Coveted Judgment

By Hardy C. Powers

The Apostle Paul coveted above all else the approval of God on his ministry. In 1 Corinthians 4:1-5 we read:

"Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God.

"Moreover it is required in stewards, that a man be found faithful.

"But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

"For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

"Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God."

He recognized that all of life is a stewardship, and for his faithfulness or lack of it, he must finally account. He believed the final accounting would be made to God.

It seems that many of the Corinthians were too much concerned about the opinions of men and especially their favorite leader, Paul or Apelles or perhaps Cephas or someone else. The Apostle seemed to feel that their perspective was faulty and he was trying to rectify it in this passage.

I am sure Paul did not condemn proper commendation from men. No doubt he recognized it as a source of encouragement and inspiration. But he refused to be in bondage to it. All such human judgment of the minister is purely incidental and secondary, and oftentimes faulty.

As an illustration, John the Baptist came fasting and preaching and the judgment rendered was that he had a devil. Christ came eating and drinking and the judgment pronounced was He was gluttonous and a winebibber.

The judgment of men is not to be despised but is not always reliable. The minister may please the people while he is grieving the Holy Spirit. Witness the Laodiceans—they offended no one except the Lord.

When men praise us let us remember that sometimes we receive more praise than we deserve, and we should ascribe all glory and praise to God. When we are commended let us take courage from it, while at the same time recognizing that in ourselves we can do nothing. When men condemn us we should not be paralyzed by discouragement but seek to learn from these painful experiences while seeking God's grace to bear them. It is well to remember that sometimes valuable lessons may be learned from rather cruel experiences.

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Deathtrap Diplomacy

As great as is the peril of bombastic and tactless authoritarianism in handling delicate problems, the other extreme is even more insidious because its poison is so slow-working that it is unseen and unfelt until it has done its devastating work. There is a deathtrap in an excessive emphasis on smooth diplomacy that balances eggs in an earthquake. Its viewpoint is that jolts, crises, issues, and all forms of boat-rocking must be avoided at all costs. Issues must never be allowed to come out into the open. Delicate questions must never be raised. Many have become distressingly proud of their ability thus to tread water. They can outwit the talkative board member, can squelch the would-be critic, put on (or under) the table controversial questions which some honest soul thinks should have an airing, and can hush-hush embarrassing facts, which if faced too squarely might require discipline.

This adroit diplomacy can steer a neat course between two opinions. It can leave vital issues forever dangling. It can make all sides believe that the leader is championing their cause.

Undoubtedly this is an ability of a very high order, requiring a shrewdness and tact that cannot but command a rather breathless admiration. Some men have so little of it that they keep their churches seething with debates and controversies constantly. At first glance it would seem that the smooth operator has on his side all the advantages.

But over the years one will note that not only is everything quiet on the religious front, but dead too! A strange inertia sets in, the inertia of natural advantages, which if faced too squarely might require discipline.

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The preacher should have sufficient grasp of psychology to enable him more effectively to apply the Bible and theology to the problems of life. But if he has spent so much time acquiring the secondary knowledge that he has failed to gain the primary knowledge, he is like the guide who knows all about leading people but doesn't know where to lead them. He knows his way, but doesn't know the way they should travel. He knows the tricks of happy camping, but doesn't know the safe trails or through passes. In the end they all will be lost, in spite of his genial skills; which is simply a modern way of saying, "If the blind lead the blind, both shall fall into the ditch."

The Secret of a Full Slate

An evangelist should be a better than average preacher. This much the church has a right to expect, in view of the natural advantages which are his. He has more time for prayer and study than the pastor, to begin with. Then he can improve and polish his sermons with frequent use, which the pastor cannot do. Therefore if after a reasonable length of time he is still an ineffective preacher, it is either because he has not applied himself to his task or he is incapable of profiting by his advantages. In either case he should not attempt to stay in the field.

Let no evangelist deny that he has the advantages named. Admittedly, day services, calling with the pastor, and "eating out" take time, but in

(Continued on page 11)

From the Editor

The Nazarene Preacher

September, 1964

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No use having a lot of irons in the fire if the fire is going out

"Is It Nothing to You?"

By Roy F. Stevens*

The Prophet Jeremiah said, "Is it nothing to you, all ye that pass by?" Our times are similar to those of Jeremiah. It would seem that if ever there was a time when men and women would be wide-awake with a vivid sense of crisis and emergency, it would be today. But, on the contrary, the world rushes madly by as it did in the days of the Weeping Prophet. It is time that someone cry out, "Is it nothing to you?"

"Is it nothing to you" when churches do not win one soul in a year? Does anyone care enough to win lost souls to Christ? Are you so busy with the good that there is not time for the best?

"Is it nothing to you" that a genuine Holy Ghost revival has not come to your church? While the devil packs the aisles of the showplaces of sin, pastors stand in near-vacant churches and preach their hearts out to a wilderness of wood.

"Is it nothing to you" that Christ came to save sinners and called His followers to be fishers of men? Every hour souls leap into eternity without Christ who might have been rescued had you been busy working for Jesus and witnessing for Him.

"Is it nothing to you" that your own heart is cold to spiritual challenge? Today, in many of our churches, we are frantically trying to keep all the wheels going around instead of making fresh connections with the Source of power. It might be confusing for a moment, but it would be better to call off half the meetings, to give the committees a vacation, while the preacher and people caught their breath, got on their knees, and prayed down a fresh Pentecost and burden for the lost world.

We have sunk into a rut and routine. There is no divine urgency, no sense of crisis, no staggering burden of the awfulness of our times and the poverty of our own souls.

May God awaken us to the call of the prophet, "Is it nothing to you?" May we search our hearts and get busy in fulfilling the real mission of our church in winning lost souls to Christ and the church.

*Superintendent, Minnesota District.

The Nazarene Preacher

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Carelessness in one's ministry betrays shallowness in one's devotion

Guideposts to a More Effective Ministry

By Raymond C. Kratzer*

No. 8 Meticulous Hearts

Weber defines "meticulous" as being scrupulous or extremely careful about details. We have heard the old adage often: "If anything is worth doing at all, it is worth doing well." This simple statement has a way of nudging us toward the direction of our best selves that makes it worthy of our constant attention.

In the secular world, perfection is the criterion that motivates every endeavor. The businessman strives to make his product so attractive that customers will flock to his establishment. The athlete will train through long, grueling hours to develop finesse in his sport, so that he will excel. The musician will practice ad infinitum in order to perform flawlessly and develop his art to its greatest potential. Primarily the low goal for these is the profit motive. They know that unless they excel they will not receive adequate remuneration.

The minister of the gospel has the finest product in the world to present to the public. It will cure more ills and do more good than any other product or service available. Its salesmen, however, too often present it in shabby surroundings with shoddy methods and sloppy procedure.

*Superintendent, Northwest District.

Take for instance the preparation and delivery of the sermon: Preaching is designed to inform, to move, and to drive to a decision. All the arts and moods of public speaking should be brought into the picture with the indispensable touch of the Holy Spirit in order to produce results. However, results are lacking in so many instances. Why? Surely the problem is worth a careful analysis.

Although the entertainment world is not altogether analogous to the preacher and his task, there is one common denominator: both are designed to produce an effect upon the hearers or viewers. The entertainer studies carefully how to create suspense, laughter, tears, sadness, and many other moods. Meticulous care is taken to move an audience in a predetermined direction.

A bit of contemplation at this juncture should make the average minister blush with shame at the slovenly way he plans, prepares, and delivers his weakly (weekly) sermons. Dare we be outdone by cheap entertainers who are motivated only by the dollar sign? Can we be less meticulous in our preparation than they?

Read again the twenty-sixth chapter of Acts. Observe the adroit in-
introduction to Paul's message and then
woven a net of conviction
about King Agrippa. Feel the emo-
tion packed into each phrase and
picture the quickening pulse of this
ancient king as the altar call draws
near.

The minister with a meticulous
heart will also give due attention to
many other phases of church work
aside from his preaching. He will be
known as a good pastor because of
many things which show the care he
gives to even small items. For in-
stance, he will know the names of
his sheep. This small matter of re-
membering names adds stature to a
pastor. This comes easily to some
people, but to the majority it is a
real chore. Nevertheless the minister
must school himself to know his peo-
ple by name.

There is an indescribable thrill that
comes to anyone when his name is
spoken. Even little children experi-
ence pleasure when a pastor calls
them by name. The effort put into
such a project as memorizing names
will pay off in terms of Kingdom
building in due season. Do not be
over-familiar with the various kinds
of trout, the major baseball stars, or
the multiple makes and models of
modern automobiles unless you know
meticulously the names of your en-
tire constituency.

A careful preacher—whether pas-
tor or evangelist—will keep his
promises. Nothing is so disillusion-
ing to people as when appointments
are forgotten or other promises unful-
filled. Let us be known as men of
our word, born of meticulous hearts.

Care in personal hygiene and dress
has its impact in the ministry. Cloths
do not need to be expensive, but
they should be clean, well
pressed, and attractive. Shoe polish
is so inexpensive that even worn

The parsonage is kept
spokes a great deal. Soiled front
doors, torn screens, dried-up lawns,
or weed patches about the house are
poor advertising for the minister of
the gospel. A well-painted front
porch and a neat and clean entrance
are such a blessing!

A man with a meticulous heart will
join with David in his prayer life and
cry daily, "O God, search me, try
me!" He will want to do his best
to be a factor of blessing rather than
a stumbling block to others. This
may mean some reevaluating of his
impact on others. In this regard it is
certainly important to occasionally
check up on one's self. Ask yourself
why tensions are built up in your
congregation until there is a lack of
rapport between pastor and people,
between pastor and board members,
etc. Could it be that the preacher
himself is largely to blame for church
problems?

Certainly we should be adult
enough as well as Christian enough
to adjust in times of trouble. It used
to be my custom occasionally to pass

The congregation and ask
cards to the congregation and ask
for suggestions and constructive crit-
ics in the way things were being
done. The response was interesting,
and it was heartening to feel the re-
newed relationship between pastor
and people when they felt that I was
not trying to run the whole program
my way. Some pastors have used
the idea of a small planning commit-
ttee which was representative of the
congregation. At times opportunity
was given for suggestions and cri-
ticsm, at which time the pastor was
brave enough to ask for an appraisal,
of his work. Adults should not be
fearful of this, if they keep filled
with the Holy Spirit.

Our task is so great and all-con-
suming and eternal in its outreach
that we dare not be small or slovenly
in our approach to it. We should
feel the challenge of God's Word to
"walk worthy of the vocation where-
with we are called, with all lowliness
and meekness, with longsuffering,
forbearing one another in love; en-
deavoring to keep the unity of the
Spirit in the bond of peace" (Eph.
4:1-3).

The fable of the foolish farmer

Pastor's Letter to Church Board Members

(The Week Before the Revival)

DEAR CHURCH BOARD MEMBER:

A certain farmer invested $1,000
in seed, which he sowed within his
carefully tilled acreage. Immedi-
ately after the seeding he gave careful
attention to his proposed crop, keep-

ing his fences mended and repairing
the machinery. His seed would have
yielded a bountiful harvest, but un-
fortunately at harvesttime he found
his time occupied with other things.
His wife's aunt and uncle, whom

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they had not seen for three weeks, came by to visit, and although it was harvest time, the farmer found it necessary to take some time off and go to the mountains with the company. The weather was still good when he returned home, but in view of the approaching winter he thought he'd better go to town and shop for some heavy clothing for the family. So day after day of the harvest season slipped by and finally winter came, with the grain still standing in the field. Of course he felt badly about it, and promised himself to do better "next time," but for that crop there would be no "next time." His opportunities to harvest that crop were all used up.

Next week is "harvesttime" at the church. During these past months, through the Sunday school and various church activities, the seed has been sown and carefully nurtured. Experience of the past has shown that all too often, the imaginative fable of the foolish farmer (who existed only in the fertile imagination of the pastor) can be translated into reality by the interest shown by the people of the congregation and even by the elected leaders of the church! Believe it or not, the average Friday nights of board members in our last revival was seven. Thus, with eighteen members on the church board, it is obvious that not even half of our church board represented enough interest in the harvest to be present each night for the services. Within the next "eight" days we will invest nearly a thousand dollars in our harvest here in the church in salaries, advertising, travel expense, and accommodation for our workers. It simply does not make sense that we should go to this expense and effort, and not get all from our investment that we can.

Never-dying, immortal souls may be in the harvest these next eight days. As an elected leader of this congregation, need I remind you that this harvest of souls is our supreme business? This period is to the church what the harvest is to the farmer. It is unthinkable that we should let material considerations come before our God-called duty. These next days ahead. Will you join me in the following?

1. Spend extra time in prayer and fasting, praying for people you hope to bring with you to "the harvest.

2. Make a strong effort to bring these folk with you. We have workers of whom we have no need to be ashamed.

3. Be present at every service possible, especially Monday and Thursday nights, as these are our two poorest nights in attendance. We need your help then.

4. Take the lead in coming to the altar to pray with seekers. You may not be a profound Bible student; you may not feel capable of giving wise counsel, but the seeker probably doesn't need that anyway. He needs your prayer. Your very presence there is encouraging.

   Be seeing you in the harvest field.

   Your pastor,

   DWAYNE HILDE
   First Church
   Edmonton, Alberta

   Editor's Note: Apparently the letter worked. In the revival following, Pastor Hilde reports the average nightly attendance of board members was fourteen—double that of the previous campaign!

