

THE MINISTER WHO WENT A.W. O. L.

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I Kings 19:1-21

INTRODUCTION: Elijah is indeed an interesting character. We see him at his best and at his worst. He faced many situations in life but when threatened by Jazebel he left his field of labor without permission of the Lord. A soldier of his country is A.W.O.L. Absent with official leave-when he walk off or leaves his base of operation without Official Leave. This what Elijah did in the Lord's army and what many ministers are doing today.

I. THE CAUSE OF ELIJAH BEING A.W.O.L.

- A. Letting down the guard after having won a great victory.
 1. Fire on Carmel.
 2. Rain on Carmel.
 - (a) He succumbed to the feeling that the battles werew over.
 - (b) He evidently expected to make it through on past victories.
 - (c) Did not adjust to changing situations.
 - (1) Was the hero on Carmel-the villain in Jezrell.
 - (2) He was the idol on Carmel but the idiot at Jezrell.
 - (3) Found it different on Hard-scrabble-Jezrell that at First Church of Carmel.
- B. He failed to properly interpret and translate his emotional blessings into channels of service.
- C. Failed to maintain a spirit of prayer.
 1. Prayer is not only telling God what we ant but letting God tell us what He wants.
 2. Must develop a praying heart.
- D. He allowed his becoming weary and tired in the way to make him become weary and tired of the way.
 1. He was disappointed in the outward support he recieved of the people.
 2. He allowed it to burn him up rahter than melt him down.
 3. It got under his skin instead of on his heart.
 4. It irked him rather than burdened him.
 5. He over-estimated the strength of the enemy and under-estimated the power of God.

II. THE CALAMITY THAT CAME TO THE MINISTER WHO
WENT A. W. O. L.

- A. C used him to flee his post of duty.
 - 1. He was supposed to stay with the king but instead he was in the wilderness a 100 miles away.
 - 2. Many have changed fields of labor because of discouragement.
- B. It put him on the shelf.
 - 1. He was supposed to advise the king.
Two un-named prophets give directions in Ch. 20&21.
 - 2. It was some months before he got back to Jazrell.
- C. Gave him a bad case of the Juniper tree complex.
 - 1. This Junipter tree bushities made him act inconsistent.
 - (a) Said he wanted to die when he ran 100 miles to keep from dying.
 - (b) Made him have an exalted opinion of his own worth and labors. "Only I remain..."
 - (c) C_a used him to not apprecaite the labors of his brethern.
 - 2. He assumed a defeatest attitude.
 - (a) He failed to see that he had an opportunity to serve the PRESENT GENERATION.
 - (b) Failed to recognize that his standing for the rugged way accomplished very much.
 - 3. Caused him to pray a foolish prayer.
 - 4. Caused him to feel that everyone else that not come up to his edeal was backslidden.
 - 5. Caused him to misunderstand God.

III. THE CURE THAT CAME TO THE MINISTER WHO WENT A.W.O. L.

- A. Rest
- B. Fod
- C. Supernatural touch.
- D. Taught him to hear and follow the still small voice.
- E. Re-commission. " Go anoint....."

1. Indiana Ministerial (Marion) April 1955.
2. Ohio Ministerial (Newark) Mar. 26, 1956
3. Nebraska Ministerial (Red Cloud) Mar. 5, 1958
4. Iowa Ministerial Retreat Sept. 24, 1958

THE EVANGELIST AND HIS WORK

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INTRODUCTION: The God called evangelist is vital to the spiritual well-being of the church. His functions are fundamental to the outreach of the kingdom of God. When the position of the evangelist is ignored and when the work of the evangelist is neglected, or is of a poor quality, or is abused in any way the church will soon be on its way to uselessness and final ruin.

I. HIS POSITION

A. His position in Scripture.

Ephesians 5:11 places the evangelist third in the list of five ministerial functions Christ gave the church.

