's Holy Word only as he excels in the ministry of *prayer*. As it is essential that a branch be connected with the vine for life, so the preacher is dependent upon the will and unction of the Holy One of Israel. These are secured only in the realm of holy communion. Only through prayer can the preacher become the golden pipe through which the divine oil must flow. If our ministry today would seek the power of the omnipotent God as scientists searched for the development of atomic power, untold resources of divine energy would be released that would bring to our beloved Zion and to a sin-benighted world the greatest revival since the Day of Pentecost.

Second, let us consider the investment of the preacher in the evangelistic message. This message is unique and of a very specialized nature. In the choice, the preparation, and the delivery of the message one thought must be supreme; and that is to bring men to the place of complete surrender, or consecration without reservation, whereby the gracious God can meet the need of their individual hearts. Regardless of how good and how profound the truth may be, if it will not bring men to a decision there is no place for it in the evangelistic message. However, we must remember that various truths are required to attract different individuals to God. In our selection of truths let us remember those fundamental truths that have been tried down through generations and have been proved effective in bringing men to God.

The evangelistic message must be saturated with holy truth. All its major propositions must be based upon the Holy Scriptures. Not only should the Word be read in the beginning of the message, but many passages should be read or quoted by memory throughout the entire message. (I read of one Bible preacher who uses a verse for every minute of the length of his message.) The evangelistic message direly needs to give attention to the cardinal doctrines of the Word of God, which is the emphasis that God demands of all ministers when He commands, "Preach the word" (II Tim. 4:2).

The evangelistic message must be saturated with the Holy Ghost. The Apostle Paul declares, "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life" (II Cor. 3:6). The true evangelistic message must be God-given, God-touched, and God-empowered. The message must be vitalized by the power of the blessed Holy Ghost. The evangelistic message may be filled with truth, but if it is not energized by the Spirit it is powerless to produce conviction. Truth within itself deadens without the life-giving touch of the Holy Ghost. Emotions can be expressed in a sermon without the power of the Divine Spirit. But the Holy Ghost can permeate the message only as He fills the heart and life of the preacher himself. The preacher's inner life must be a great highway for the transmission of God's message and power. As he is empowered with this divine current the profound truth, "Who maketh his angels spirits, and his ministers a flame of fire," becomes a glorious reality in his heart and in his evangelistic message (Heb. 1:7).

Third, we desire to consider with you the investment of the preacher in his invitation. Solomon said, "He that winneth souls is wise" (Prov. 11:30). There is a divine art in soul winning. There is but one proper time in any service to extend the invitation, and that is when the waters are troubled. To pass the God-given climax means defeat in casting the net. It is far more important for the evangelist to give the invitation at the God-given climax than to finish his homiletical discourse.

The invitation must be saturated with all of the passion of the preacher's soul. It is for this moment that he has made all the preparation and content of his message. Regardless of how great or profound the message may have been, to fail in casting the net with passion and faith is to fail in achieving the desired results from the evangelistic message. He must extend the invitation with faith—expecting people to move toward God. If there is a doubt in the heart of the preacher at the moment that he gives the invitation, it will generate an atmosphere of unbelief throughout the entire congregation until no one will want to respond.

Soul passion and faith may be considered human elements, but they will bring the Holy Ghost to the hearts of men. No man can successfully give the altar call within himself. We are copartners with the Divine Spirit in reaching immortal souls. Jesus said, "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment" (John 16:8). After all the investment we might make, we are utterly dependent upon the faithfulness of the Holy Ghost in bringing men to God.

## WHAT ARE THE PROS AND CONS OF UNION EVANGELISTIC CAMPAIGNS?

### City-wide (all denominations) Campaigns

**Rev. George Galloway**

For a discussion with you of the pros and cons of a city-wide union revival, I will be speaking from experience, having served on the executive committee for six campaigns, one of which is to begin next Sunday. Of the six campaigns, I have served as general chairman once; publicity chairman once; and finance chairman for the other four. For these campaigns we have had as evangelists two Nazarenes, two Methodists, one Missionary Alliance, and one Southern Baptist. Of the singers we have had Methodist, Assembly of God, Baptist, Church of God, and Nazarene. Thus our workers have been representative of a number of denominations.

All of the preachers we have used have declared themselves for regeneration of the sinner, reclamation of the backslider, and the consecration of the Christian for the coming of the Holy Spirit upon him. All of our evangelists in these city-wide union revivals have strongly emphasized the need for the Holy Spirit upon the lives of Christians and have declared there is no other way to have a real revival.

A city-wide union revival must be carried on by representatives of all the churches who wish to participate. These churches, though of many denominations, with widely different doctrinal emphases, must find a basis of agreement for the work to be done, also an agreement to refrain from reference to or preaching of doctrines upon which they cannot agree.