Holy parsonages will produce holiness preachers

The Value of a Holiness Background
In the Work of Winning Souls

By W. W. Cummins

I was born into a Christian home. My father was converted at the age of eighteen, and my mother was saved at a much earlier age. My father was an uneducated man, having grown up on the farm, and in the days when to reach the third or fourth grades in the little country schools was considered a normal education. Sanctified in his early years, and called to preach the gospel, his greatest source of learning became the Bible itself. His love for the Book, and his zeal for knowledge of its contents, drove him to its sacred pages; every moment he was not engaged in plowing the fields or tending the crops.

Every spare moment was spent in prayerful study. My mother has told me that even at the noon hour, after a hurried lunch, and with four or five small boys playing around his chair, he would sit with his Bible and study books till his hour was gone and it was time to harness the horses and hit the sod again.

His zeal for souls caused him to saddle his horse on Saturday afternoons and ride five to twenty-five miles to preach in some community church or schoolhouse Saturday night, Sunday morning, and Sunday night. His only compensation, as he saddled his horse for the long ride home after the Sunday night service, was the joy of seeing men and women, blinded by sin, pray through at an altar of prayer. He loved souls!

We were poor in those days, but there was.no complaining. There were times when the barrel was mighty low, and the meat was all gone. But poverty seemed to float out the window after a supper of sweet milk and corn bread, when we would all gather around the old pump organ. Mother would play and we would all sing. Then my father would read from his Book, and out of their chairs and onto the rough plank floor would go nine pairs of knees for there were five boys, Mom and Dad, and Grandpa and Grandma. God would move in real close, and we knew that somehow all would be well.

I stood at the bedside of my father some thirteen years ago and held his hand as he transferred from this world into the heavenly. His last words were, "I'm going home." He died a holiness preacher.

Now I have said all that to say this, and not just to be sentimental. Of what value is this holiness background in my work of winning souls?
I shall give four areas in which I have found this to be of value.

1. I saw in action the value of a completely committed life. First things always came first: devotion, service, sacrifice. And there was a place for all of them. I always knew where to find my father (and my mother) in regard to any issue that came up. They were on the side for God and holiness.

   This has been a stabilizing force in my own ministry. When pressures come, from the inside or the outside, this has inspired me to search for God's way and follow it through.

2. I was taught, firsthand, the value of a soul burden. Men have never been easy to win to Christ. Satan has always put up terrific opposition.

   I have seen days and nights of fasting and prayer before the "breakthrough" would come. I have heard the grove meetings around the old brush arbor when men and women would "pray through" for the service to follow, and souls would be swept into the Kingdom. I have been reminded over and over that "Jesus Christ [is] the same, yesterday, and to day, and for ever," and He still honors with victory and salvation the burden and soul passion of His children.

3. I saw holiness practiced as a way of life, and became convinced that this was the proper pattern for living.

   I lived in a home where doctrine and ethics were held on the same level, where standards and practices were at a balance. This influence has helped me to more firmly assure those who work that God not only calls men to holiness, but gives grace and equilibrium for a life of conformity with such a call.

   I saw holiness under pressure, and it didn't "spew." I saw holiness face opposition and keep sweet.

   I have been fortunate in my ministry. Both God and the people have been more good to me. For this I am grateful. I have had only two negative votes, and I'm sure I earned those. However, everyone has not been that fortunate. My father was "voted out" one time by an unscrupulous, underhanded, sneaking (I ran out of nice adjectives) group of people who probably thought they were doing God service. I was unsaved at the time, and, brother, did I get mad! I not only became angry myself, but I thought my father ought to join me in my wrath. However, he didn't seem to think so. There never was a ruffle in his personality. Not one ounce of bitterness showed up. There was not one sharp word of revenge or retaliation in his messages, and he stayed there two more months, till assembly. He actually won the hearts of some of those who voted against him, before the two months were gone.

   What does this mean to me? "Oh, for a love like the love of God!" A love like this, that will help me to win even my enemies to Christ... this path I must follow.

4. I learned from a holiness background that a religion that grows in life is better in death. In other words, if men need a pure and holy religion to live by, and they do, how much more is it needed in death?

   The hour of death is the final testing ground. It is the last enemy. Many have chosen religions to live by that had no power in the moment of death: But, thanks be unto God, holiness of heart and life does not grow weaker in this last moment, but bursts forth with a new surge of power that sweeps the soul through the "valley of the shadow," and into the presence of God.

   I've seen men die, both good men and bad men. I've seen in the faces of some of these hope and assurance, and written on the faces of others regret, hopelessness; and despair. And I have said within my own heart, I must never cease to tell men that holiness is great to live by, but it is even more blessed to die by.

   A few months after my father passed away, God called me to preach. I don't know why He did it. I wish He had left him here a few more years, for he could do so much better job than I can ever do. But for some reason God took him, and as his mantle seemed to fall on me to preach the gospel he so dearly loved, my prayer has been that of Elisha of old, "Let a double portion of thy spirit be upon me." Make me a soul winner worthy of my heritage.

   I have not said any of this to glorify any man, but that I might exalt the Christ, who changes and uses men to influence the lives of others.

   I close with this word from the great apostle and soul winner Paul: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13-14).

Coveted Judgment
(Continued from page 1)

But even in this and other experiences when men judge us, we should remember that it is God who has the final word. Hence we should seek first His approval. If His truth prevails in the secret places of the heart, then God will acquit us at the bar of conscience and in the final judgment while He warms our hearts with His approving smile.

   Thomas Jefferson said, "He who fears not the truth, need never fear a lie." This is certainly true of the Christian minister.

The Secret of a Full Slate
(Continued from page 3)

many local situations these activities are not expected. For the most part the evangelist can excuse himself for private prayer and study any time he desires, with the heartfelt blessing of the pastor, who will often gladly put his study at the evangelist's disposal. There is no law that requires an evangelist to talk at the table all morning and sightsee or watch TV all afternoon, if he doesn't want to. If he enters the pulpit empty and stale, he has no one to blame but himself.

And if he is a good preacher, and if his good preaching is matched by good sense, he will not lack calls. Pastors all over the movement are crying for evangelists who can preach full salvation with power, love, and wisdom, and who leave a church stronger and better than when they found it.

September, 1964
The Deadly Peril of Left-wing Radicalism

The Wesleyan Answer to the Bishop of Woolwich

By Willard H. Taylor

Theologically, yes, even ecumenically, this is "a great time to be alive!" Ours is a theologically troubled age. From my limited perspective, I see the possibility of evangelicals losing the battle and possibly the war against the opposite theological camps. The favorable climate in which we have basked for at least three decades since the Barthian Revival is rapidly changing. The old liberal, disguised in a cloak of "honesty" and pleading for "19th century historicism in biblical studies," is stirring itself for another engagement with orthodox Christianity. The lines are drawn; the rumbles of fire power are being heard. The question before us is: Will we accept the challenge or surrender by either intellectual or spiritual default?

The "Honest to God" Debate

On March 19, 1963, the Student Christian Movement Press of London published a small "paperback" of 143 pages with the electrifying title, Honest to God. This book, written by an eminent scholar, former teacher at Cambridge and now a bishop in the Anglican church, dropped like a nuclear bomb on the religious and nonreligious societies of Britain and the whole English-speaking world. Almost 400,000 copies have been sold to date. John A. T. Robinson and the publishers have been amazed at the reception to the book, especially since other books setting forth ideas quite similar in nature were published in 1963, but without the same provocation. I refer to Soundings and Objections to Christian Belief—both edited by Alec Vidler, and God Is No More, by Werner Pelz. But, according to the publishers' report, Bishop Robinson received over a thousand letters the first three months after the appearance of his monograph.

The author's theological commitments and avowed purpose in writing Honest to God are explicitly set forth in the following paragraph:

At the same time, believe we are being called, over the years ahead, to far more than a restating of traditional orthodoxy in modern terms. Indeed, if we declare the Faith is limited to this, we shall find in the likelihoods we have lost out to all but a tiny residue is remnant. A much more radical rethinking, I would judge, is demanded, in the process of which the most fundamental categories of our theology—of God, of the supernatural, and of religion itself—must go into the melting. Indeed, though we shall not of course be able to do it, I can at least understand what those mean who urge that we should do well to give up using the word 'God' for a generation, so imprisoned has it become with a way of thinking we may have to discard if the Gospel is to signify anything. This is radical—unquestionably so. Most naturally, these words are fighting words for conservative apologists. The Bishop has been called everything in the book—"apostate," "traitor," and "heretic" for sure. One rural dean in the Church of England wrote: 'I have read your book. There is only one course open to you, honest to God, and that is to resign your bishopric and get out of the Church of England. So long as you remain, you are a stumbling block and an offence to all who have not your intellectual pride.'

Recently there appeared in America a paperback volume entitled The Honest to God Debate, edited by the editor of the SCM Press. In it are given the epistolary and book review reactions to the Bishop's inflammatory work. This seems to be a justified expression—insightful. The assessment of Robinson's study by competent ecclesiastical observers and scholars should not be overlooked by students interested in the debate. Woe unto any man who puts his thoughts on paper! In this book we see, penning minds which expose every flaw and every logical weakness. And this is precisely what is needed. I would enjoy offering a comprehensive critique of this effort in honesty, but I prefer to turn to an aspect of the ensuing debate which is more alarming than what Robinson has written. It is the movement toward what has been called "A Christian Radicalism."

Left-wing Radicalism

David L. Edwards, the editor of the SCM Press, prefaced the symposium The Honest to God Debate with an article in which he characterizes this left-wing radicalism. Behind it and guiding it, so he says, is a fundamental concern for a new role for the Church in the life and teaching of the Church. Three decades ago, beginning in the 1930s' three trends offered: hope, namely, the biblical, the liturgical, and the ecumenical movements.

1. The Biblical Movement. Here Edwards speaks of the "turning back to the Bible," which was precipitated by Karl Barth. It carried serious historical concern. Surveys, commentaries, adages, dictionaries, new translations proliferated. However, the main emphasis was horatory, stressing that in the Bible God reveals himself—through acts and personalities rather than propositions. All of this had its effect—and still does—in reviving the reading of the Bible at home and the preaching of it in the pulpit.

2. The Liturgical Movement. This movement springs from a cognizance of the corporate nature of Christian worship. "At its heart," writes Edwards, "this is a vision of the People of God as assembled around the Word of God. The word is proclaimed through sermon, scripture and sacrament." All of us here are aware of this movement through the extensive publication of books and articles on the nature of worship, biblical preaching, and the theology of the sacraments.

3. The Ecumenical Movement. Doubtless the intensive investigation of the nature of the Church as set forth in the Bible has provoked a desire to unite the whole Christian community. Thus, the ecumenical movement.

Edwards' evaluation of these trends is most disturbing. He writes:

These, then, are substantial movements. But they all share one defect: do not necessarily concern the truth of Christianity. Theologians and preachers can wax enthusiastic about the 'acts of God' in the Bible without tackling the awkward questions whether God exists and whether, if so, he is credibly revealed to the twentieth century!

Edwards goes on to say that "a deeper renewal is needed, which may involve a诚实 change." His belief is that the required movement has now begun to appear, and he chooses to call it "Christian radicalism." The Bishop of Woolwich is its high priest.

Three, and possibly four, characteristics of this "Christian radicalism" are identifiable. First, the movement desires to honor and to hear the secular modern world. Edwards writes: "The Church must listen to the world before it attempts to interpret, the world's own spiritual experience—experience which the world already enjoys, but which it may not acknowledge as in any sense Christian. Here, the whole emphasis is on the Church as mankind's servant. At the centre is a vision of Christ as the man alongside his fellow-man, speaking to them of a God they are already beginning to know." And all this might demand a wholesale change of the Church's doctrines, customs, worship, organization, architecture, etc.

Secondly, according to Robinson himself, "radicalism represents the built-in challenge to any establishment, any institutionalism, any orthodox: and it is..."
an attitude that is relevant to far more than politics. Indeed, the essence of the radical protest could be summed up in the statement of Jesus that ‘the Sabbath is for man, and not man for the Sabbath.’ Persons are more important than principles.”

Robison goes on to say that a radical is a man who goes to the roots—hence his name. The radical’s response is to ask “what the Sabbath is for, what human values it exists to frame, and then try to see, at whatever cost to the institution or the orthodoxy, that it does so. Unlike the reformist, the radical is concerned constantly to subject the Sabbath to man. Yet, unlike the revolutionaries, he believes in the Sabbath—for man.”

A third characteristic of this movement is that it is thought to be a layman’s religion. Most of the Christian radicals are clergymen, but as Edwards says, “these theologians have themselves said that the theology which is most needed must come, mainly from laymen.” The rationale is stated as follows: “If it is true that Christian doctrine needs to be revitalized by ungiven in experience and reality, then it is surely also true that a social worker, or a housewife, or a commercial traveller, is likely to be at least as useful as a parson in coming up with the right material.”

The broad range of favorable response to Honest to God from laymen from every walk of life speaks to those men of the overwhelming need of lay involvement in the enterprise. Robison raises the question, “Should the laity be ‘exposed’?” And, answers as follows: “This is simply part of the contemporary ‘crisis of the laity’, within the life of the Church. I believe that in the long run we have got to learn to ‘trust the people’, and there has been ample evidence in my mail that the people are capable of being trusted and thinking for themselves far more than many of the clergy are prepared to allow. The radicals are in many cases speaking more directly to the laity than their own parish priests. In the educated society or the ‘fraternal society’ the assumption that the laity will think, in terms of the theology found to from the pulpit is fast breaking down. Not unexpectedly, the breakdown has also revealed unpreparedness and insecurity on all sides. But the opportunities have also been expanded enormously.”