1. In this sense an evangelist is one ~~to whom~~ the evangelistic gift has been imparted and upon whom rests the constraint of the Holy Spirit to give his full time, strength, and ability to the work of arousing the church and awakening the sinner.
 2. Paul's listing of the functions of the ministry seem to indicate: the apostles and prophets were to establish the church; the evangelists were to extend the church; and the pastors and teachers were to edify the church.
 3. As the church became established and the apostles died, the ministry of the prophets were absorbed by the evangelist, pastor and teacher.
 4. Thus the ministers became "forth-tellers" instead of "fore-tellers."
 5. The ministry of the evangelist, pastor and teacher was so fused that each had an element of the ministry of the other, yet each possessed a definite distinction. Therefore, the ministry and position of the evangelist is a scriptural function.
- #### B. His position in the church.
1. Our new church Discipline states: "Evangelists are persons called of God and authorized by the church to promote revivals and to spread the gospel of Jesus abroad in the land."
 2. The church has more nearly accomplished its main objective of SOUL WINNING when the work of the evangelist was most successful.

C. His Position Today.

1. A few years ago the position of the evangelist in many of the older denominations was virtually lost.
 - (a) The church was mainly at fault.
 - (1) When the church became complacent, institutionalized and worldly, she lost interest in the evangelistic meeting.
 - (2) Having lowered the conditions for church membership she found substitutes for recruiting the church roll.
 - (aa) Decision days instead of the revival meeting, an invitation to unite with the church instead of seeking Christ, signing a card instead of coming to the "mourners' bench" brought many unregenerated members into the church.
 - (bb) Indifference toward the revival meeting led to hostility to the evangelistic service.
 - (b) The evangelists of yesteryear contributed to the loss of the position of the evangelist.
 - (1) Sensationalists, extremists, professionalists, commercialists, and the eccentric mingled their voices and labors with the true evangelist and confused the issue.
 - (2) In some cases the evangelist did not sense the changing times and thus failed to gear his message to the needs of the people.
 - (3) Amidst this backdrop the position of the true evangelist was, to a great extent, lost and the drifted deeper into worldly practices and in some cases into rank modernism.
 - (c) The current wave of mass evangelism and the general acceptance which the evangelists associated with these evangelistic campaigns are receiving is reviving the position of the evangelist.
2. On the denominational level a channel must be provided through which the functions of evangelism and the work of evangelists may be properly advanced.
3. The conference level must give attention to elevating the position of the evangelist.
 - (a) Everyone desiring the appointment of General Evangelist is not fitted for this vital work.
 - (b) Criteria the Conference should use in appointing General Evangelists:
 - (1) A General Evangelist should be a successful and efficient evangelist and is recommended to the denomination at large as a true representative and exponent of Wesleyan Methodism.

- (2) His record as a minister should be such as to establish beyond question his integrity of life and conduct; his aptitude and ability as an evangelist; and his usefulness in the large field of denominational life.
- (3) only those persons shall receive such appointment for whom satisfactory affirmative answers are to each of the following questions:
 - (aa) Is the ministerial record of the candidate above reproach?
 - (bb) Does his ministry give a clear and correct impression of Wesleyan teaching?
 - (cc) Has his ability as an evangelist been demonstrated by success in actual evangelistic preaching and soul winning?
 - (dd) Has his experience in the ministry given him a sufficient background to insure a sympathetic understanding of the problems of a pastor?
 - (ee) Is he thorough in dealing with seekers?
 - (ff) Does he faithfully instruct and encourage the laity in the responsibility and gracious privilege of personal soul winning?
4. The local church must assist in enlarging the sphere of the evangelist.
 - (a) Prepare for his coming.
 - (1) Advertise well and go all out in an effort to get people present to hear him.
 - (2) Give the evangelist a hearing. In some cases two or more churches in close proximity may need to pool their efforts to accomplish this.
 - (b) Pay for his services.
5. The evangelist must do his share to enhance his position.
 - (a) He must produce desirable results without allowing the pressure for results cause him to do unwise things and give an unwholesome ministry in his attempt to achieve such.
 - (b) For the most part leave the administrative work of the church to the pastor, his official board, and the conference president.
 - (c) Dr. H. C. Morrison in writing about "The Right Kind of Evangelist" stated: "They (pastors) want men of good intelligence, with a fair degree of education, and a genuine knowledge of the teaching of the Word

of God. They want men who will make a respectable appearance in the pulpit--not overdressed, not dudish, not slouchy. They want men perfectly discreet...who know how to strike straight, strong, manly blows at sin...Courageous (men) but not outrageous; fearless but not reckless; kind-hearted men, gentlemanly, affable, but not gushy, and jolly; soldiers on duty, girded for battle serious burdened men, men of prayer, spiritually minded, devout and true...They must not be monotonous; they must not preach too long, or too loud, or too low, or too fast or too slow. Men...who know how to present the truth of the Bible, who love lost souls and can pray for their fellow beings. Men who can attract the people, teach the people, hold the people. Above all, our evangelists ought not to say unkind and bitter things about each other, in the pulpit, at the table, in the social circle, or elsewhere."