Here is part of the "Code of Ethics" used in the city of Springfield, Ohio, with a population of some 84,000 and some 76 churches, from which we have had more or less co-operation from over 30 churches:

The organization shall be known as THE SPRINGFIELD CITY-WIDE UNION REVIVAL ASSOCIATION and the purpose of this Association is to promote evangelism in every way possible, giving special emphasis to the City-Wide Union Revival campaigns.

All speakers used by the Association shall agree to confine their ministry within the bounds of the following doctrinal statement: "I believe in the Bible as the inspired Word of God with supreme and final authority in all matters of faith and practice; in the creation of man by the direct act of God; in the subsequent fall of man into sin and his separation from God; in the incarnation and virgin birth of our Lord and Saviour, Jesus Christ; His deity; His vicarious atonement for sin by the shedding of His blood on the Cross; His bodily resurrection; His ascension into heaven and His personal return. I believe in the new birth which is through regeneration by the Holy Spirit; in the eternal punishment of the lost, and in salvation by grace through faith in Jesus Christ."

He further agrees to refrain from both the preaching and reference to doctrines of a controversial nature of which the churches and denominations participating in the campaign disagree.

In preparing for this message, I asked for some "pros and cons" from pastors of other denominations and quote now from an Evangelical United Brethren pastor who has been very active in our union campaigns.

*Against:* "The city-wide union revival effort is wrong when it tries to criticize or coerce those whose tradition and background of religious faith is such that they do not feel it possible for them to co-operate.

"The city-wide movement is wrong when it uses doctrinal terms. It is the purpose to win people to Christ. Any doctrinal teaching should be taken care of by the church to which the convert turns for spiritual help.

"City-wide revival expenses should be carefully guarded so as to avoid any extremes which would build into the program such expenses as would make difficult the raising of the budget for the campaign.

"It is wrong to inject into the city-wide revival any effort to promote a personal or missionary project of the evangelistic party.

"In a city-wide revival it is wrong for those to endeavor to co-operate whose interest in being soul winners for Christ

is not great enough for them to forget their self-interests or the interests of their churches."

*For:* "City-wide revivals give all people who live in the community an opportunity to express their common faith in a true and living God by working together to bring others to know Christ in the forgiveness of their sins.

"The city-wide effort makes possible a broader fellowship of Christians that reaches beyond our own local churches and denominations. The annual sessions of revival become somewhat of a joyous home-coming of Christians.

"In a city-wide revival some have been helped to Christ by Christian friends who belong to churches other than the one that is normal to his thinking. *Illustration:* One of my own men had attended our church for twenty years and was helped to Christ in the city-wide union revival by the men who worked with him in the shop who belonged to another church.

"We broaden our vision and deepen our faith when we work together with those who in many ways differ with us. We recognize that the power of Christ to save us from our sins is greater than all our religious practices that set us apart as denominations.

"The city-wide revival makes it possible for us to reach out beyond the fold of our churches and bring the message of Christ to the outside world. It even reaches some people who are shy of churches.

"The city-wide revival reaches out and helps those who were reared in communities where they were accustomed to such a revival atmosphere and who feel certain they must go to an altar to find Christ."

We recognize there are limitations in the city-wide union revival and frankly there are some things that are hard to swallow. It is not a Nazarene revival and, in some instances, may not even measure up to what we personally think a union revival should be. But you can do more by getting into the organization and working from the inside than you can by criticizing from the side lines.

I am a Nazarene; I have never been, and never expect to be, anything else. I believe with all my heart in the Church

of the Nazarene, her doctrines, her polities, institutions, and people. I am Nazarene from the tip end of my "great toe" to the highest hair on my head. Thank God, I am a Nazarene.

But still, with me, the pros outweigh the cons and I am for city-wide union revivals, such as I have known. There are publicity advantages that you will not have if it is a union Nazarene revival, or even a union holiness campaign.

Whether all churches participate wholly or even partially, if it is open to all you can represent yourself to the press and radio as a city-wide union organization, representing all the churches of the city, and chances are you will get more free space for this one campaign than all the church revivals get for a whole year. This reaches the entire city in a way that no church revival or city-wide denominational campaign can possibly do.

Through working together as Protestant churches we get a better understanding of the people of other faiths, which will broaden our fellowship, lengthen our vision, and increase our faith. Incidentally, this will gain for you a better appreciation of the Church of the Nazarene.

Then the city-wide union campaign will reach sinners untouched and unreached by any church. There are those who will not attend a revival in a church building but would attend in a municipal or other large auditorium. Many such are won to Christ in city-wide union campaigns.

The final reason in favor of participation in city-wide union revivals is that it puts you, as pastor of the Church of the Nazarene, before the public as nothing else can do. The Nazarene preachers do not have to take a back seat for anybody. They are just as good-looking, dress as well, are just as well educated, and, in most cases, have "more on the ball" than the average run of preachers. If you will get in and do your job well, tend to your own business, and treat all denominations ethically, you will win many friends to yourself and thus to your church.