Right-wing Radicalism

All of this is profoundly significant. Let us not be so naive as to think that it will not have its effect. Place alongside this movement the corresponding theological thrusts of Baltmannism in NT studies and logical positivism and atheistic existentialism, and the resulting picture is foreboding. My reaction to the debate and the growth of this movement, somewhat spearheaded by Cambridge men, is much like that of F. Gerald Downing: “It is not so much that it is ‘not radical enough’, though that too may be true; it is that it is not radical in the right direction.” I propose therefore a right-wing radicalism, which, in the true sense, takes us to the roots of our faith as conservatives, and especially as related to the Armenian-Westean tradition.” Lest I be misunderstood, let me distinguish radicalism from fanaticism. By definition fanaticism refers to enthusiasm without reason. In this context to a faith without fact. Fanaticism is always highly subjective and stubbornly resists to yield to the criticism of others. Thomas Moore put it vividly:

But faith, fanetic faith, once wedded
Is never long devoted.

To such dear falsehood, hugs it to the last.

On the other hand, radicalism refers to the act of going to the root, or of seeing and adhering to that which is fundamentally and basic. Like radical surgery, this position is never satisfied with half-truths and mediocre vitality.

This ‘right-wing’ radicalism which I urge upon us must be characterized by honesty, by conviction, and by the honest and basic Church’s modus operandi, by a fresh penetration evangelistically into our blighted society, by an intensive involvement of the laity in both the ecclesiastical and the lay world. It will be a vigorous academic adventure which will result in the creation of relevant bibli-

The Christian in the World

The world, which always swears at evangelical religion, may possibly itself by saying that the man who shook England (in Wesley’s time) were weakly enthusiastic, and unlearned and ignorant men. The Jews said the same of the apostles in the early days. But the world cannot get over facts. The Christ was a man of no mean reputation in Oxford, and his writings show him to have been a well-read, logical-minded, and intelligent man.

The Experience of Holiness

First, right-wing radicalism insists that modern man can experience and enjoy holiness of heart and life. For us to claim that such is possible in this life necessarily brands us as radicals. To insist that the life free from the sin is radical. To call believers to utter abandonment to the will of God is radical. It certainly deals with the basic issues of human personality and existence.

But herein is our distinctiveness. Where we begin to temporize and permit evasion of decision with regard to this experience and life, we forfeit our uniqueness as a people. As right-wing radicals it is imperative that we explore all the resources of human knowledge—sociology, history, psychology, philoso-

phy—to clarify to ourselves and our people this precious affirmation. This might necessitate a serious challenge of some old clichés and applications, but if so, it must enter into only with the heartfelt desire to lead believers into the cleansing experience and Spirit-dominated life.

J. C. Ryle in commenting on John Wesley once said:

‘We are men like Methodists doctrine or not, I think they must honestly concede that the old Fellow of Lincoln was a scholar and a sensible man. The world, which always sneers at evangelical religion, may possibly itself by saying that the man who shook England (in Wesley’s time) were weakly enthusiastic, and unlearned and ignorant men. The Jews said the same of the apostles in the early days. But the world cannot get over facts. The Christ was a man of no mean reputation in Oxford, and his writings show him to have been a well-read, logical-minded, and intelligent man.’
close to the Holy Writ affirms the reality of miracles in both the spiritual and the natural realms.

But I would caution us not to fall into that kind of exclusivism which blighted some periods of our history. There must indeed be "holy worldliness." We must walk into our society and engage it in combat for righteousness. Never in her brief history has America needed such an engagement. And it can be a holy encounter!

The Church at Worship

Third, a right-wing radicalism makes place for and expects a visitation of the Holy Spirit whenever the people of God are assembled in worship. Spontaneity in worship, even with the full employment of liturgical forms, is inevitable whenever a Spirit-filled people meet in the name of the Lord Jesus Christ. It is imperative that we prepare ourselves for our services through meditation and prayer and seek those liturgical formulas which permit the full reign of the Holy Spirit. I was impressed with Timothy Smith's explanation of Dr. Bressee's oft-repeated phrase "getting the glory down." He wrote that it was "not simply a matter of working up emotions. God's presence could be real, he [Dr. Bressee] believed, only when it stemmed from the declaration of the great promises of the Gospel ... This to Dr. Bressee, was indispensable. The glory of the Lord must fill His house. But that glory was a revelation of the good news which was the gospel -of the truth which answered to the hungers and hopes of all mankind."

The Real Radicals of Salvation History

In conclusion, I would remind you that the real radicals of salvation history have been the men who turned back to the fundamentals, not away from them; who clarified their demands, not diluted them. They did not seek to sell the faith in new sets of unrecognizable philosophical and psychological clothing. In this select company I put the illustrious line of Old Testament prophets, and most assuredly John the Baptist; Paul the Apostle, who defended his doctrine of salvation by faith alone by exposing the experiences of the patriarch Abraham with God; Martin Luther, who, spiritually speaking, left Rome and went back to Jerusalem, where he found the crucified Christ; Karl Barth of our times, who left his left-wing radical brethren and went back to St. Paul's gospel as found in Romans. But above all I think of Jesus of Nazareth, our Lord, certainly a right-wing Radical who pounded his way through the crust of the legalistic tradition of the elders and exposed again the essence of the Mosaic faith.

This is not a day for milk-and-water Christianity. Our day calls for vigorous minds and burning hearts, which find their vitality at the roots of the faith and thus are able to speak redemptively in word and deed to this generation.

Long ago in another troubled age the prophet Jeremiah heralded the word of the Lord to the people:

Stand by the roads, and look, and ask for the ancient paths, where the good way is; and walk in it, and find rest for your souls (6:16, R.S.V.).

*Ibid., p. 49.
*Ibid., p. 28.
*Ibid., p. 46.
*Ibid., p. 23.
*Ibid., p. 23.
*Ibid., p. 133.

September, 1964 (401) 17
WILLS, ANNUITIES, & SPECIAL GIFTS

FULL MEASURE

The full measure of stewardship calls for an effective "bequest and special gifts" program in every local church. The Office of Wills, Annuities, and Special Gifts seeks to serve each church.

1 FREE LITERATURE—
Where There's a Will
A Steward's Will
Are You at the Controls?
Making Your Will
Annuity Bonds and Eternal Values

Brochures available for distribution to the congregation or enclosure in Sunday bulletin or weekly newsletter.

2 SERVICES IN CHURCHES—
Regular Services
District Tours
Preachers' Conventions

District Assemblies
Laymen's Retreats
Personal Interviews

3 CHRISTIAN FILMS—
"Treasures in Heaven"—16 mm. "God's Will Through Yours"
Sound—black and white. 16 mm. Sound—color.

To order literature, slate services, or schedule films, write to:
J. T. GABBERT, Executive Secretary
Wills, Annuities, and Special Gifts
Church of the Nazarene
6401 The Paseo
Kansas City, Missouri 64131
Here's Good News

(Continued from page 37)

order for the applicable premium, based on your age and total annual earnings, to the card and mail to the Board of Pensions, 6401 The Paseo, Kansas City, Missouri 64131. (Check should be payable to JOHN STOCKTON, GENERAL TREASURER.) Your card and premium must be received by October 1, 1964. This is the effective date of the group policy.

Answers to six of the questions most frequently asked about this plan are listed. If you have other questions, write: Dean Weesler, Executive Secretary, Board of Pensions, 6401 The Paseo, Kansas City, Missouri 64131.

QUESTIONS FREQUENTLY ASKED ABOUT SUPPLEMENTAL GROUP TERM INSURANCE (PLAN II).

Q. May I have this Supplemental Group Life coverage on my wife only (or dependents only) and not on myself?
A. The plan does not provide for such coverage. One must first take coverage on himself. He may then extend coverage on his wife and children under nineteen years of age, if he desires.

Q. If I do not enroll now, at my effective date, may I enroll on the 1965 anniversary date, or some other subsequent date?
A. No. After your effective date passes you can enroll only with a

(Continued on page 32c)

The Nazarene Preacher

WILLS, ANNUITIES, & SPECIAL GIFTS

FULL MEASURE

The full measure of stewardship calls for an effective "bequest and special gifts" program in every local church. The Office of Wills, Annuities, and Special Gifts seeks to serve each church.

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"Treasures in Heaven"—16 mm.
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To order literature, slate services, or schedule films, write to:

J. T. Gassett, Executive Secretary
Wills, Annuities, and Special Gifts
Church of the Nazarene
6401 The Paseo
Kansas City, Missouri 64131

September, 1964

(403) 18
Department of FOREIGN MISSIONS

PLANNING YOUR WINTER AND SPRING SCHEDULE?

Let Us Be of Service to You

★ MISSIONARIES from 16 different countries available for

District Tours
3-7-day Missionary Conventions
Missionary Revivals

★ NEW FOREIGN MISSIONS FILM
"From Darkness to Light"
27-minute—full color—sound—report on Nazarene missions. Taken by Nazarene missionaries. No Rental Fee. Take a General Budget offering at each showing.

★ SLIDES AND FILMSTRIPS with tape or script,
on individual mission fields. Write for complete list available.

★ FREE MISSIONARY TRACTS.
Write for listing.
Indicate exact quantity desired.

Department of HOME MISSIONS

THE GROWTH OF OUR CITIES

As we begin a new quadrennium, we are aware that the main thrust of home missions must be in our cities. According to one authority, the following is the projected growth of population in the cities of the United States:

<table>
<thead>
<tr>
<th>Year</th>
<th>Urban people</th>
</tr>
</thead>
<tbody>
<tr>
<td>1900</td>
<td>30,160,000</td>
</tr>
<tr>
<td>1920</td>
<td>54,150,000</td>
</tr>
<tr>
<td>1940</td>
<td>74,420,000</td>
</tr>
<tr>
<td>1960</td>
<td>125,000,000</td>
</tr>
<tr>
<td>1980</td>
<td>193,000,000</td>
</tr>
<tr>
<td>2000</td>
<td>279,000,000</td>
</tr>
</tbody>
</table>

This great increase in population is sufficient reason in itself for a great home mission advance, for where there are people, the church must go. But equally important is the fact that there are over 750 cities with 10,000 or more population in which there is no Church of the Nazarene. Dare we feel complacent with such a challenge before us?

The greater the concentration of population, the more difficult and the more expensive it is to launch a new church. It calls for the most careful planning and persistent effort to lay the foundation for a new congregation. Are home missions and holiness evangelism sufficient for our day? They are, if we are willing to be channels, through which God can work to reach the indifferent, godless people in today's cities. This can be the quadrennium of our most significant home missions advance.

NEW OVERSEAS FILMSTRIPS

Bermuda, our newest home missions area, may now be visited by Nazarenes everywhere right in your own church, through a brand-new filmstrip that we anticipate will be ready for our churches by the time this is printed. Write to the Department of Home Missions. Rental charge is $2.50 for filmstrip or slide set, with tape narrative.

September, 1964

The Nazarene Preacher
TEEN-AGE WITNESS

Teen-agers share their faith with others

Ridicule at school and trouble at home beset Terry, but they do not prevent him from sharing his faith in Christ with others. Rod, a boy who has been easily swayed by his flashy pal, Jeff, wants Terry to teach him the locksmith trade for very questionable motives. However in learning about locks, he is presented with the key to an entirely new way of life. A chain of unusual circumstances brings about a surprise ending.

FR-904
30 minutes, black and white, rental: $9.00 per showing
Write NAVCO Film Rental Library, Box 527, Kansas City, Missouri 64141.

Probably one of the most difficult things for a Christian teen-ager to do is to share his faith in Christ with his friends or schoolmates. After all, this business of witnessing is such a very personal thing and... well, if you haven't had a lot of experience at it, you just don't quite know how to go about it. This film, "Teen-age Witness," will start a good discussion for several meetings concerning this problem.

September, 1964

NAZARENE RADIO LEAGUE

THE BASEBALL SEASON IS OVER!

"So what?" I hear someone say.

Well, this is what. During the summer miscellaneous public-service programs are removed from radio station schedules to give time for the popular baseball broadcasts. When the season is over, radio station managers are looking around for some good public-service features to take the place of the baseball games.

So, pastor, NOW IS THE TIME! Strike the radio stations when they are looking for something. We have something to offer them.

Just think of it—an international radio program that has been on the air for twenty years and has risen from nothing to a present total of more than 500 stations! The increase in the past year has been remarkable. More and more pastors are "catching on" to the fact that "Showers of Blessing" makes an important contribution to the work of the local church.

You could help us, and incidentally our church cause in your community, by placing "Showers of Blessing" on your local radio station: Did you ever try to do this? If not, why not follow in the footsteps of scores who have tried and have succeeded? Write us if we can help you.

Nazarene Radio League
6401 The Pasco
Kansas City, Missouri 64131

(667) 23
ANNOUNCING
A NEW
REVISED EDITION
of
CHILDREN'S
PRAISES

NAZARENE PUBLISHING HOUSE

to better meet the musical needs
of the children in all services of your church.

The first edition of CHILDREN'S PRAISES was compiled in 1932 by Jay Latham
and an advisory committee of Christian educators—Dr. A. F. Harper, Dr. Roy E.
Swim, Lucille Bray, Mildred S. Edwards, Elizabeth B. Jones, Mary E. Latham,
Kathryn B. Feck, and Laveau T. Sheldon. During these twelve years these children's
workers have tested the songs in this book extensively. They have gleaned the
favorites, spotted where revisions should be made and new songs be added.

The result is an enlarged, improved collection of singable material for children
through junior age.

Here's what the new CHILDREN'S PRAISES offers...