II. THE EVANGELIST- HIS PERFORMANCE 11 Tim. 4:5.

In this passage he is commanded to "do the work of the evangelist" and in Ephesians 4:11-17 he is taught what that work is.

- A. The work of the evangelist is "For the perfecting of the saints" v 12.
 1. This means "...Completing them both in number and (in) their various gifts and graces." Wesley.
 2. Adam Clark explains further that the word "perfecting" is "Restoring a dislocated member of the body to its proper place. The perfection or rejoining the soul implies its purification and placing every faculty, passion and appetite in its proper place." Therefore the work of a true evangelist is not only to lead mankind into a saving relationship with Christ, but also to bring Christians into a state of heart purity and cleansing.
- B. Evangelists are given for "The work of the ministry." v 12b, That is, "They are to train the saints to be soul winners."
- C. To

C. The work of the evangelist is "...for the edifying of the body of Christ". v 12c. Here we have increasing or building up the body of Christ (the church) in numbers, "in faith, in love, and in holiness". Not only would winning, but soul nourishing is to be performed by the ebangelist. Sinners are to be saved, believers are to be sanctified, and saints are to be built up or strengthened.

D. The evangelist must be an instructor. "Till we all come in the unity of the faith, and of the knowledge of the Son of God.." v 13.

1. Again from Weasley, we are taught this means to come "to both an exact agreement in the Christian doctrine and an experimental knowledge of Christ as the Son of God."
2. Agreement in doctrine as to Christ as the Son of God (His Divinity) and agreement in what is essential to salvation seems to be the "unity of the faith" Paul had in mind.
3. The "Unity of knowledge" is to personally know Christ as Saviour.
4. To this unity the evangelist must strive to bring all those to whom he ministers.
5. When an individual is brought to this unity he is "a perfect man"; that is, he has reached the a state of spiritual manhood both in understanding and strength."
6. He has achieved the "measure of the stature of the fulness of Christ".
7. Christ is so honored that He is all in all; He is given full control.
 - (a) Children grow up and become established.
 - (b) Deception in spiritual matters become less likely and the household of faith becomes a "body fitly jointed together".

III. THE EWANGELIST - HIS PATTERN Acts 21:8.

Phillip, the only person who is actually called an evangelist in the N w Testament (Acts 21:8) is a pattern for the evangelist of thday.

A. The evangelist in Persnal Experience.

1. Phillip, along with the other six deacons, was chosen on the basis of being "of honest report, full of the Holy Ghost and wisdom, full of faith, and full of power".

2. This involves not only a "born again experience", but also a heart cleansed and filled with the Holy Ghost.
 - (a) This is basic for evangelists as well as for all God-called ministers.
 - (b) The "Honest report" embraces reputation which is important.
 - (c) The fullness of the Holy Ghost gives power for the task while fullness of faith imparts courage and confidence for the task.

B. In Prayer and Devotional Habits.

1. Assistants were chosen to give the Apostles more time for "Prayer and the ministry of the word".
 - (a) However, "serving tables" was not the limit of the work of the deacons.
 - (b) Nothing is said of their efficiency in this capacity, though no doubt, they served well. However, it is in soul winning that Phillip excelled. Back of such success was prayer.
2. The evangelist must give priority to this phase of the work.
 - (a) Failure here will be tragic.
 - (b) The prayer and devotional habits will set the tone of his ministry.
 - (c) By word and practice the evangelist must set the church to praying.

C. The Evangelist In a Passion for Souls.

1. The divine imperative was upon Phillip.
2. To make Christ known was the passion of his heart.
3. He was moved upon by Christ and thus went forth to move men to Christ.
4. He possessed an "evangelistic heart" which qualified him for an evangelistic ministry.
5. Soul winning was his business.
6. This spirit must be recaptured by the Twentieth Century Church if it is to achieve First Century results.