One year while serving as general chairman of the city-wide campaign, I was approached by a man of another denomination with this story: "I had heard so many stories about the Nazarenes, how you tried to take over and run everything

I came to the union revival to watch you and see for myself. But I found you were very fair, and that when you were assigned a job to do, you did it well, and were fair to every church. After watching the Nazarenes through this campaign, I have decided to join them."

Today that man and his family are members of my church, he is on the church board, his son-in-law is now in the Nazarene Seminary, and his daughter is an employee of the Nazarene Publishing House.

As Nazarene pastors we have the greatest task on earth before us of evangelizing the unsaved. Doors are open to us as never before, and we have the finest group of laymen in the world to stand by us, co-operate, follow our leadership, and help us do the job. Let us use anything that is right and legitimate to get the attention of the unchurched, to turn them to God and the Church of the Nazarene.

It has worked in Springfield, Ohio, in a church and city known to be conservative. For in five and one-half years we have received into membership over 140; had a net increase in church membership of 60 per cent; our financial standing and spiritual influence in the city are at a high. We believe this is in part due to my serving on the executive committee of the City-wide Union Revival Association for six years; being vice-president of the Clark County Ministerial Fellowship for one year; and now being president of the Clark County Ministerial Fellowship. In filling these offices we have gotten the attention of the city, made many valuable contacts, built confidence, and won many to Christ and the Church of the Nazarene. It will work if we will work it.

## Union Holiness Campaigns

**Rev. Leslie Parrott**

The greatest city-wide holiness evangelist of all time was a Jewish preacher. He was not a handsome man. But when he stood before an audience, kings and peasants sat in rapt

attention. Although well-educated, he lived an awful life of sin, even instigating a murder. Even after his conversion, his thrilling experiences mounted one on another. His life story, "Over the Wall in a Basket," was good for a big crowd on Monday night in any revival.

However, this evangelist did not depend upon his life story to draw crowds. To keep the record straight, he once wrote a crusade committee, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."

Equipped with unusual native ability, with a good education, and with the constraining love of Christ, St. Paul launched city-wide revival after city-wide revival which brought him the just accusation of turning cities upside down.

I often think of St. Paul as the first district superintendent. He went into the major centers of his day to organize churches. He always started with a home-mission revival, but in nearly every instance the home-mission revival grew into a city-wide campaign.

Ephesus, for instance, was a great metropolitan center. It was comparable to Detroit, Seattle, Los Angeles, or Atlanta. It was the home of the great temple to the goddess Diana, one of the seven wonders in the ancient world. People came from all quarters to worship at this beautiful but pagan shrine. On a broad boulevard leading to the temple entrance, there was a long series of shops operated by gold- and silversmiths. These craftsmen made little replicas of the temple and images of the goddess Diana. The people bought these to set up shrines in their own homes.

These men were doing a thriving business until Paul started his revival. As the people were converted, they no longer needed their shrines. So many people were converted that the

image business fell off to nothing. Finally, the gold- and silversmiths met at the local union hall, and from there marched to the courthouse. They demanded the revival be stopped because Paul was ruining their business. And any revival is a success that threatens the livelihood of the image workers.

That's not all. The pagans at Ephesus were given over to the study of astrology and fortunetelling. They had great sums of money invested in their books of magic. However, after their conversion they no longer needed these books. So they decided to have a fire.

I don't know how Paul handled this unusual service, but I can imagine. He was an opportunist. I imagine he called a special holiness rally in front of the city hall. Coming with armloads of books, the new converts actually emptied their homes of trashy literature. The people threw their books into the pile that mushroomed to great proportions. Oil was poured on, and while the people sang hymns of praise the incense went up as a testimony to their change of life. The commentators tell us there was \$10,000.00 worth of these books, and that was back before inflation.

This was one of the greatest street meetings ever held.

Paul was a tremendous district superintendent and city-wide evangelist. Today some of the cities which drove him from their gates have their only claim to fame in the fact that he one time visited them.

Another great city-wide evangelist was born June 17, 1703, in the county of Lincoln, at the parsonage at Epworth, England.

With the equivalent of a modern Ph.D. (which he got at Oxford), with a heart which had been strangely warmed at Aldersgate Street, and with a burning compulsion to reach the masses with the message of perfect love, John Wesley took the world as his parish. And in city after city, he too was accused of turning things upside down. Dr. Alice Mae Tenney said: "The report which Wesley gave for the neighborhood of Kingswood, a coal mining town just outside Bristol, could be repeated for every community [where Wesley conducted his meetings] . . . Describing the people as originally 'but one

[step] removed from beasts . . . without desire of instruction, as well as without the means of it,' he told how in one year the scene had changed. 'Kingswood does not now . . . resound with cursing and blasphemy. It is no more filled with drunkenness and uncleanness and the idle diversions that naturally lead thereto . . . Peace and love are now there.' City haunts of vice . . . were converted into respectable residential and business sections."