- 32 more pages and 58 additional songs
- 215 favorites retained—several with revisions
- 84 songs added—some never before in print
- 90 songs with chord-markings for autoharp
- 100 numbers recorded on "Listen and Sing!" records
- "Listen and Sing!" recordings identified in index
- 3 indexes: (1) Alphabetic, with titles and first line; (2) Topical, with
  recommended age-group use; (3) Children's Choir, listing 25 special songs
- 310 different uses—junior, 104; primary, 102; kindergarten, 81; nursery, 22
- Attractively designed cover in new color

Available in two bindings...

Cloth board: $1.49, postpaid; 12 or more, $1.25 each, delivery extra
Heavy paper: 90c, postpaid; 12 or more, 75c each, delivery extra

SUGGESTED QUANTITY—boys and girls of junior age sing best when each has access
to a book. An adequate supply is at least one CHILDREN'S PRAISES for every two
juniors in your Sunday school, Junior Fellowship, and children's church. Where primary
children meet separately, books should be provided for them also. In the younger groups
each teacher and parent should have a copy.

Important Notice: Starting with the first quarter of 1965, all songs your editor
recommends for the worship time will be from this revised and
deluxe edition of CHILDREN'S PRAISES.

* Produced locally, would cost over $7.50.
* ONLY $39.50

SHIPPING CHARGES EXTRA FROM ST. LOUIS, MISSOURI. ALLOW THREE WEEKS FOR DELIVERY.
Department of EDUCATION

IN THE POWER OF THE SPIRIT . . .
YOUR COLLEGES SERVE!

Over 7,000 Nazarene youth will enroll
in your colleges in September!

They will be seeking education for living,
social contacts and culture,
spiritual foundations and guidance.

As their pastor, your encouragement to these students is valued
by both students and parents . . . and those children in your Sunday school who someday will go
to college.

A farewell service . . . recognition in your church of students going
to college . . . a social fellowship in their honor . . . financial assistance
as you may be able to provide—these are some of the ways you can
serve the youth of your congregation.

Contact while they are in school:
1. Pray for them in your church services.
2. Mail news letters and church service bulletins to your stu-
dents promptly.
3. When they come home for visits, seek them out for personal
counselling and guidance . . . ask how they’re getting along.

Each Nazarene college is an extension of the activities, program,
and interests of the churches on its educational zone.
Christian education on the college level is essential to the future
leadership of our church and the cause of holiness evangelism.
Ministers, missionaries, teachers, scientists, physicians, dentists,
businessmen, lawyers, engineers, writers . . . these and many other
careers are represented in the alumni of our own Nazarene colleges.

Nazarene youth need Nazarene Colleges . . .

. . . whatever their career plans may be!
Department of CHURCH SCHOOLS

SEPTEMBER BRIEFING SESSIONS
on Quadrennial Sunday School Emphasis

All district church school boards have been asked to sponsor a "briefing session" on each zone of the district to acquaint local leaders with the quadrennial Church Schools—

PROGRAM—"Honor Schools"
CAMPAIGN—"March to a Million"
THEME—"In the Power of the Spirit, Grow"

Every pastor, Sunday school superintendent, church school board chairman, C.S.T. director, and visitation chairman from each local church on the zone should be present. Plan now to have yours there.

REMEMBER—
INFORMED WORKERS ARE INSPIRED WORKERS

OCTOBER is
"MARCH to a MILLION" Month
(in S.S. Enrollment)

7% INCREASE IS YOUR FAIR SHARE
10% WILL MAKE A MILLIONAIRE

Enroll to Grow and Join the
"MILLIONAIRES' CLUB"

See the special "March to a Million" plans in the September
CHURCH SCHOOL BUILDER

Department of CHURCH SCHOOLS

Indian Maiden Manuals
Silver Moon (2nd grade)
Pocahontas (3rd grade)
Indian Maiden Guide
(For the Leader)

Pathfinder Program
Pathfinder
(grades 4-6)
Pathguide
(For the Leader)

Indian Brave Manuals
Hunter (2nd grade)
Chief (3rd grade)
Indian Brave Guide
(For the Leader)

Trailblazer Program
Trailblazer
(grades 4-6)
Trailguide
(For the Leader)

For further information on organizing a Caravan in your Church, write:

General Caravan Office
601 The Pasto
Kansas City, Missouri 64131

Your

Opportunity for

Evangelism Through the Sunday School

This year's salvation unit for juniors comes soon.

Four lessons in Unit IX, "Jesus, Our Saviour," give opportunity to bring pupils to a point of decision to accept Christ as personal Saviour. The four titles are:

"Being Born Again," August 30
"Hearing and Doing,"
September 6
"Coming to God," September 13

From the Back of the Book

"Jesus Is Coming Again,
September 20
Work with your teachers to bring
your juniors to Christ!

1965 VACATION BIBLE SCHOOLS

BEGIN NOW!

Get your workers together to evaluate your 1964 school.
Appoint your 1965 V.B.S. superintendent.
Effective preparation brings results!

September, 1964

The Nazarene Preacher
Among questions we are asked:

Question: How can I get to know what the editor of my newspaper wants in the way of church news? I have always felt this knowledge might be the key in my local situation.

Answer: You are right. Such knowledge is the key. It comes by degrees, largely by reading your local newspaper and finding there what your editor considers news.

Usually an editor feels that news is local persons doing things at home or away. The more persons involved or affected, the bigger the news.

Perhaps the best advice to a pastor is to keep working at it. Write out items and stories and take them to your editor. Keep carbon copies. Learn what the newspaper wants from what it prints.

A shortcut that we have mentioned is to know a newsmen well enough to be able to call him by name on the telephone and ask his opinion on the news value of an event.

On Buying Ad Space

Question: I have read that pastors ought to spend money on revival ads in their local newspapers, but why should I do this when I can get all the publicity I want for nothing?

Answer: Pastors should not confuse publicity in “free” stories with their messages in paid ads. In one the editor decides how it will appear and often the gospel “punch” is left out. In paid ads a pastor can put it into his own words. Both the news columns and the ads are read closely in a good newspaper.

Direct-Mail Plea

Question: Why not send all year-end statistical stories about the denomination direct to the newspapers instead of to us pastors?

Answer: In nearly every case your newspaper is many times more interested in what your church gained in the last year than in any figures from Kansas City. If the newspaper uses our story, it often will be because you supplied a local interest “lead.” Also, the visit affords an opportunity for a pastor to get acquainted at the news office, and this is very important.

O. Joe Olson
NAZARENE YOUNG PEOPLE'S SOCIETY

ANNOUNCING...

1964-68
A Quadrennial Theme for the Three Areas of N.Y.P.S. Concern...

NAZARENE JUNIOR FELLOWSHIP
NAZARENE TEEN FELLOWSHIP
NAZARENE YOUNG ADULT FELLOWSHIP

Department of EVANGELISM

PASTOR, HAVE YOU ??????

HAVE YOU planned for ONE GREAT SUNDAY OF EVANGELISM, SUN-
DAY, SEPTEMBER 29, 1968?
HAVE YOU prepared for such an impact on your local church by securing church-wide participation on the previous Saturday in a house-
to-house, friend-to-friend, contact-to-contact VISITATION EFFORT?
HAVE YOU planned a twenty-four-hour prayer vigil for Saturday, Septem-
ber 29?
HAVE YOU made sermon preparation so that each service on this Sunday of Evangeline will see a call for decision, surrender, and com-
mitment at the altar of your church?
HAVE YOU appointed committees to help you, such as "Fill a Pew" with pew captains appointed, or "Personal Workers" who will be available to invite and pray with seekers?
HAVE YOU planned for a great Sunday school rally to help in the "MARCH TO A MILLION," or called for a combined service of evan-
gelism on this one Sunday?
HAVE YOU made plans for Sunday afternoon, September 29, to be a time of fasting and prayer or visitation; or even another special service of evangelism?
HAVE YOU personally prayed through about all of this so that Sunday, September 29, will be one great day of holiness evangelism never to be forgotten?
WILL YOU please report your reactions to this One-Sunday Evangelism TO YOUR DEPARTMENT OF EVANGELISM
6401 The Pasco, Kansas City, Missouri 64131

50 Holy Watchnights
1964-68

1st Day of Each Month
6:00 p.m.
15 midnight
LOCAL TIME

Tuesday, September 1

9th

The Nazarene Preacher
SEAT YOUR PEOPLE 

in an 

Astro 

STACK CHAIR 

Scientifically Designed in 

Contemporary Styling 

- to conserve space 
- to save maintenance 
- to provide comfort 

TEN YEARS OF TESTING for high resistance against knives, impact, weather; stains, yet flexible enough to mold itself to every individual body shape, re-flexing instantly when no longer in use—that's the story of this remarkable thermoplastic seat. The only maintenance is an occasional soap-and-water cleaning. 

THE UNIQUE, LIGHTWEIGHT, double-strength steel frame is constructed to withstand the most rigorous abuse. New welding techniques exceed the strength of steel itself. The entire seat is surrounded by steel. Special plastic glides on legs reduce noise and eliminate scratching the floor. Stackable for storing, hence utilizing vertical space often wasted. Guaranteed for FIVE YEARS. 

Available in 4 striking colors* 

AQUA BLUE—SOFT WHITE—TANGERINE—CHARCOAL 

with BRONZE or ALUMINUM Metal Glo Frame 

6 to 11 ........................................... $13.50 each 
12 to 47 .......................................... $12.50 each 
48 to 95 .......................................... $11.75 each 
96 or more ...................................... $10.75 each 

GANG COUPLING—(Optional), unobtrusive device welded to one side of chair for interlocking in orderly rows. Extra for Each Chair, $1.00 

*If no color combination is specified, order will be filled with Charcoal Seats and Aluminum Frame. 

NUMBER E-215 

For additional information, write requesting illustrated brochure 

NAZARENE PUBLISHING HOUSE 

P.O. Box 527 

KANSAS CITY, MISSOURI 64141 

The Nazarene Preacher 

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STEWARDSHIP 

Here's Good News. 

(Continued from page 18) 

medical examination and report, and coverage may be obtained only at the option of the insurance company. 

Q. Can I make my annual payment in installments? 
A. No. Payment must be made annually in advance as provided by the policy. 

Q. Will my coverage and premium remain the same as my age increases? 
A. No. This is group term life insurance coverage. One pays according to his actual attained age and total annual earnings as of the anniversary date each year. The amount of insurance coverage is also determined by age and earnings each year. 

Q. In computing "annual earnings" do I count only my earnings from the ministry? 
A. You may count all of your annual earnings, both from ministerial and secular work. You may also count as "annual earnings" parsonage rental value or housing allowance as taxed by Social Security. 

Q. Will the Board of Pensions office bill me for my premium before October 1, each year? 
A. Yes, you will be sent a notice approximately thirty (30) days in advance. 

—Selected 

CHANGE OF ADDRESS FORM 

PASTOR—A Service for You 

When you change address, fill in the form below and mail to the General Secretary. All official records at headquarters and periodical records at the Nazarene Publishing House will be changed from this one notification. 

Name ........................................ Date of Change: 

New Address: Street or Box ........................................

City ........................................ State .......... ZIP Code 

New Position: Pastor . . . . . . . . . . . . . . . . . . . . . . . . Other . . . . . . . . . . . . . . . . Church . . . . . . . . . . . . . . . . Dist. 

Former Address ........................................

Former Position: Pastor . . . . . . . . . . . . . . . . . . . . Other . . . . . . . . . . . . . . . . Church . . . . . . . . . . . . . . . . Dist. 

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

September, 1964 

---
Is Intercessory Prayer an Affront to God?

QUESTION. Just how can a Christian pray for sinners? Perhaps I can explain my problem through an imagined scene:

A bad car wreck has taken place. There are serious injuries. A doctor happens by, notes the situation. He immediately sets about to do everything he possibly can to relieve the stricken ones. He is laboring to the very utmost to save lives. I come up, stop, and take in the situation. I too become concerned about the critical condition of the victims. So I begin speaking to the doctor, pleading with him to do everything he can and to save them. I am very earnest in my pleading. Naturally the doctor will resent this; he will not appreciate my pleading with him to do what he is already doing with all his might and knowledge.

That, in a word, will give the idea of the thinking that comes to me when I ask God to help sinners, to convict them, to aid them, to turn their thoughts to the church. Is not God already doing everything He can to do all these things? Are we not being inconsiderate and unkind when we plead with Him in such circumstances?

ANSWER. This question opens several difficult problems in the theology of prayer, the full answers to which we may never know in this life. In dealing with this specific question, I can only suggest that possibly the writer is betrayed by his analogy of the car wreck. God is not dealing as a physician with badly injured folk who, if conscious at all, are anxious to be helped. He is dealing with willful sinners who in their free agency repel all His overtures. He is a moral Governor and a Judge, dealing with rebels, and any mercy extended to them must be strictly on a moral basis. An intercessor, in some circumstances, may provide a moral basis for the conditional extension of mercy by the Ruler-Judge.

Since God does not coerce, He waits for the cooperation of the human will. When this cooperation is not forthcoming from the sinner himself, could it be that God accepts the will and prayers of the Christian, as a temporary substitute, until such time as the sinner will be persuaded to yield his own will and pray for himself? If so, this substitution would justify the forcible imposition of the Spirit of God on the mind of the sinner in powerful, persistent conviction, from which the rebel can escape only by surrender. Thus the free interplay between God and man is preserved.

The solidarity of the human race may have a bearing on this "power of attorney" or representation at the bar of God. It was the Incarnation which so united Jesus to the human race that as Son of Man He could represent us on the Cross, and make full atonement for our sins. But when the sinner forfeits all claim to mercy by rejecting this atonement, divine judgment could normally be expected to fall on him at once. Perhaps intercessory prayer, while not adding one whit to the sufficiency of the atonement, so links the sinner with that atonement that even while he rejects it (Continued on page 48)
Queen of the parsonage

AUDREY J. WILLIAMSON

You Helped Me!