D. The Evangelist In Preaching.

1. His preaching was "hot with yearning"
 - (a) A glowing sermon must come from a glowing heart.
 - (b) Such preaching can never be replaced.
2. His preaching was full of the Word.
 - (a) "Beginning at the same scripture" introduces us to the message of Phillip.
 - (b) The Word was central.
 - (c) One must present the Word as one who loves the truth he is proclaiming.
 - (d) Such truth must burn on the evangelist's heart before

he can burn it upon the hearts of his hearers.

(e) The evangelist must not only love the truth, but he must love the people to whom he is preaching.

3. His message was full of Christ.

(a) To the Samaritans he preached "Christ unto them."

(b) Unto the eunuch he preached Jesus.

(c) He who would preach a crucified Christ must himself be a crucified man".

(d) He proclaimed Christ and expected the Holy Spirit to give results.

(1) He aimed for a verdict.

(2) Dr. Burton said, "It has been the sin of my life that I have not always taken aim. I have been a lover of subjects. If I had loved men more and loved subjects only as God's instruments of reaching men, I should have more to show for my labors."

4. His preaching was simple. "In evangelistic preaching the simplicity of its form has much to do with the power of its effect."

E. The Evangelist in Policy.

1. He adjusted to his situations.

(a) When faced with opposition he intensified his labors.

(b) When confronted with the false he offered something better.

(c) When preaching to a large group he arose to the challenge.

(d) When ministering to a small group (one) he was still effective.

(e) He could leave a meetin without causing a difficulty or a problem.

2. He provided for new converts.

(a) He baptized them immediately.

(b) In our churches today this is the work of the pastor, but the evangelist should encourage such procedures.

3. He recognized proper constituted church authority.

F. The Evangelist in Principles.

1. He did not allow the unpopularity of his work and message to silence his voice"... he preached in all the cities, till he came to Caesarea".

2. When offered money by Simon the Sorcerer, the Apostle Peter and also John and Phillip, refused the offer and instead administered a stinging rebuke.

- (a) They refused to be maneuvered into a compromising position.
 - (b) The evangelist must always use care and tactfulness in his message. However, the message must ever ring true to the Word and be geared to the needs of the people.
3. He gave himself to the "constant" evangelistic effort as well as to the concentrated evangelistic ministry.
- (a) Twenty-seven years after he was selected to serve tables he was called an evangelist.
 - (b) Furthermore, his four daughters had been saved to the church and were prophetesses.

CONCLUSION: A church may have good organization, beautiful ritual, correct theology, and proper rules of conduct, but if it does not have evangelists directing its members in "doing the work of an evangelist"-evangelism-it is headed for an eclipse. Theology without evangelism is dead orthodoxy; ritualism without evangelism is dangerous legalism. To stay on course the church must maintain an aggressive evangelistic emphasis. It is not enough to be evangelical, the church must also be evangelistic. We must have a new and sharpened sense of our responsibility to God and men in this matter of evangelism.

We are closest to the heart of Christ when we are winning souls. The church is never more victorious in assulting the gates of hell than when engaged in a great soul-winning movement. Therefore, the degree of our victory can be measured by the quality of our evangelism. The quality of our evangelism will be determined to a great extent by the performance of the evangelist. My prayer is that we may become flaming evangelists with the fervency of John Wesley, the zeal of Frances Asbury, the power of Charles G. Finney, and an evangelistic heart of Dwight L. Moody. May the work of the evangelist be successful and the fires of evangelism be rekindled throughout the church.

1. Ohio Conference Ministerial - March 30, 1958
2. Wesleyan Meth. Issues Dec. & Jan. 6, 1960

WHERE IS YOUR FAITH?

Luke 8:25

I. FAITH ABSENT. "WHERE is your faith?"

II. FAITH MISPLACED. "where IS your faith?"

- A. In the boat
- B. In their own ability as mariners.
- C. In the laws of nature.

III. FAITH MADE PERSONAL. "where is YOUR faith?"

IV. FAITH INSPIRED. "where is your FAITH?"

- A. Faith is both a gift and a grace.
 - 1. God gives us the ability or capacity to believe and thus in this sense faith is a gift.
 - 2. Faith is capable of growth and improvement and in this sense it is a grace.
- B. Nourishment for our faith.