Dr. Bebb, a great church historian, said: "Wesley led more people to Christ than any man who has ever lived in England . . . and . . . the number reached by the revival was greater than in any other age since the time of the Apostles . . ." All historians of the eighteenth century recognize this fact: the city-wide revivals of Wesley saved England from a revolution.

The heritage of city-wide revivals is tremendous for holiness people. It first began in Jerusalem on the Day of Pentecost when 120 crude, unlettered, but Spirit-filled Christians swept the city with a blaze of revival fire which resulted in thousands of conversions.

The heritage of holiness city-wide evangelism was carried on by St. Paul. John Wesley later revived and carried on the crusade. The biographies of Bresee, Reynolds, Morrison, and Bud Robinson show their revivals often made an impact on the entire community and county.

But why are our revivals, even united city-wide efforts, often anemic and of little effect? Perhaps we need to reconsider the basic principles on which these meetings thrived. There are at least five characteristics of the holiness city-wide campaigns.

First: *These men had faith for revival in spite of circumstances.* Neither Wesley nor Paul nor Bresee had a publishing house capable of printing 28,000,000 pieces of holiness literature in a year. They didn't have a half dozen holiness colleges to train their converts, nor a holiness seminary to produce their brand of preachers. They knew nothing of a coast-to-coast broadcast nor of an efficient nationwide Sunday-school organization.

*But they had revivals anyhow!* If those men lived today they would have used every means which we employ. But the point is this: they didn't wait for the opportune climate; they had revivals in spite of the bad weather.

Second: In the revivals of these men, *the doctrine of perfect love was predominant in the preaching.*

We should give consideration to any organized community effort to reach sinners for Christ. However, in co-operating with other denominations, we often meet on our lowest plain doctrinally, rather than our highest. More often than not, we give up our terminology at the outset. Then we listen to the evangelist, hoping he will preach consecration or a deeper experience which we may construe to substitute for sanctification. In some co-operative efforts, we become the victims of doctrinal domination diametrically opposed to our purpose for denominational existence. More union Nazarene revivals, city-wide holiness meetings, and district holiness conventions could eliminate this problem. For time, effort, and money invested, there is no greater return for spreading scriptural holiness than revivals of all kinds sponsored specifically by holiness people. Our product is good; we need greater production and a better sales force.

Third: *Prayer was a dominant feature of these revivals.* At Pentecost they tarried in prayer ten days and had the revival in one day. We easily reverse the process with one day of prayer and ten days of revival. Regardless of our attitude toward Billy Graham, he is known for two characteristics, his sincerity and his dependence on prayer. He will not even enter a city for a campaign unless a great number of cottage prayer meetings have been going on for a period of many months. How much more, then, should our revival efforts seethe with an atmosphere of prayer!

Fourth: *These revivals emphasized holy living on the part of the converts.* Paul preached, "Be thou an example of the believers." In all his Epistles, without exception, he demanded holy living of those who professed Christ.

John Wesley believed that perfect love was to be expressed in holy living, which is self-discipline, both positive and nega-

tive. Anyone who thinks Wesley did not preach negatively has never taken time to read his sermons. He had no time for a religion which did not affect one's living.

Fifth and last: *These revivals were born of ministerial hearts that were aflame.* Their sermons were on the level of humanity, but they contained a spark of Divinity. If we do not have revivals, we can't blame our people. The trouble isn't a backslidden church; the trouble is us. Every revival is born in the burning heart of a spiritual leader.

I held a revival in our beautiful church in Medford, Oregon. In the early days, before there was a Nazarene church in Medford, a holiness pioneer of the Northwest, Rev. J. T. Little, pitched a tent in the center of the town and proceeded to hold a city-wide campaign. He couldn't co-operate with the other holiness churches. There were none! He didn't have money for advertising. But after the tent was up, he rode on his horse up and down the streets like Paul Revere, calling people to the meetings. They had a city-wide campaign all right, and today we have one of our strongest churches of the Northwest located there.

Those early evangelists had within themselves something from which revivals sprang. I'm not sure I can even analyze it. They had the Holy Spirit all right. But that wasn't all. A lot of good, sanctified Christians are incapable of sparking a revival. They also had a holy daring. They weren't afraid to risk all for a revival. Then they had a spirit of anticipating success. They didn't expect to fail. They believed revivals were a present-day probability if the conditions were met.

But I think I am impressed most that these men had an utter abandonment of self to the will of God for the sake of holiness revival fervor. Administrative work, church obligations, personal success were all subjugated to their rightful second and third positions, that they might be most concerned with holiness revivals.