We like to hear these words: "You helped me!" They bring a glow of satisfaction, whether we were intending at the moment to be especially helpful or not. But when we have purposely to do the kindly, generous, thoughtful thing, we are doubly glad to know our efforts were effective.

Helpfulness can demonstrate itself in many ways. To see that the garage door is open for the family latecomer on a stormy night, to sew on that missing button or press that wrinkled shirt or blouse are helpful acts.

It is helpful to show another how to perform an unfamiliar task or how to do it more expeditiously. It is helpful to share the results of experience in simple household tasks. (Note the current popularity of "Hints from Heloise.") In the larger areas of service which belong peculiarly to ministers' wives there is abundant opportunity to be helpful.

To be understanding is to be helpful in a more noble sense, to comprehend another's point of view. To give advice is to give help, provided the advice is sound, and has been sought.

To be sympathetic, to lift another from discouragement to courage, from despair to hope is to be supremely helpful. A recent letter from a woman passing through deep trouble contains these words, "One night — talked with me for a few minutes and helped me so very much."

Yet sometimes when we honestly are seeking to be helpful we seem to fail. Why? The fault may lie in the other person. Some people refuse to be helped. Their minds are closed or prejudiced. Their emotions are involved till their reactions are, unreliable. They may resent or fail to respond to our best efforts. Do not push yourself in such a situation. Go to prayer for wisdom and guidance. Keep a warm and tender spirit toward the one you seek to help. Sun melts ice, you know.

But on the other hand, let us be sure that our helpful endeavors are always prompted by right motives and undertaken with right and humble attitudes. Actions or words motivated only by duty, or by a subtle spirit of retaliation, or by a desire for self-advancement or self-praise, cease to be helpful. If help is offered in an officious or superior manner it will be rejected. To be truly helpful, we must learn to "other" ourselves. This ability to put ourselves in the place of others will teach us how to reach to their need and to meet it in warm and winsome ways. Helpfulness is self-forgetful.

We like to hear, "You helped me!
Do we like as well to say it? Helpfulness is a two-way street. If we would be helpful to others we must realize and appreciate the fact that others are helpful to us.

Not long ago I was a guest at a gathering for women, mostly preachers' wives. I met for the first time a little lady so warm, so radiant, so adaptable that I was drawn to her immediately. As the evening progressed, I became aware that not only to me, but apparently to every woman there, she manifested this vibrant, outgoing spirit of helpfulness. As I bade her good-bye, I expressed appreciation for her contribution to the evening's pleasure and profit. This, in essence, was her reply.

"I was not always as you see me now. I used to be retiring, self-conscious, and inhibited. I longed to be helpful to other people, but I was afraid of being thought insincere or of being rebuffed. So I stayed within the protection of my shell.

"But a few months ago I was in a serious automobile accident that nearly cost me my life. God spared me. And in gratitude for the gift of life, I have promised Him to try to give a lift to everyone I meet from now on out. It is not hard to find a word of encouragement or blessing or helpfulness to speak to everyone. And I am happier than I have ever been in my life."

"They helped every one his neighbor; and every one said to his brother, Be of good courage!" (Isa. 41:6.)

Then let no chance by me be lost To kindness show, at any cost. I shall not pass this way again.

—EVA ROSE YORK

The Pastor's Prayer

"By William C. Summers"

Some people go to church to hear
The Word of God, I guess;
While others go to show their friends
Their brand-new hat and dress.

Some say they need the exercise,
And some the country air.
But as for me I go to hear
Our good old pastor's prayer.

Our preacher prays not from a book,
But from deep down in his soul.
When he begins it seems at once
The blessings start to flow;

And as his thoughts soar upward
It seems that all can tell,
To pray like that on Sunday morn,
He must pray at home as well.

The Nazarene Preacher

September, 1934
been built around the interpretations of these laws. His purpose was always to direct men to the original thought in the mind of God. The laws of God are as unchangeable as the character and nature of God. They do not change because He does not change.

2. The Law of God Is Universal

The law of God, which is but the expression in words of the will of God, applies to all mankind. God does not have one set of laws for Jews and another for Gentiles, one code for the unbeliever and another for the believer. We are all alike by virtue of our common human nature, bound by the laws of God. We are all alike suffer the penalty of broken laws, and enjoy the blessing which comes by keeping them. The mere fact that we do not profess Christianity or morality does not absolve us. The law of God knows no distinction of race, language, color, sex, age, or country.

3. The Law of God Is All-embracing

It not only covers all men but also life. It governs every phase of our lives. It includes our relationship toward God, and toward our fellowmen. We cannot disobey one part of it and be right with God, and we cannot be right with God if we are not right with others. It is inward and outward righteousness that God requires. He is not satisfied with restitute in the eyes of men; He desires “truth in the inward parts.” Desire and motive must be pure to please God.

4. The Law of God Is Benevolent

The law of God is designed for our highest good and our greatest happiness. God does not impose irksome and unnecessary restrictions upon men. He does not require the unreasonable and the impossible. If He prohibits a certain action, it is because that action is harmful to the community and to the person concerned. If He requires a certain duty to be performed, it is because the doing of it is for the good of all. It was the

lie of the devil to our first parents that instilled that God placed restrictions upon them because He desired to prevent them from enjoying certain privileges. The devil still tells this lie. We do not have to sin to be happy—for in fact along that road lie misery and disillusionment. The truly happy man is the one who is in the center of God’s will.

5. The Law of God Is Purposive

The giving of the law of God to man had behind it a clearly defined objective. In the first place it was to set up the standard of God’s requirements. Without it we would not know just what God wants. Paul describes the law of God as being “holy,” “just,” “good.” See Romans 7. In the second place, it exposes sin. Without it we have no conception of the exceeding sinfulness of sin. When we measure ourselves against the height of God’s standard, we realize how far short we come of what God requires. Paul in his unique way declares that “the law was our schoolmaster to bring us to Christ” (Gal. 3:24). Ponder also Rom. 3:20–21.

6. The Law of God Is Fulfilled in Jesus Christ

The Mosaic law was twofold, ceremonial and moral. Both aspects of the law find their complete fulfillment in Jesus Christ. All the types of the Levitical ritual find their fulfillment in Him. He is the great Antitype. Furthermore, for the first time in the history of the human race the moral law had been perfectly fulfilled. “In him was no sin.” It was this perfect keeping of divine law which made it possible for Jesus to become a Sacrifice for sin. Because He was in all respects righteous, He was acceptable to God. The world had never before seen a man who wholly kept the law from birth to death.


If the law of God is obligatory, then some means must be found whereby we can attain to its standards. Jesus

September, 1964

(430) 36
Studies in the Sermon on the Mount

By H. K. Bedwell

Study No. 4  Mat. 5:17-20

The Road to Greatness

The Beatitudes describe the character of the true Christian, and the happiness and privileges arising out of possessing such a character. The figures of salt and light set forth the power of a holy life in its impact upon the world. The influence of godly character in a sinful world cannot be measured. Jesus now proceeds to show how such a character will conduct itself in the ordinary events of life. The remainder of chapter five, all of chapter six, and the first part of chapter seven are taken up with conduct in everyday life. That conduct, of course, can be right only if the character is right. Jesus first dispels all doubts concerning the standard He requires. The Christian life is not slipshod and careless. The standards of Jesus are higher and deeper than those of Moses. He takes the laws of the Old Testament and deepens and broadens their meaning and import. He has not come to destroy but to fulfill. He declares that true greatness in the eyes of God is to be found in conformity to the law of God. This study will help us to understand the relationship of the child of God to that law. There are seven things to remember.

1. The Law of God Is Unchangeable

God has founded the universe upon law. In the physical world this is seen in relation both to nature in general and to man in particular. In the moral and spiritual realm this is equally true. There are certain laws which govern our well-being. We break them at our own peril and to our own hurt. These laws are written deep within our own nature. We have an innate sense of right and wrong. God communicated His laws through His chosen people, and in the Old Testament they are most fully and clearly expressed in the Ten Commandments of Exodus 20. These Ten Commandments govern our relationship with God and man. The first four are given to show our obligations towards God, the last four show our obligations towards our fellowmen. Jesus did not come to abrogate these laws but to correct and amplify their meaning. They can no more be discarded than the foundation of a house can be discarded when the superstructure is built. All the laws expounded by Jesus are built upon the foundation of Mosaic law. Jesus came to fulfill, not to destroy.

He certainly stripped away the ascensions and traditions of men which had been built around the interpretations of these laws. His purpose was always to direct men to the original thought in the mind of God. The laws of God are as unchangeable as the character and nature of God. They do not change because He does not change.

2. The Law of God Is Universal

The law of God, which is but the expression in words of the will of God, applies to all mankind. God does not have one set of laws for Jews and another for Gentiles, one code for the unbeliever, and another for the believer. We are all alike, by virtue of our common human nature, bound by the laws of God. We all alike suffer the penalty of broken laws, and enjoy the blessing which comes by keeping them. The mere fact that we do not profess Christianity or morality does not absolve us. The law of God knows no distinction of race, language, color, sex, age, or country.

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4. The Law of God Is Benevolent

The law of God is designed for our highest good and our greatest happiness. God does not impose irksome and unnecessary restrictions upon men. He does not require the unattainable and the impossible. If He prohibits a certain action, it is because that action is harmful to the community and to the person concerned. If He requires a certain duty to be performed, it is because the doing of it is for the good of all. It was the lie of the devil to our first parents that insinuated that God placed restrictions upon them because He desired to prevent them from enjoying certain privileges. The devil still tells his lie. We do not have to sin to be happy—for in fact along that road lie misery and disillusionment. The truly happy man is the one who is in the center of God's will.

5. The Law of God Is Purposeful

The giving of the law of God to man had behind it a clearly defined objective. In the first place it was to set up the standard of God's requirement. Without it we would not know just what God wants. Paul describes the law of God as, 'being holy, just, and good.' See Romans 7:2. In the second place, it exposes sin. Without it we have no conception of the exceeding sinfulness of sin: When we measure ourselves against the height of God's standard, we realize how short we come of what God requires. Paul in his unique way declares that "the law was our schoolmaster to bring us to Christ." (Gal. 3:24). Compare also Rom. 3:20-21.

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If the law of God is obligatory, then some means must be found whereby we can attain to its standards. Jesus
Spirit or Light?

In the ninth verse the King James Version reads "the fruit of the Spirit," whereas the Revised Versions have "the fruit of the light." Why the change?

The answer is that the majority of the oldest Greek manuscripts have the latter reading. The matter is complicated by the fact that of the two third-century papyri that contain this passage, one (p. 46) has "spirit" (pneumatos), while the other (p. 49) has "light" (photos). But the latter is supported by the two fourth-century manuscripts, Vaticanus and Sinaiticus. Incidentally, Papyrus 49 contains only Ephesians 4 and 5.

It seems altogether likely that the phrase "the fruit of the Spirit" was borrowed from Gal. 5:22. So the internal evidence of probability combines with the external evidence of the manuscripts to suggest that "the fruit of the light" is the correct reading. This ties the ninth verse more closely to its context in the eighth verse, where "light" is the dominant word. The fruit of the light, says where the light produces. This is "funde" all things, for "good" and "right and true" (RSV); or, as Weymouth puts it, "the effect of the Light is seen in every kind of goodness, uprightness, and truth."

Proving or Verifying?

What is meant by "proving what is acceptable unto the Lord" (v. 10)? The verb dokimazo is fairly common in the New Testament (twenty-three times). It means "test, try, prove, approve." What does it mean here?

The Twentieth Century New Testament renders the clause thus: "always being proving that which is pleasing to the Lord." (cf. RSV). Goodspeed says: You must make sure what pleases the Lord. More simply, "verifying what pleases the Lord." That represents the thought accurately.

The contrast between the "unfruitful works of darkness" (v. 11) and the "fruit of the light" (v. 12)—further evidence in favor of this reading—is strikingly parallel to that between the "works of the flesh" and "the fruit of the Spirit" (Gal. 5:19, 22). The plural ("works") suggests the divisiveness of sin. The singular ("fruit") symbolizes the unity and unifying quality of the good.

Reprove or Expose?

The verb eleghko (vv. 11, 13) means "convict," or "reprove," or "rebuke." But Abbati-Smith gives for this passage "expose."1 He says that the verb "implies rebuke which brings conviction."2 Thayer defines the word thus: "to convict, refute, confute, generally with a suggestion of the shame of the person convicted."3 He also gives for this passage: "by conviction bring to light, expose."4 The first meaning given by Arndt and Gingrich is: "bring to light, expose."5 Our present passage is listed under this particular definition.

So it seems that the best translation here is "expose" (RSV).

This also fits best in verse 13—"But when anything is exposed by the light it becomes visible" (RSV). For it is the light which makes a thing visible to the eye of expectation to see. The best way to combat sin is to expose it. Turn on the light of truth, so that people can see its horrible hideousness. A. T. Roberton says that the verb eleghko means "convict by turning the light on the darkness."6

He Saith or It Saith?

The quotation in verse 14 has caused considerable discussion, for these exact words are found nowhere in the Old Testament. Robertson says that they are "apparently a free adaptation of Isa. 26:19 and 60:1."7 The Berkeley Version changes "he saith" to "it saith," and adds this footnote: "Apparently from an early Christian hymn, based on Isa. 60:1." The verse incorporates this idea right in its translation: "And so the hymn says." This is a good example of overtranslation, involving a high degree of interpretation. Considerable restraint needs to be exercised at this point.