1. Plymouth, Indiana

Jan. 18, 1958

FAITH
Luke 18:1-14; Text v 8

INTRODUCTION: These two parables teach us to avoid the two extremes in regard to prayer: (a) The lack of importunity, and (b) Expecting an answer when based upon false foundation.

2. This question asked by Christ is basic. The personal and collective victory we enjoy here will be determined by how completely we can answer this question in our hearts and lives.

I. THE PERILS OF FAITH. V.*8.

A. The inference of the question is that faith will be rather scarce when Jesus returns.

1. Not talking about the dogma of faith.

(a) Christ has promised that the gates of hell shall not prevail against the church.

(b) However, faith is to undergo severe testings in end-times.

2. He was talking about the dynamic of faith.

(a) The kind of faith that held on as did the widow.

(1) Will not give in to circumstances.

(2) Will not succumb to weariness. "Faint, lose heart, turn cowardly, give up."

(3) Lack of achieving faith in crisis has wrought havoc.

(b) The kind of faith that will humble one's self until justified as did the publican.

(c) The kind of faith that will keep you ready for the rapture.

II. THE POSSIBILITIES OF FAITH.

This kind of faith.

A. Brings an answer to prayer.

1. "I will avenge her, lest by her continual coming she weary me."

2. "He went down to his house justified."

B. This kind of faith will enable God to supply all our needs.

1. Mark 9:17-29. Man with demon possessed son.

(a) The disciples failed.

(b) The father had a question mark in his faith.

"If thou canst do anything, have compassion on us, and help us."

(c) Christ told him that he had the "if" in the wrong place. Jesus said unto him, "If thou canst believe, all things are possible to him that believeth."

(d) The father cried out, and said with tears, "Lord, I believe, help my sagging faith."

(1) He had faith but it was sagging and needed propping up.

(aa) By getting on promise.

(bb) Exercise faith you already have.

(2) The father said with tears, indicating his humiliation for sagging faith.

(3) The tears also indicate how earnestly he was seeking to have his sagging faith strengthened.

*e) His son was healed "all things are possible to him that believeth."

2. The two blind men seeking sight. Matt. 9:27-31. According to your faith be it unto you.

(a) Nothing else outside the possibility of faith except that which lies outside of the will of God.

(b) The measure of our faith is the measure of our achievements.

3. Faith will enable us to stretch forth the withered hand. Matt. 12:10.

4. Faith will enable us to bring the Paralytic to Jesus. Mark ch. 2.

(a) These men would have never gotten him to Jesus if they had given in to the many obstacles.

(b) This man would have never received help had it not been for the faith of his friends. "Their faith" meant the difference.

(c) This man would have never been helped if he had not personally believed. "Their faith" included the paralytic as well as his four friends.

5. Faith will enable us to go show ourselves to the priest before we have any evidence of cleansing or healing.

6. Faith will enable one to touch the hem of His garment. Luke 8:40-48.

7. Faith will enable us to pour oil as long as there is a need. 2 Kings Ch. 4.

8. Faith will enable us to see Horses and Chariots of fire ready to deliver us. II Kings 6:13-23.

III. THE PRODDING OF FAITH. Nevertheless, forward and

A. Fervent and importance of praying prods our faith-- the widow continued to ask.

B. Feeling our unworthiness prods our faith-- the Publican would not so much as lift up his eyes. Justified.

C. Forth-right faith prods our faith.

1. Matthew 21:21-22: "Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and cast into the sea; it shall be done.

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

2. Mark 11:22-24: "And Jesus answering saith unto them, Have faith in God.

"For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

"Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

D. Forgiveness prods our faith. Mark 11:25-26; "And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses.

"But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."

E. Fasting prods our faith. Mark 9 28-29; "And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

"And he said unto them, This kind can go forth by nothing, but by prayer and fasting."

F. Feasting on the Word of God prods our faith. Romans 10:7.

"So then faith cometh by hearing, and hearing by the word of God."