I do not claim to have attained. But my prayer is that God will help me and will help you in the areas where we serve, to be centers around which a holiness revival may begin.

# Nazarene Union Campaigns

Rev. David K. Wachtel

A good many things might be said about the pros and cons of Nazarene union revivals. To discuss all I have had called to my attention at one time or the other would take most of the time allotted for this conference.

Frankly, it seems that almost all the good things said about such campaigns, as well as about all the unfavorable comments, center around three general items:

1. The organization of such a campaign
2. The objectives of such a campaign
3. The finances of such a campaign

Where such a campaign is entered into without proper organization, or where committee chairmen fail to properly meet their responsibilities, unfavorable comment will be the inevitable result. A Nazarene union revival requires the same careful and complete organization that is required by any other union revival. Loose and incomplete organization, or failure of men to fulfill their responsibilities as committee chairmen or members, will mean that the list of "cons" will be long. However, if time is given to planning, and someone will study the general pattern of successful union revival organizations, the list of favorable comment will lengthen and the "pros" will far outweigh the "cons." Among the committees needed are an "Advance Cottage Prayer Meeting Committee," a "Personal Work and Follow-up Committee," a good "Publicity and Promotion Committee," a "Finance Committee," a "Music Committee," an "Ushers and Auditorium Arrangements Committee," plus committees for work with special age groups and organizations such as civic groups and churches of other denominations who might participate and lend their support if invited. The most important of these committees are the ones mentioned first. Failure of the chairmen and members of either the "Advance Cottage Prayer Meeting Committee," the "Personal Work and Follow-up Com-

mittee," or the "Publicity and Promotion Committee" can spell disaster and leave a bad taste in everyone's mouth.

The objective of the campaign will have much to do with the "Pros and Cons" of comment following the revival (and there will be plenty of them). One of the things which works most against our repeating union Nazarene revivals is the fact our pastors and people enter into them without clearly defined objectives. They expect the wrong things, and sometimes they expect too much. The objective of the Nazarene union revival is not the same as that of the usual Nazarene church meeting. There we are striving for an immediate ingathering of souls and new members for our church, or we are working to see the church itself revived and spiritually prepared for a real forward march. In the union Nazarene meeting we will not accomplish as much of this type of victory as we would in single church meetings with the same expenditure of time, energy, and money. That means critical comment from the people *unless* the objective has been clearly defined before the meeting began. Actually, the greatest objective to be accomplished by the union Nazarene revival is contact with a multitude of new people in a setting which popularizes (in the right sense of the word) the Church of the Nazarene. This gives us opportunity to introduce our message, *second-blessing holiness*, to the public, and with careful follow-up we can reap great harvests. Where this is the agreed objective, and a careful follow-up is made, results will warrant repetition and the "pro" side of our "pro and con" sheet will be good.

Finances are always a delicate subject. However, if we are to keep that "pro" column ahead in our ledger they must enter the discussion. I think there is probably more room for misunderstanding about finances in the union Nazarene revival than anywhere else. Actually, finances of any union revival are apt to become a bone of contention, so much so that Evangelist Billy Graham now accepts no love offerings, but is paid on a straight salary basis by his Evangelistic Association. The finances of the union Nazarene campaign are made doubly difficult because our laymen tend to think in terms of usual church revival or camp-meeting offerings, while workers may easily think in terms of the great interdenomina-

tional revival offerings. It is imperative that the advertising and expense budget of the union Nazarene revival be kept in line with those of the larger interdenominational meetings. Otherwise no one knows our meeting is on, and the very objective is lost before we start. (And properly managed, the union Nazarene revival can get the same publicity as the interdenominational union revival.) On the other hand, if we attempt to compete with the usual interdenominational revival offering for workers, there will be reaction after the meeting, and when the "pros and cons" are discussed the "pros" will be buried beneath the avalanche of "cons" and the good accomplished will be minimized and forgotten. But care must be taken not to swing the pendulum so far to the side of conservatism that able workers find themselves unable to give themselves to this much-needed part of our program. A happy medium can be found which will adequately meet needs, and at the same time avoid too great unfavorable comment when the "pros and cons" of the recent Nazarene union revival are discussed.

With a well-planned organization, in which everyone really meets his responsibility; with a clearly defined objective which lends itself to this type of campaign; and with a careful, conservative handling of finances, everything is on the "pro" side of our question, "The Pros and Cons of the Nazarene Union Revival." We are obligated to give the gospel to every man in the same measure we have received it, and we are obligated to use *every* possible means to do so.