It is true that often one has to become somewhat interpretative in order to bring out the thought of the passage. Sometimes a literal translation of the Greek makes no sense in English, because the idioms of the two languages are so different. Fundamentally the demand is that we translate the words. But the ultimate obligation is always that of correctly translating the thought for it is the spirit, not the letter, that makes alive.

It perhaps should be noted that the Greek verb in this introductory formula (eleghko) can with equal accuracy be rendered "he says" or "it says." The majority of recent translations treat it as neuter, "it says" or, more freely, "it is said."
SERMONIC
STUDIES
TOWARDS BETTER PREACHING

Sermonic Study Contest

We are reprinting the announcement and instructions concerning the contest to remind the readers of the Nazarene Preacher that only four months remain in this once-in-a-lifetime opportunity to win some outstanding awards for one's personal library and at the same time share rich holiness truths with holiness preachers everywhere.

What is the purpose of this contest?
It is twofold: first, to promote individual research and terminology in the field of holiness preaching and, secondly, to make available to holiness preachers everywhere new and stimulating material. The end in view is not only to encourage holiness preaching but enrich its content and increase its effectiveness.

Who may enter the contest?
Any reader of the Nazarene Preacher, of whatever denomination, exclusive of professors of holiness.

When will the contest close?
December 31, 1964.

What will be the awards?
The Grand Award will be a complete set of The Pulpit Commentary, or its equivalent value in book credit ($19.95).
Second Award will be Alexander Macmillan's Exposers of Holy Scripture, plus Strong's Exhaustive Concordance, or their equivalent value in book credit ($61.25).
Third Award will be Adam Clarke's Commentary, plus Hastings' Dictionary of the Bible, or their equivalent value in book credit ($14.50).
In addition there will be ten MERIT awards of $10.00 each.

What will be the basis of determining awards?
Every contestant must enter at least three sermon studies. The Grand Award will be given to the person who submits the best three, and other prizes accordingly.

What is a sermon study?
Examples have been published in the recent issues of the Nazarene Preacher. It is not merely an outline, nor is it a fully developed sermon. It is an exegesis and homiletical approach to a specific text, or passage of Scripture, containing the following features:
1. Critical exegesis. This is an attempt to answer the critical questions in a scholarly manner, without regard to ultimate sermonizing. Exactly what does the passage mean, and what does it teach?
2. Exegesis. This is an attempt to answer the critical questions in a scholarly manner, without regard to ultimate sermonizing. Exactly what does the passage mean, and what does it teach?
3. Bibliographical aids. These consist not only of careful documentation of sources and quotes used in the sermonic study, but also of references for further reading and study.
4. Homiletical approach. This is a careful analysis of either or three preaching possibilities in the passage, which could be faithful to the exegesis.

What are the rules?
1. At least three entries must be submitted, postmarked not later than December 31, 1964. As many additional entries may be submitted as the participant desires.
2. All entries must be submitted in triplicate, typewritten, and double-spaced. Length must not exceed five pages.
3. All entries must be original and unpublished. An excessively large amount of quoted material requiring copyright permissions will disqualify an entry, as will any quotations (of any amount) not properly indicated and documented.
4. Single entries though not qualifying for the contest will be considered by the editor in any other manuscript and if usable will be purchased at standard Nazarene Preacher rates.
5. All entries will be the property of the Nazarene Publishing House at its option. Manuscripts not desired will be returned only if requested. Entries retained by the House will, when and if used, be credited fully to their authors, and (other than the winners of the three major awards) will be paid for at standard Nazarene Preacher rates.
6. Entries will be judged on such factors as:
   a. Suitability of passage chosen.
   b. Insight into critical issues.
   c. Scholarship, perceptiveness, and clarity of exposition.
   d. Richness and aptness of homiletical and expository suggestions.
   e. Helpfulness and practicality of illustrative and bibliographical material.
   f. General, spiritual impact and usableness of the total study.
   g. Form, including neatness, spelling, and grammatical correctness.
7. Decision of the judges will be final. Judges will hold themselves under no obligation to explain or defend their decisions.
8. All entries should be addressed to Contest Secretary, Nazarene Publishing House, Box 527, Kansas City, Missouri 64141. All entries will be assigned a number and identifying marks removed, so that judges will be unequainted with the identity of the author.

The Nazarene Preacher

September, 1964
THE UPLIFTED CHRIST

Num. 21:8-9 and John 3:14-15
I. Christ was lifted up on the Tree in His Crucifixion.
II. Christ was lifted up from the Tomb in His Resurrection.
III. Christ was lifted up to the Throne in His Ascension.
IV. Christ must be lifted up by our Testimony in Evangelization.

Achan: Stereotyped Sinner
Josh. 7:16-26 and 1 Sam. 1:14-15
I. Sin Conceived—"I saw"
II. Sin Coveted—"I coveted"
III. Sin Committed—"I took"
IV. Sin Concealed—"I hid"
V. Sin Condemned—vv. 24-26

"Be Prepared"
Matt. 25:1-13
I. Professions Confuse
II. Preparation Counts
III. Procrastination Costs

Stars for Sears
II Tim. 2:1-4 and Rev. 2:10d
I. The Christian’s Character (v. 3)
II. The Christian’s Conflict (v. 4a)
III. The Christian’s Commander (v. 4b)

The Devil’s Playhouse
Jas. 1:8 and 4:8
I. The Condition of Double-mindedness (Jas. 1:8)
II. The Cause of Double-mindedness (Prov. 23:7)
III. The Cure for Double-mindedness (Jas. 4:8)

Formula for Victory
Rom. 12:12
I. Radiance of Perspective
II. Patience under Pressure
III. Continuance in Prayer

The Nazarene Preacher

BULLETIN EXCHANGE

Hallelujah
A young man once shouted, "Hallelujah!" in a meeting and was asked by the preacher what the "Hallelujah" cost him. His answer was fine. He said that he had a garage and had recently had an offer for Sunday business which would bring him $5,000 a year. He felt that he could not negotiate for any business which would violate the sanctity of the Lord’s day, and he refused. "I lost the money," he said, "but I kept my 'Hallelujah'!"

Enduring Faith
Faith can endure when there is full heart in it. Faith is never less than an expression of our inner moral life. It cannot be exercised freely and fully so long as there is any obliqueness of heart, any secret or unholy affection. It is a heart set free of rival loves that takes its rise in strong faith. Then as faith believes, love impels.

Dwight Hervey Small
in The High Cost of Holy Living
(Fleming H. Revell Company)

"Anonymous Giving"
After hearing a layman in Minnesota say that he believed most of one’s special giving should be anonymous, a prosperous businessman leaned over and said, "You know, I agree with you." Then he continued in confidential tones, "In fact, during the last few years my wife and I have become rather widely known as large anonymous givers."

Bad Companionship
Before James Garfield became president of the United States, he served for a number of years in Congress as representative of an Ohio district. One day, as he reviewed his political career, he said, "I have for many years represented a district whose approbation I greatly desired; but, though it may seem a little egotistical to say it, I desired still more approbation of one person, and his name is Garfield. He is the only man I am compelled to sleep with and eat with and live with and die with; and if I do not have his approbation I should have bad companionship."

Thomas A. Foy, Jr., in
Get off the Fence!
(Thomas and Eadna Foy Company)

Holiness for All
The baptism with the Holy Ghost was for the eleven apostles, for the one hundred and nine persons in the upper room, for the three thousand to be baptized after they had received remission of sins, for the children of the three thousand, for ALL that are afar off, even as MANY as the Lord our God shall call. The word “call” here evidently means convert, or pardon, or regenerate. Even as many as God shall regenerate have the promise of the baptism with the Holy Ghost.

H. C. Morrison

Some Quotable Quotes
On all levels the art of being conservative is to have standards by which to decide what to keep and what to throw away.

Bishop James A. Pike

The basic problem of a declining Church is her failure to face up to the sin problem and to God’s cure for sin.

Dr. L. Nelson Bell
Christianity Today

Being a pastor is easy—if you can counsel like Solomon, preach like Paul, work like Edison, and budget like Franklin.

From Dateline

The Nazarene Preacher

September, 1964

(427) 43
MY PROBLEM

Question: Our people are wonderful folk but they do not have Nazarene backgrounds, and although they will gather around seekers at the altar they will not pray, at least audibly. How can I involve them in effective altar work?

An Indiana Pastor Says:
For many years I wrestled with the problem of audible praying during the altar service. My concern, however, was the image of confusion being created in the minds of worldly onlookers. But, I thought there was no better way to do altar work.

Eleven years ago I became pastor of a church where the people were mostly the quiet kind. With all my enthusiasm I could not change them, so that they would pray. God revealed to me that I discovered that in my zeal for a method I was ignorantly trying to limit God to my own vision and ideas. And it finally occurred to me that God can work with and through any individuality which is fully yielded to Him. So with some training in the art of counseling, we have some very efficient altar workers. In their quiet way of praying and counseling they “touch God” for seekers. Victory comes! Is not this what we want most of all?

The long result? In this church we have had much less backsliding and more growth in grace. God seems to be using and blessing a method formerly unknown to me. I have found it profitable to allow God to work as He will through people who do not like to pray aloud around the altar.

An Arkansas Pastor Advises:

Many fine folk with a Nazarene background never learn to pray audibly. So, wonderful folk without a Nazarene background may be a blessing in disguise. First, you have the possibility that they are teachable. It may take time to advance them to the stage of good altar workers, but once they have arrived, they will usually be good ones.

Begin teaching them on Wednesday evening by closing with a prayer around the altar, asking one of them to lead out in the prayer. Secondly, there could also be a C.S.T. course along this same line. Thirdly, after the C.S.T. course and the weeks of closing prayer around the altar it is sometimes advisable, while having an altar service, to let one who does pray audibly be the “prayer warrior” of the group. Appoint or advise your folks to help the “prayer warrior” pray for the needy. After they have the know-how and the experience of gathering themselves at the altar, many times they will lose themselves in prayer, and audible praying will become a part of their lives.

PROBLEM: I do not question the integrity of our secretary-treasurer, but she is the only one (except her husband, occasionally) who counts our offerings. I know this is not good enough to be the method employed for years. How can I change this without creating any suspicion or reflection upon her?

Pastors, what do you say? Write your opinions. If published, a $100 book credit will be given. But over 200 words, please.

IDEAS THAT WORK

Dancing in the Public Schools

Everything relating to God and religion is being ruled out of our schools these days, but let us not take it as an invitation to allow the devil a free hand. Pressures upon our young people are terrific. Not the least of these is the pressure of dancing. It is required in many choirs, choirs, and other music classes, as well as in gym. In fact, it is amazing the number of areas where the teacher feels it is essential.

The Nazarene Preacher

Our youth need the pastor to stand by them and give them support. I have found a form letter a good thing to have in supply. In two parishes and with a number of different junior and senior high schools it has not once been questioned. My young people know it is available. Within the past two weeks fourteen teens-agers have requested copies. On one occasion a girl, alone in a high school class, was told she would flunk if she didn’t dance. She took her stand armed with a letter from the church and a promise that I would go to bat for her. Within a week more than 50 percent of her class (youngsters of other denominations) had followed her example. The teacher was forced to run dual sessions or discontinue dancing. He took the easy route and canceled dancing.

The following is the letter used:

“To whom it may concern:

“This is hereby requested that —— be excused without penalty from all forms of dancing. This request is in keeping with the personal conviction of the above-named person and his or her desire to maintain a high standard of Christian conduct in conformity with the collective conscience of his or her church.

“Respectfully submitted,

“Pastor

“Church of the Nazarene”

—KENNETH T. MEREDITH
Pastor, Lawrence, Kansas

(Now on the staff of Paducah College)

The Hymn: “Lancashire”

Composer: Henry Smart (1813-1879)

“Lancashire,” written more than fifty years earlier, was the hymn-tune borrowed by Shurtleff and first sung by students at Andover with the text “Lead On, O King Eternal.” Henry Smart, the blind organist, composed this music for the celebration of the three hundredth anniversary of the Reformation. It was quickly sung with Reginald Heber’s missionary hymn, “From Greenland’s Icy Mountains.”

Henry Smart, born in 1813, was the son of a London musician who didn’t want young Smart to follow in his musician footsteps. Though hindered in his early music education, he persisted and became famous as an organist and composer. “Lancashire” is perhaps his greatest hymn-tune. This he composed at the age of twenty-three. By this time he had so damaged his eyesight by overwork that total blindness was inevitable. Blindness came when he was fifty-two, and for his remaining years he dictated his musical scores. He died in 1879.

“Lead On, O King Eternal”

(1887)

Praise and Worship Hymnal, No. 66

Authorship

Born in Boston in 1862; Ernest W. Shurtleff had a life-span extending from the Civil War to World War I. He was educated at Boston Latin School, Harvard University, and Andover Theological Seminary. After ordination he served the Congregational church as minister at Palmer and Plymouth, Massachusetts; Minneapolis, Minnesota; and established a church at Frankfurt, Germany. He carried on relief work in France at the outbreak of World War I. There he died in 1917.

At the time of his graduation from Andover, Shurtleff responded to a request by his classmates to write a song for the occasion. The challenging stanzas of “Lead On, O King Eternal” was the result—the work for which he is best known.

Our youth need the pastor to stand by them and give them support. I have found a form letter a good thing to have in supply. In two parishes and with a number of different junior and senior high schools it has not once been questioned. My young people know it is available. Within the past two weeks fourteen teens-agers have requested copies. On one occasion a girl, alone in a high school class, was told she would flunk if she didn’t dance. She took her stand armed with a letter from the church and a promise that I would go to bat for her. Within a week more than 50 percent of her class (youngsters of other denominations) had followed her example. The teacher was forced to run dual sessions or discontinue dancing. He took the easy route and canceled dancing.