1. Altavista, Virginia - Aug 31, 1954
2. Greenwood Sept 28, 1954
3. Catechee - Central 2nd. Oct. 26, 1954
4. Florence { Thompson
Simmons Nov. 22, 1954
5. Knoxville 2nd. Mar. 16, 1955
6. Greenwood (Rhodes) May 9, 1955
7. Truckee (Ray Lewis) Oct. 12, 1955
8. Pelzer Jan. 4, 1956
9. Alice Feb. 1, 1956
10. Alabama Camp July 3+4, 1956
11. Marion College Church Oct. 27, 1956
12. Valley View, Va Oct. 29, 1957
13. Colfax, N.C. Mar. 20, 1959
14. Salina Kansas April 1, 1960
15. Oregon Camp Aug. 8, 1961

SELF-DENIAL
Matthew 16:3-28
(See Mark 8:31-38)

INTRODUCTION:

- (1) This is an important theme because of its relation to deep spirituality.
- (2) It is an important theme because of its over-all relationship to the work of God.
- (3) It is an important theme because of false ideas many have about what self-denial really is.

I. THE MEANING OF SELF-DENIAL. v 24.

A. Discipline self.

1. People don't like to be disciplined.
2. President Calvin Coolidge rules for economy.
 - (a) Make it last.
 - (b) Use it up.
 - (c) Do without.

B. Disowning of self.

1. If any man-"will come after me let him disown-lose sight of himself and his own interest."
Amplified New Testament.
2. "Give up all right to himself" Phillips.

C. Devotion

1. Come after me.
2. Take up thy cross and daily follow me. Luke 9:23
"And He said to them all, if any man will come after me, let him deny himself and take up his cross d-a-i-l-y and follow me."
 - (a) A way of life.
 - (b) Shirley Nicholson giving up beans for lent.
 - (c) Boy at Military School gave up meat for lent; asked for two helpings of potatoes.
 - (d) Man and wife at camp would not sit on chairs felt unworthy.
 - (e) Monks and nuns.

THE MEASURE OF SELF-DENIAL. v13-20.

A. Our self-denial must be measured by the well-being of the church. v 13-20.

1. Rebecca Burrell- Greer Camp.
2. Mrs. Nelson at Vine St. Ohio and \$1,000.00 life use contract.
3. Hazel and Roy Feaster

LOAN. - Winn
Canaan Church

B. Our self-denial must be measured by the great sacrifice Christ made for us. v 21.

1. Christ refused to shun the cross.

(a) An instrument of death.

(b) Something we voluntarily assume.

2. He prayed that He would be able to get to the cross.

"If it be possible let this cup (death in the garden, pass from me).

3. He refused to come down from the cross.

4. He gave his all for us and it pleases Him when we give our all to Him.

C. Our self-denial must be measured by the effort Satan makes to defeat the cause of Christ. v 22-23.

1. Satan Exerted every effort to defeat Christ.

2. He takes the advantage of all of us.

D. Self-Denial must be measured by the example of the illustrative saints who went before us. v 24.

1. Noble Apostles accepted the challenge.

2. The martyrs of the church.

- III. THE MISSION OF SELF-DENIAL. V @% v 25, 28.
1. The saving of a life. v 25 - *youth, etc.*
 2. The saving of a soul. v 26
 3. The securing of a reward. v 27, 28.

1. Marion College Church Apr. 1960
2. Muncie, Indiana
3. Florida Conference June 26, 1960
4. Iowa Camp Church ^{also - The South} _{Ill. S.W.} Aug 14, 1960

ACCOMPLISHING OUR MISSIONARY TASK

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ACCOMPLISHING OUR MISSIONARY TASK

John 17:

INTRODUCTION:

1. In the High Priestly prayer of Christ the missionary task of the church is defined.
2. In the Book of Acts its accomplishment is described.
3. Here the accomplishing of this task is a prayer; in Book of Acts it is an answer.
4. The entire Book of Acts can be outlined thus: "Christ went up; the Holy Spirit came down; the church went out."
5. For the moments before us we would like to consider this passage in John in the light of the Book of Acts under the theme ACCOMPLISHING OUR MISSIONARY TASK. Three things are necessary if we accomplish our task:

- I. WE MUST FACE OUR TASK. We must know what it is-Man standing by roadside.
 - A. Our task is to so live that Christ will be glorified in us. v 10-11.
 - B. Our task is to let Christ keep us. v 12.
 1. Christ's power to keep the disciples.
 2. Judas was lost because he would not let Christ keep him.
 - C. Our task is to have the joy (delight, satisfaction) fulfilled in us. v 13.
 1. The joy of Christ was the joy of devotion to duty. "Who for the joy that is set before Him endured endured the cross, despised the shame-----"
 2. "Father, I thank Thee that Thou didst hear..."
Compliance to the will of God.
 - D. Our task is to be unlike the world in which we must live. v 14, 16.
 - E. Our task is to be sanctified. v 17,19,21,22,23a.
 - F. Our Task is to cause others to believe. 18, 21, 23b.
 - G. Our task is to make it through to heaven at last. v 24-26.