A few years ago I spent most of an afternoon with Dr. E. Stanley Jones discussing the spiritual needs of our generation. The climax of our conversation came when the Doctor leaned toward me from his chair and, trembling with excitement, told me that the Church of the Nazarene had the greatest opportunity of our generation. He went on to say: "The Church of the Nazarene has a sound doctrinal position; it presents two definite works of grace; there are no men in general leadership who would discourage the preaching of holiness—no laymen on your local boards who would hamper the preaching of this great truth. If you can but bring your people to an *experience* which matches your *theology*—if you

can but bring *possession* to match *profession*—if you will rise to the challenge presented you, the Church of the Nazarene will be the instrument God uses to bring *real* revival in our time." May God help us to use *every* possible method to have *real* revival, including union Nazarene evangelistic campaigns wherever possible.

## EVANGELISTIC DEVOTIONAL ADDRESSES

### Jesus Christ, Our All in All!

Rev. H. T. Eastman

*For it pleased the Father that in him should all fulness dwell*  
(Col. 1:19).

*For in him dwelleth all the fulness of the Godhead bodily*  
(Col. 2:9).

Jesus Christ, the precious Son of God, was given the greatest task ever given man; yet He succeeded from every angle, in everything He undertook, in the superlative degree, despite the most severe opposition.

From a human standpoint, Christ was an outcast of society, having been born in a manger and finding refuge in a strange country while a Child. During His active ministry He could truly say, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." He was a Man without a country, a King without a crown or throne. He was an ever proven Friend of the friendless and more than a Brother to the outcast. Although always doing good, His life was ever endangered. As He wore a seamless robe, so He lived a spotless life. He was driven from His own Temple and crucified for being too innocent by a howling mob of His own countrymen.

In Him, it pleased God to place all the fullness of God himself. Jesus Christ was not a representative of God, but was very God incarnated in human flesh.

Jesus never posed as a *soldier*, yet He was never known to lose a battle, and is the true Leader of all the forces of righteousness. We do not know how some of the skirmishes of this life may turn out, but we may rest assured who will win the war—Jesus, our Captain!

He did not say He was a *teacher*. However at the age of twelve He held a school of Doctors of Divinity spellbound, withstood the wisest to their faces, and Nicodemus had to admit, "Thou art a teacher come from God." He silenced the battery of scribes and Pharisees and dumfounded the Sadducees.

Nor did He say He was an *educator*, yet He always gave the advice of wisdom and all men marveled at His doctrine.

He did not pose as a *fisherman*. However, at one time He said, "Cast the net on the right side of the ship," and gave double strength to a net to hold the prize catch of the season. John says, "And when the morning was now come, Jesus stood on the shore," with a tempting fish fry. Thank God, when the last storm cloud is brushed aside He will stand on the eternal shore of the River of Life with the greatest supper prepared for His gathering fishermen.

He didn't claim to be a *preacher*; nevertheless He preached the greatest sermon of all ages, the Sermon on the Mount. Just one glance toward Peter caused him to cry, "Depart from me, for I am a sinful man." Later Peter wept bitterly.

He did not say He was an *evangelist*, though He named the sins of a woman and stirred a city. He literally sowed the country down with His doctrine and thousands flocked about Him to hear the glad tidings.

He never boasted of being a *banker* or *financier*. He insisted that His followers lay up their treasures in heaven. He collected His taxes from the mouth of a fish, never turned a beggar down who sought His aid, rightly laid claim to all the gold and silver, fed the multitudes, and cried, "The cattle upon a thousand hills are mine." You may rest assured that every cent invested in His banks will bring fabulous returns!

Not once did He say He was a *civil engineer*. His announcement to all was, "I am the way, the truth, and the life"; and He constructed the Highway of Holiness, over which millions have found a means of escape from the ravages of sin. Men have spanned the Royal Gorge of Colorado with a hanging bridge suspended at the dizzy height of over one thousand feet; but Christ bridged a bottomless abyss, the greatest chasm ever known, with the grandest superstructure

ever erected and anchored it on the Rock of Ages. The fiercest storms of all ages have never shaken nor weakened her undergirdings. Those daring to test its strength can truly sing:

*“Blow the wildest then, O gale,  
On my bark that is so frail;  
I shall never, never fail,  
For my anchor holds, my anchor holds.”*

He never professed to be an *astronomer*, but He created the heavens. “The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge.” I once heard of a man who knew over 25,000 people and could call them by name, but Christ calleth all the stars by name. Astronomers say if they could manufacture something that would reach out into space ten thousand times farther than they have now magnified the eyesight they would expect to find ten thousand times the number of stars already discovered in space. They have already discovered over 200,000 planetary systems containing millions of stars. Over 100,000,000 stars have been photographed.

No wonder the shepherd boy, David, as he looked at the heavens emblazoned with ten thousand suns and a million times a million worlds, was awed by their splendor and staggered at their immensity. God’s royal diadem of space studded with His nightly sparkling gems caused David to cry, “What is man, that thou art mindful of him?”