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George Muller and His Orphans


Few men, if any, have lived who were mightier in prayer and faith than George Muller of Bristol, England, who as a young pastor set out to prove that God answers prayer. Proof was in a career covering 62 years of caring for over 10,000 orphans, supporting hundreds of missionaries, handling $3,381,370 (approximately $6,600.00) and travelling over 200,000 miles.

This volume is written with balance, fairness, and perception. We learn Muller's prayer methods, and his methods for operating guidelines. Although a great humanitarian, who loved the orphans and was loved by them, he was first of all a great Christian. His spiritual approach to every problem is not distorted or toned down in this volume. While the Lord did not intend Muller's method to provide the one and only pattern for doing the Lord's work, his methods, in his case, provided a convincing demonstration of the supernatural. And here is fresh tonic for the Christian worker who desires to tap the resources of prayer for the twentieth century.

Unwittingly the author provides a cue for a good homily sermon. Trying to fathom the secret of Muller's great power and spiritual power; she writes: "Men and women, even those who are Christians, are, to a greater or less extent, rebels against God. Most of us have areas, or at least little pockets in our souls where some degree of rebellion is going on. But George Muller had allowed the Holy Spirit to rid his soul of rebellion" (pp. 100-101). She is describing the level of casual Christianity, which unfortunately is all many Christians know; but perceives that Muller has been sanctified wholly, and that this is his secret. But what she apparently does not see is that his experience is the New Testament norm, not an exceptional privilege reserved for rare saints.

-R. S. T.

Cancer by the Carton

S. I. McMillen, M.D. (Westwood, New Jersey: Fleming H. Revell Company, 1964. 64 pp., Paper, $0.60)

This small volume is suitable either for putting into the hands of a smoker or for material for the preparation of talks and group studies on the subject of tobacco. It should be widely distributed. In addition to convincing facts and statistics, it contains a digest of the 1964 report to the Advisory Committee to the Surgeon General of the United States Public Health Service. Ways to stop smoking are discussed, with accent on divine grace and thorough motivation.

-R. S. T.

The Second Coming


Here are nine sermons and essays on the subject of the second coming of the Lord Jesus, written by Baptist preachers and scholars. Contributors include such men as Robert G. Lee and Carl F. H. Henry. While the contributors are stongly united in their affirmation of the literalism and certainty of the Second Coming, their viewpoints on other eschatological details greatly vary. This adds to the value of the book, for it results in a more balanced view. Most of the writers are premillennial, but two appear to espouse the amillennial position, while one or two others are noncommittal. No contributor, however, presents a postmillennial view.

The book breathes urgency and earnestness, and is packed with valuable material for the preacher who would present this important doctrine effectively and evangelistically. There is a continual emphasis on the value of evangelism in the doctrine of the Second Coming and also its value for the purification of the church. In some messages will be found passages of rare eloquence; in others some fine exegesis and biblical scholarship; in still others a broad perspective in the light of current need and thought. This writer does not agree with all of the exegesis in detail, nor will most of the readers of this magazine. There is no scriptural support, for instance, in relegating entire sanctification to the second coming of Christ, as does Carl Henry. But he must be conceded that in spite of this inaccuracy Dr. Henry's article is probably the most perceptive. He writes: 'There is greater recognition today that eschatology is inseparable from the doctrine of Jesus Christ. The Second Coming is now beginning to be studied as a pagan import into Hebrew-Christian religion. More and more acknowledge that the prophetic element is integral to the scripture revelation, and that any new order, protected by totalitarian dictators like Hitler and Khrushchev must come to terms with the new age already inaugurated by Jesus Christ' (page 56).

R. S. T.

John Wesley's Concept of Perfection

Leo George Cox (Kansas City: Beacon Hill Press, 1964, 227 pages, clothbound, $3.50)

When most don't want to bother themselves with the labor of close thinking, they like to label all such attempts as "hair-splitting." But they want the doctor or the air pilot or the pilot of their car. Sadly, is this what they know that when life is at stake the ability to perceive fine distinctions is all-important, and they wouldn't, trust their lives over to a doctor or to a pilot who lacked this ability.

Congregations are not in safe hands either, if the man in the pulpit is indifferent to precise distinctions. The preacher who is too indolent or incompetent to be accurate will be bored by this book; but the preacher who is concerned with accurate definitions will be helped immensely by it. For this is a volume of fine distinctions, to be sure. The author, a Wesleyan Methodist scholar, has mastered not only Wesley's thought, but the literature about Wesley. His perception of Wesley's role is accurate, and intentions are superior; as a result we have a finely balanced interpretation of Wesley's concept of perfection. In some messages will be found passages of rare eloquence; in others some fine exegesis and biblical scholarship; in still others a broad perspective in the light of current need and thought. This writer does not agree with all of the exegesis in detail, nor will most of the readers of this magazine. There is no scriptural support, for instance, in relegating entire sanctification to the second coming of Christ, as does Carl Henry. But he must be conceded that in spite of this inaccuracy Dr. Henry's article is probably the most perceptive. He writes: 'There is greater recognition today that eschatology is inseparable from the doctrine of Jesus Christ. The Second Coming is now beginning to be studied as a pagan import into Hebrew-Christian religion. More and more acknowledge that the prophetic element is integral to the scripture revelation, and that any new order, protected by totalitarian dictators like Hitler and Khrushchev must come to terms with the new age already inaugurated by Jesus Christ' (page 56).

R. S. T.
there was a vital part the sinner or believer could and must play in obtaining this gift of faith. He was not to wait in supine helplessness for the Spirit to effectually call him. He was to seek ardently, repent, practice the means of grace, do good works, and above all expect the gift of faith momentarily (pp. 109 f., 111).

Dr. Cox provides an adequate exposition of Wesley's doctrine of sin as this reviewer has seen. He completely exonerates him from the charge of Pelagianism, made by those who see in his definition of sin per se (the willful transgression of the law of God) and fail to see or understand the term in its context in the Holy Spirit. He was to seek ardently, repent, practice the means of grace, do good works, and above all expect the gift of faith momentarily.

After developing a careful exposition of Wesley's essential doctrines of salvation, Dr. Cox analyzes next the particular doctrine of perfection. The last quarter of the volume is devoted to the misunderstandings which have, confused both opponents and proponents in respect to the limitations of human nature. The chapter in this section with the provocative title of "Sins of the Sanctioned" is particularly relevant to current studies within the holiness movement. It should be noted of course that the term "sin" as in quotation marks, indicating that Dr. Cox is consciously using the term in an accommodated sense. He has already made it clear that Wesley made no allowance for a "sinning religion" in the proper sense of the term (p. 49), and also that Wesley most certainly believed in thorough cleansing from all inward sin (pp. 16 f., 49). But he did grant the use of the term "sin of ignorance" (pp. 150 f.), since they resulted from the scars of sin, were objectively wrong in themselves, and did harm, thus needing the covering Blood. But he specifically denied that there need be anything about such "sins" inconsistent with the simultaneous possession of perfect love reigning in a pure heart. He emphasizes the distinction between the irregular desires of bodily depravity and moral depravity. "Against both Augustine and Calvin he distinguished between 'innocent inanities' and 'irregular consumption'" (p. 182).

There is some awkwardness and stiffness of literary expression here and there, and some repetitiveness, perhaps needed. But on the whole the book represents wide learning, thorough scholarship, and perceptive thinking. The documentation is adequate. It is clear that the author has done his "homework." There is no index but an extensive bibliography.
THE REAL ISSUE IN 1964

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Whither the Midweek Prayer Meeting?

By Hugh C. Benner

What is happening to the midweek prayer meeting in the Church of the Nazarene? This was the essence of a serious, intelligent letter I received recently. In various forms I have heard this issue raised frequently during the past couple of years. I would place this question squarely and personally before every pastor in the Church of the Nazarene: What is happening to your prayer meeting?

The midweek prayer service always has been a major source of spiritual power and inspiration for our people. In a more intimate atmosphere than can be experienced appropriately in the Sunday services, the prayers, the songs of comfort, yearning, and victory, the pastor’s helpful message, the testimonies of younger Christians and mature saints, all have combined to provide a quality and measure of divine blessing achieved in no other service.

In many of our churches in recent years this rich, unified, and unifying service has been sacrificed progressively to other interests. Choir rehearsals, youth and training programs, and similar activities have been scheduled on prayer meeting night. In some instances the “church family” has been divided, usually between the older and younger groups, so that the young people, meeting by themselves, are robbed of the immeasurable values of the prayers, testimonies, and exhortations of those who have served Christ many years. By the same token, those who are mature in the Christian life are denied the inspiration of the testimonies of young people who are committed to Christ.

Granted that there may be sufficient reasons for some other activities on prayer meeting night, I would urge such scheduling as will not limit or supplant the midweek service with a program of dispersion of groups and interest, but will hold solidly to the validity, necessity, and possibility of uniting all groups in a well-planned, stimulating, interesting, spiritual midweek service.

Pastors, you must lead your people and stand firm in policy at this point. As with the maintenance of an effective Sunday evening service, we must pay the price for maintaining the midweek service. Those in charge of all manner of activities will present all kinds of plausible arguments for utilizing prayer meeting night. But unless their requests can be met without jeopardizing the demands of a full-fledged, unified midweek service, the price is too costly, the spiritual loss is too great. Nazarenes cannot afford to lose the values which years of experience have proved available through the midweek service of prayer and praise.
The Perilous Lure of Bypaths

WHAT TRAVELER has not felt at times the urge to follow inviting little lanes and roads which enticed him from the highway? To explore them leisurely and follow their meanderings over that distant hill or down through this bewitching valley would be delightfully satisfying. Everyone dreams that sometime—maybe just once—he can follow that impulse. But usually the impulse is resisted, because the traveler knows he has a destination to reach and that he is already on the main road. It would be easy to become preoccupied with bypaths and in the end not have gotten very far.

The preacher with an alert mind is constantly beset with the temptation to explore existing intellectual bypaths. But the highway of sound Christian doctrine is well marked, and if he is going to cover any substantial ground in his ministry he had better stay on it.

Utterly false is the notion that to be competent he must be well versed in all the thought fashions of the day, and be able to discuss learnedly existentialism, neo-orthodoxy, and demythologism. It may be true that one needs to be aware of the significant intellectual currents and controversies, but an adequate awareness can be gained by reading the book reviews, and following an or two broadly orientated religious journals. Beyond that the law of diminishing returns operates very rapidly. Beyond that, furthermore, excessive preoccupation with these bypaths may be personally damaging, by contributing to spiritual instability (in some cases it is the symptom of such instability) and feeding intellectual pride. As one young minister confessed: he and his fellows revelled in the three B's—Barth, Bultmann, and Boy are we intellectual! But nothing is more devastating than pride of intellect. And nothing is more conducive to a starvation diet for one's parishioners.

There are competent scholars whose job it is to process the new theories and doctrines, sift the chaff from the wheat, and report their findings to the preacher. The pastor is not under obligation to do all the processing himself. If he tries he will find himself an expert in nothing—at least nothing that will answer when the hungry sheep look up to be fed.

The truth is no man can be a specialist in very many fields, or even in all corners of one field. Life is too short. Let the preacher specialize in scriptural holiness, for it is that without which his people will not see the Lord. If he is skilled in reading the Bible map, and following the highway that takes both him and his hearers to the celestial city, he need have not the slightest embarrassment if he has not read the latest cerebrations of Bishop Robinson or Paul Tillich.

This is not a plea for intellectual isolationism, and certainly not for anti-intellectualism, but for consecrated intellectualism. And true consecration means concentration, not diffusion. If that is narrowness, then it is the kind of narrowness which is the secret of power. Time spent in delving deeply into the heterodox may be intriguing as an intellectual exercise, yet not be the most profitable investment of precious time for a minister who would feed his Master's sheep.

How much does a traveler need to know about a strange road to be able to make a competent decision? Only whether it is the main road for through traffic or a side road for local traffic. Generally a quick examination of the signs and the map will clear up any uncertainty. If he knows it is a side road, but has a little extra time, and wants to explore it for the fun of it—then let him do it. But let him not spend the rest of his life in such fascinating explorations. If he dawdles, he will forget his mission, and the nightfall will find him in strange country far from home.

Who Receives the Nazarene Preacher?

1. All active pastors in the Church of the Nazarene, of English-speaking congregations, will receive the magazine free of charge, thanks to the Nazarene Publishing House and the General Stewardship Committee.

2. All English-speaking ordained elders in the Church of the Nazarene, whether retired or active, will receive a free subscription, provided those who may not now be on the mailing list write and ask for it. Evangelists, if you are not receiving your copy, be sure to write us about it.

3. All Nazarene missionaries, also free, one per family.

4. Seminary students and faculty, and also ministerial students and faculty teaching in the field of ministerial studies, of Nazarene institutions in English-speaking countries. These will be supplied—gratis during the school year—in bundles rather than individual mailings. College presidents will receive personal mailings.

5. Nazarene local and district licensed ministers, not serving as pastors or missionaries, who are officially registered with the district board of examinations and actively pursuing the course of study, with ordination in view, are eligible to subscribe at $1.50 per year.

6. All clergymen of other denominations are eligible to subscribe at $1.50 per year.

7. Laymen are not permitted to receive the magazine by personal subscription. Local preachers and licensed ministers not meeting the qualifications stated in paragraph 5 are considered laymen.