- II. FEELING OUR TASK. Not only must one know his task but he must feel that task before he will do much about it.
- A. This prayer is the heart beat of Christ just before Gethsemane and Calvary.
1. The history of the church reveals that when the church felt her task she has accomplished her mission. Periods of decline and backsliding have always followed when she lost the burden and sense of her mission.
 2. A hazy and sometimes a distorted vision of the sense of our mission is hindering us from accomplishing our task.
- B. John Knox was feeling his mission when he cried out, "Give me 12 men who say, "Give me Scotland or I die" and I will move Scotland for God."
- C. Wesley was feeling his task when he said, "Give me 20 men who fear nothing but God and hate nothing but sin, and I will change the history of the world."
1. God gave Wesley 20 men and he did change the history of the world.
 2. They were impelled forward with the conviction that God had raised them up to spread scriptural holiness over these lands.
 3. As sons and daughters of Wesley we need to recapture this impelling force and go forth on a quest of spreading scriptural holiness over these lands--feeling that the Wesleyan Methodist Church is the channel through which God has chosen for us to accomplish this task.
 4. We should feel as did the young Missionary to China. The standard Oil Company offered him a large salary to work for them. When the Missionary refused they inquired, "What's wrong, is the price too small?" "No," replied the Missionary, "The price is not too small. Its the job thats' too small!" I had rather draw a small salary working at a big job than a large salary working at a small job.

III. FINISHING OUR TASK.

- A. As long as there is one unsaved person in the world our task is not completed.
1. There are more unsaved people in the world today than when Christ gave us the task of world-wide evangelism.
 2. The discovery of new continents plus the fact that our evangelistic successes have not kept pace with the population increases accounts for the fact of an all-most pagan world today.
 - (a) It is estimated (1959) that there are 2 billion 790 million people in the world.
 - (b) 885 million call themselves Christian--- of these 3 times as many are Catholic (Roman, Eastern, Coptic) as protestants.
 - (c) The Christian population is growing only 1/3 as rapidly as the worlds population.
- B. What the early church did to accomplish their task.
1. They seized the initiative realizing the best defense was a good offence.
 - (a) They had operation-out-reach as a principle and not as a program.
 - (b) Note the following scriptures: 2:47; 4:4; 4:32; 5:14.
 2. "Out of compassion one Christian went to the nearest person ~~winning~~ winning him to Christ." W. Jefferies.
 - (a) Their goal was: "The story of the cross to the last man."
 - (b) Soul winning was the heart-throb of the whole church which engaged every member.
 - (c) To them "every heart without Christ was a mission field and every heart with Christ was a Missionary."
 3. "They felt that the commission of Christ required MORE than a life well lived--it demanded a word well spoken." W. Jefferies.

- (a) They were good witnesses.
 - (1) Knew something---not hearsay.
 - (2) Told it effectively--not tradition.
 - (3) Lived such lives that people believed their witness.
- (b) They used the concreted and continuous methods of witnessing.
 - (1) Personal and private witnessing more important than witnessing at church.
 - (2) At God's Bible School when a student get up to witness not allowed to unless he was witnessed to someone in town that day.
- 4. They knew and used the Bible.
 - (a) Peter at Pentecost.
 - (b) Stephen before the Council.
 - (c) Phillip beginning at same scripture.....
- 5. They did ordinary things in an extra ordinary way.
 - (a) Spirit filled and anointed.
- 6. They were willing to suffer if needs be to make Christ known.
- 7. They established new churches in the great population centers and made them center of evangelism.

1. Waltham, Quebec Canada (Keilty) May 22, 1958
2. Miltonvale College - April 8, 1960