Jesus did not take time to say He was an *astrologer* or *prophet*; yet He read the heavens, studied the stars at night while on His knees, and was never mistaken in foretelling coming events. He did not have to necessarily foretell; He knew. It was, it shall be, and so it was and is with Him.

He was not a *scientist* by profession. He did preach a sermon about the water, studied the mountains at night while praying, searched the depth of every walk of life, commanded the waters to rest, stilled the storm, and withered plant life at a word. He can take an old, dirty, stony heart and put His polishing stone to it and make it outshine the morning star.

He did not say He was an *architect*, yet He is the Architect True! In bidding us come He exclaims, "In my Father's house are many mansions." He built the capital city of God's heaven. He can take the little old sin-cursed soddie in which we live, convert it into a temple fit for the Master's use, station an angel to guard it, hang heaven's coat of mail over it, help us weather the storms of life, and finally take us to that eternal city, God's skyscraper, the New Jerusalem!

He was not an accepted *King*. Even though a sinner, Pontius Pilate wrote the superscription, "The King of the Jews." He was and is the uncrowned King of the universe, the Crown Prince of God, and He shall see His day.

I have never seen a president of the United States inaugurated, nor a king or queen crowned or enthroned; but by the help of God I mean to make it to heaven in time for the coronation of the King of Kings and Lord of Lords. By the grace of God let us all press toward the city.

He did not say He was a *physician* or *surgeon*, nevertheless He understood all the ails and ills of the human family. Doctors today sometimes make grave mistakes in diagnosing cases, but you'll never go wrong in calling my great Physician. He straightened the crooked limb, righted the withered hand, unstopped the deafened ears, raised the shades from blinded eyes, caused the lame to leap, the dumb to praise God, and broke up every funeral procession that crossed His pathway. Just go to Him and all of your diseases can be healed.

Yes, "In him dwelleth all the fulness of the Godhead bodily." Paul said, "I am become all things to all men," but Christ was and is *all things*. He is our All in All!

In every phase of life He was more than conqueror. So much is to be found in Jesus. He is the artist's masterpiece, the orator's ideal, the sailor's chart and compass, the soldier's shield and buckler, and the traveler's guide. In Him the weak find strength, the lover finds One altogether lovely, the dead (dead in trespasses and sins) finds eternal life, the poor finds riches untold, and the sinner finds hope. In Him the florist sees the Lily of the Valley and the Rose of Sharon, the astronomer sees the Bright and Morning Star, the blacksmith sees

the Hub of Humanity, and the inspired man sees the Light of the World.

He is not a Jack-of-all-trades and master of none. He mastered all! He, in His weakest moment, could call legions of angels to His aid, if needed. He truthfully said, "All power is given unto me in heaven and in earth." Why, if Christ in His humiliation conquered every foe, put to flight the armies of the aliens, broke down every barrier, bridged every chasm, silenced the scribe and Pharisee, and dealt defeat to the devil at every turn—what will He do when He shall come in His glory, when all things are placed under His feet, when every knee bends and every tongue confesses, when He comes as the world's Harvester and man's Emancipator, to judge the quick and the dead! It will take more than a mere profession or hiding back of a cloak of religion. Thank God, we may have Him as our personal Saviour by seeking Him in repentance and as our Sanctifier by giving Him our all!

I've chosen Him because He first chose me. He bids us all, "Come!" "He that cometh to me I will in no wise cast out." Yes, He is our All in All!

## I Am Ready

Rev. Lum Jones

TEXT: Rom. 1:14-16

Paul had in mind three things when he gave us this text. First, he said, "I am in debt." Then said he, "I am ready to pay this debt." He finished by saying, "I am not ashamed I paid the debt."

What would you like to be in this world? Would you like to be rich? Just why would you want a lot of money? Money beyond what we really need is a headache. Many times we don't even need what we think we need. One claims that if he had money he would do this or that and yet what little he does have he will not even pay the tithe out of it.

Would you like to be famous, have your name in the lights? Sometimes one never knows how well off he is when a plain, honest, upright somebody, living a simple life. When I read how one is wined and dined and run ragged by a sinful world just because he has done something maybe no one else did or made a picture that hurt instead of helped, it makes me sad. Has what you did helped others? If not, then you have wasted your time no matter what the world thinks of you.

Paul said, "I am in debt." In common language he asserted, "I owe to the world the best life possible for me to live. I am debtor to prepare to the best of my ability the short life I live, so I will help others."

He said, "I am ready." Some people never get ready for anything. They will be late to their own funeral unless somebody pushes them. They are late in Sunday school if they go at all; late at church or late at home or don't bother to come. They are just *late*. They talk about what should be done but they are late in doing any of it themselves. The only time they are not late is when they want something for their own selfish interest. What did Paul mean when he said, "I am ready"?

Ready to suffer. Some don't mind seeing others suffer but they have no time for suffering themselves. The life of God and the Church is a life of suffering. Follow the life of Paul and you will find a life of suffering. He could have lived a life of ease had he still worked for the state and made life hard for the Church. He was beaten, in jail, kicked around, and some of the time it was by church folk. When he was told not to go to Rome he said, "I must preach the gospel in Rome also." He perhaps knew the danger and that he might lose his life but he said, "This gospel must be preached in Rome." In the text Paul said this gospel will be simple enough that the Greeks through their reason can understand it, but he said it will be simple enough that the barbarians also will hear and understand. He said it is for the wise and the unwise. He said that if a man has been to school, well and good; but if he has never seen a school, he can still find the way.

He also said, "I am ready to serve." Too many people sit and want to be served; not many want to serve. If I should

have a stone at my grave when I am dead I had rather it would read, "He was happiest when he served others." When Mom lay dead in our little humble home at 630 W. 9th St., Ada, Oklahoma, January 18, 1953, I said to someone, "This room would not hold what she has made or bought for others, never thinking of herself." How many times have you seen lazy church members want a lot of attention from the poor pastor or the evangelist and yet if they came to church twice in the revival they thought they should have a medal! Never saw them at prayer meeting, too busy with self to visit on Sunday-school night. They were home when the poor pastor was at the church trying to save some of their family. If they came to Sunday school they took their crowd and left before preaching.

St. Paul said, "I am ready to give." Of course the church has to have our money or it will close up. I have seen over and over again where people had a new car every eight months, nice rugs on the floor, if it was for self. If they didn't have the money they bought at a dollar down and a dollar when the easy payment came around. Ask them for something for the church, they were just too hard up. Sometimes it takes more energy in the wear and tear to get a few dollars out of some people than it's worth after one gets it. There is a life to invest which is harder to give than money, and when one has given himself wholly on the altar of God and been sanctified wholly it is not hard to get money out of him.

Paul said, "I am ready to be offered up." He meant he was ready to die. Of all other things we should be ready for, it should be death, for we never know how close it is to us. When I left Ada on Tuesday morning, January 13, 1953, for Kansas City, I never thought that would be the last time I would see my wife alive. She was well and happy.

I had said to Mom on December 10, our way from our California home, that we had lost our son Lawson, we had lost him to God, the church, and to our home. I said, "Unless a miracle happens, he is gone." That miracle happened on January 15 at 4:30 p.m. She had prayed in prayer meeting on Wednesday night, if it took her life, to save her children. The heart attack struck her at 3:30 p.m. the next day. She told

our daughter to call the ambulance and said, "I am going to die but I am not afraid." One hour and she was dead. When Glen and I walked into the house at six-thirty we were told she had died two hours earlier.

Our son Lawson came home from New York City for the funeral. Soon after his going back to New York, Mom's prayers were answered. He sought someone to pray for him and wrote me that God had saved him. Just a few days later in a cold city with no one but God to help him, he asked God to sanctify him and received the blessing. Then he wrote he was praying about what God wanted him to do, maybe give his talent to one of our schools. He is now teaching in Bethany-Peniel College. He has said over and over again he would never have been saved had Mom lived.

When it was all summed up Paul said, "I am not ashamed that I have paid the debt, not ashamed for what it has done for me, not ashamed for what it has done for the world." When I sum it all up for myself I can say as Paul said, "I am debtor, I am ready, and I am not ashamed." All I am, all I have ever been, I owe to God and those who prayed for me.

## Closing Prayer

**Rev. D. I. Vanderpool, D.D.**

Our Heavenly Father, we come to Thee in prayer tonight. Our hearts are full of praise for Thy loving-kindness and tender mercies.

These have been wonderful days to us. Superintendents, pastors, evangelists, and hundreds of laymen have felt Thy stately stepping in our midst.

We have been dwelling on the mountain, where the glow of Thy presence has been mightily felt. We have caught a new vision of our task. We have heard the tramping feet of the multitudes on their way to the judgment. We have heard Thy voice saying, "Who will go for us?" We can never be the same after this convention. Soon we must go back to our respective fields and come to grips with our problems.

We pray, blessed Spirit, come Thou afresh and anew upon every heart in divine presence. Bless every district superintendent, pastor, evangelist, and Christian worker in our church. Bless our missionaries around the world. Let them feel the touch of Thy Spirit wherever they are.

In this convention we have faced our problems. We have seen our sagging lines. We know there are battles which we must fight and there are barriers through which we must break. Dear Lord, the task is too great for us. We cannot do it alone. We must have Thee to help us.

We humbly pray Thee, clarify our vision, quicken our pace, strengthen our hands, and set our hearts on fire. May the influence of this great conference radiate throughout the church and give the "Crusade for Souls Now" a mighty impetus.

Let Thy hand be upon us for good, making us strong for our task, we ask in Jesus' name. Amen.