The Editor

October, 1964
A factual survey of current church councils and associations, and the position of the Church of the Nazarene

The Various Councils of Churches

Clifton Norell

I AM NOT AWARE of the evil the committee has in mind to do to me by saddling me with this topic. For it is a subject which can bring divergent reactions. We trust nothing will be said that cannot be said openly and to everyone. We trust also that there is an absence of agents of the UPI, API, or NIS.

The National and World Councils

Councils of Churches are becoming quite prominent throughout the world. I cite them to you: National Council of Churches, World Council of Churches, National Association of Evangelicals, World Evangelical Fellowship, American Council of Churches, International Council of Christian Churches.

The National Council of the Churches in Christ in the United States of America came into official existence on November 29, 1950, at a constituting convention in Cleveland, Ohio. This council absorbed the following agencies and combined their interests and functions.

Federal Council of the Church in America
Foreign Mission Conference in North America
Home Mission Council of North America

International Council of Religious Education
Missionary Education Movement of the United States and Canada
National Protestant Council on Higher Education
United Council of Church Women
United Stewardship Council
Later the Council absorbed Church World Service, Interseminary Committee, the Protestant Film Commission, and the Protestant Radio Commission.

The National Council of Churches today has 31 Protestant and Orthodox communions in its Council. This represents nearly 40,000,000 church members. The Preamble of this organization says: "In the Providence of God the time has come when it seems fitting more fully to manifest oneness in Jesus Christ as Divine Lord and Saviour, by the Creation of an inclusive cooperative agency of the Christian Churches of the United States."

The World Council of Churches organized in Amsterdam, Holland, in 1948, with 165 churches. Now there are 170 churches of the Protestant, Anglican, and Orthodox tradition. This represents churches of 52 countries. The World Council was organized to create a togetherness and unity sufficient to cause the world to believe. The message of the inaugural assembly had as its watchword, "We intend to stay together." At the second assembly, six years later at Evanston, Illinois, the message declared: "To stay together is not enough. We must go forward. As we learn more of our Unity in Christ, it becomes the more intolerable that we should be divided."

There are denominations that are members of both National and World Council. On the other hand churches may be members of local or state councils, and even the World Council, while not necessarily being members of the National Council.

Evangelical and "Christian" Organizations

The National Association of Evangelicals was organized May, 1943, at Chicago, Illinois. This body claims at least forty denominations. It has in its organization churches that are also members of the National Council.

The World Evangelical Fellowship came into being in 1951 at Woodchotted, Netherlands. This represents some twenty-five countries.

The American Council of Christian Churches was organized in New York City, September, 1941. It represents less than 20 denominations with membership of approximately 300,000 and with churches or other unaffiliated adherents totaling 1,500,000 members.

The International Council of Christian Churches was formed in Amsterdam, The Netherlands, August, 1948. This Council consists of fifty-seven constituent members from twenty-three countries.

Credal Statements

The very character of Christian councils requires statements of faith. The word Christian means a follower of Christ. Therefore a Christian council, as these foregoing councils say they are, cannot be so inclusive as to include non-Christian organizations or personnel.

The National Council of Churches, desiring to be far-reaching and most inclusive, has reduced its statement of belief to a bare minimum, until its statement is hazy and indefinite. In self-defense the National Council of Churches says: "The Council is forbidden by its constitution to determine theological matters, which are the sole concern of its members."

The other mentioned councils and associations reveal in their statements of belief a more fundamental approach to the Bible and to Jesus Christ. These councils differ in their interpretation, however, and as a result sometimes look askance at each other.

It appears in actual fact that Christendom is still far from a single super-church.

Local Councils

Now we approach the question of local councils. Dr. Wilbur C. Perry, assistant general secretary to the National Council of Churches, said in a letter to Dr. S. T. Ludvig: "Regarding the difference between local, state, national, and World Council, I believe there are two things that we should keep in mind.

"1. There is practically no organic union between them. The National Council has had a representative from each state Council of Churches. These have all had to be approved by their respective conventions. No Council has control over any other Council.

"2. The supervisory body in most Councils of Churches is composed of representatives appointed by the member churches at various geographical levels; local churches for local Councils; state denominational judicatories for state Councils of..."
Churches; and national denominational bodies for National and World Councils."

The Nazarene Position

The Church of the Nazarene as a denomination has never been a member of the World Council of Churches or the National Council, or, as far as that goes, of any other council or association. It is not a member of the National Association of Evangelicals and it is not a member of the National Holiness Association. To become a member of any council or association would necessitate an affirmative vote of the General Assembly. There is nothing in the foreseeable future that suggests any-likelihood that the Church of the Nazarene will become a member of the World or National Council of Churches.

However there are certain departments or committees of the church that do purchase some services from interdenominational agencies that are a part of the National Council. First, we have cooperated with the International Council of Religious Education in using its curriculum and scripture lesson plan. This service has been purchased since the days of Drs. E. R. Bresee and Dr. E. F. Walker. Historically this agency is one hundred years old, operating long before the National Council was organized. Then another: We have cooperated with the United Stewardship Council for mutual benefit for forty years. The late Rev. E. J. Fleming, a former general officer of our denomination, was one of the founders of that organization. There have been other services the various nonmembers use. National Council organized in 1950 and included those agencies, and therefore our church has been listed as recipient of services rendered by agencies now as a part of the National Council, but this in no wise makes us a member of it. Other holiness bodies do the same.

Personally, I have never been a part of a local Council of Churches, although there are pastors of our churches that have worked with local councils; I have participated in ministerial associations and at present I am serving as secretary-treasurer of the Allen County Ministerial Fellowship, comprising approximately one hundred ministers. Many of these are members of the National Council and some of the World Council. There is also a group of ministers, predominantly Calvinistic, calling themselves "The Fundamental Ministers Association." My feeling has been negative to align myself with a divisional group. Their objection is the fear of National and World Council contamination; they mark ministers not of their group as reds and modernists. They frown upon holiness. I personally feel that I can help to promote the kingdom of God through any church by affiliation with the local community recognized ministerial association. I have served as president and held other offices in other days in other places.

I expect to cooperate with local associations where I can stand for my belief and ideals, where I can voice my opinions, and exercise my prerogative in casting a ballot. Knowing my church, I will bring no reflection on it. We can let our light shine wherever we are by cooperating where possible, and, as the three Hebrew children, come out without even the smell of smoke upon us. Our fathers used to preach, "We do not want to be just another denomination; we must keep our identity as a separated holiness people." I must not belittle myself or the church by crying out against other denominations. I must remember we are a group who are also not without fault. We are here to pluck one now and then from the burning and show others the Lamb of God that taketh away the sin of the world. May our Father help us to condition our own lives and help others to find the way of the redeemed, that we can become a part of the true, universal, invisible ecumenical movement of the Spirit.

A fresh look at the greatest thing in the world

The Creative Aspects of Divine Love

H. Eugene Chambers

The great questions in the minds of men have been reduced to these: What is true? What is beautiful? What is good? What is eternal? When we ask these questions from the Christian viewpoint we find that they are all interrelated and within a social rather than a personal context. We are able to recall readily two of the statements of Jesus regarding truth: "I am the truth," and also, "Ye shall know the truth, and the truth shall make you free." We may learn about truth by seeking to know Jesus, and we may best begin by recognizing that He is love. We may know what is true to the extent that we are able to participate in the kind of love that is the nature of God. This brings us to our subject: just what is the nature of divine love?

Divine love is first of all spontaneous and unmodified. It gives of itself, not for what it may receive, but because the object of its love is in need. This love is creative—it makes a way for its expression. It makes a way for the restoration of fellowship between man and God. The plan of salvation is the greatest creation of divine love. Divine love is self-giving in that God involved himself in providing for this restoration. He did not have to provide it, man chose to disobey God, so the sentence of death was justified. But the love of God had already placed the atonement of the Lamb of God into the eternal picture, and God was able to be merciful and suspend the judgment which man rightly deserved. And so it is with every human being born into the world. He is born under the benefit of that atonement and is not guilty until he has rejected whatever light he may have received from God.

The greatest light has come from Jesus Christ. It was God's desire that man should know that there was mercy in His heart of love, and there was a desire that man should be reconciled with his Creator. God revealed that love through Jesus Christ. The Son of God came in human flesh, the perfect union of perfect divine nature with perfect human nature so that He might become the means of reconciliation. As the infinite God He...
suffered vicariously for man’s sin and broke the power of penalty. This is the great picture of spontaneous and self-giving love. This truth is the most sublime thought ever to dawn upon the consciousness of mortal man. His finite mind is scarcely able to encompass the magnitude of meaning in the incarnation of God the Son. Only the infinite mind of God could conceive such a plan! Only the infinite creative love of God could effect such a plan.

But even though this great love has done so much for the world of mankind, it is all of no avail unless there is a positive response from man. Man must yield his will to the love of God so that his will may be made over. This is the second part of the creativity of divine love. God created man in His own image. Man has the power of self-determination, which is his greatest likeness to God. But only by the creative power of divine love is man able to know the real meaning of that freedom. That freedom will bring about man’s destruction unless he has divine love in his heart to guide him into a meaningful life. Liberty to direct all of one’s efforts toward satisfying selfish desires is not freedom. Liberty to direct all of one’s efforts toward meaningful service in love is genuine freedom. But one cannot know that freedom until the power of divine love has created within him the spirit of spontaneous, self-giving love. When a man wills that divine love become the ruling force in his life, then God will cleanse out the old, selfish nature and will do as the Psalmist David asked of Him:

Create in me a clean heart, O God; And renew a right spirit within me. (Ps. 51:10)

So fellowship between man and his Creator is restored when he wills that the love of God renew his spirit and impart to him the same divine love.

This love not only works in the person, but it also works through the person and reaches others for God.

And sinners shall be converted unto thee. (v. 13)

A very important part of the work of the love of God in the world is the creation of the Church. We know that the Church represents the fellowship of believers and the outreach of the gospel, but the Church is meant to be much more than that. A study of biblical illustrations should considerably raise our regard for the Church.

We are familiar with the concept that the Church is the body of Christ. Our Lord could not have accomplished our redemption without a body, a human body. This human body was the means by which He brought the revelation of divine love to mankind. Because He suffered at Calvary in a human body we may be freed from condemnation. But His mission included the creation of a means by which He could continue to make the love of God known to the world. The Church is that means. The Church was created by God so that the ministry of Christ’s redemption might be continued in the world. The Church now has the mission of revealing the nature and purpose of God to the world. Yes, the only Christ which people may now see will be seen through Christ’s representatives, as individuals and as groups of people.

The most meaningful illustration of the purpose of the Church is to be found in Paul’s likening the Church to the bride. The creation account in Genesis gives us a beautiful picture of this truth. God crowned His creation with the forming of a man. This man reflected the attributes of His Creator. He possessed a rational spirit; he was an individual personality; he had power of creativity latent within his imaginative intellect; but the crowning attribute of man was his personal freedom. Yet God in His wisdom saw that His creation was yet incomplete; man needed the fellowship of a companion. He would complement, the creation of the man by the forming of a woman. But God didn’t make the woman from the dust, as He had made the man. He put Adam to sleep, and as he slept God took from his side that which He shaped into the woman. God’s creation was complete when He had complemented the personality of Adam with the presence of Eve, his bride. Eve graced the Garden of Eden with her charm and beauty.

When God chose to bring the Church into existence He did so through the “sleep” of Christ, the spiritual sleep of His side was pierced, and the blood of the Lamb of God was poured out for the redemption of mankind. The body of the redeemed was born out of that stream, and the body is the Church, the bride of the spiritual Adam, the Lord Jesus Christ. The mission of Christ was not complete until the Church had been begun. The presence of the Church in the world complements Christ and graces God’s creation with her presence.

As the Church fulfills her mission as the redemptive agency in the world she will convey to the hearts of men the creative, self-giving love of God; this love will remove barriers that stand in the way of fellowship and communion among men. Prejudices and malevolence will melt under the warmth of the love that gives of itself with a genuine concern for the welfare of all mankind.

Perhaps now we are looking at a great area in which the Church has fallen short. If the Church is to be effective in our society it should sustain a great influence for righteousness in the face of all injustices imposed upon any of our society. Those who pursue evil ways should be brought to their knees by the impact of the power of the Church, as it works for the cause of right. When social injustices have to be dealt with by the courts and the legislature it is an indictment upon the Church. The problem springs from the hearts of selfish men, and secular action will never adequately solve the problem. The solution must also be effected in the hearts of men. Any other solution is no real solution. The resources of divine love, are unlimited, and if the Church would apply the power of love to this and all other social problems the Church would fulfill its purpose and meet its responsibility to our society.

The final work of divine love will be to restore in the world the ultimate reign of God. Just as divine love removes from the heart of the believer that which is not subject to love, so will those persons be removed who are not subject to love. In the end only love will survive. Sentimental love would overlook the rebellion of those who refuse to be re-created by the power of love. But he who refuses to be won by the spontaneous, unmotivated love of God cannot be won at all. Therefore the perfect love which he has rejected is bound to pronounce judgment upon him for his mortality.

Yes, divine love is creative. Love creates fellowship between man and his God. Love creates fellowship between man and his neighbor. Love creates the bride of Christ, the Church. Love will ultimately establish the total reign of God, our Heavenly Father.
For preachers who have just been ordained—or are about to be

Prayer of a Minor Prophet

By A. W. Tozer

This is the prayer of a man called to be a witness to the nations. This is what he said to his Lord on the day of his ordination. After the elders and ministers had prayed and laid their hands on him he withdrew to meet his Saviour in the secret place and in the silence, farther in than his well-meaning brethren could take him. And he said:

"O Lord, I have heard Thy voice and was afraid. Thou hast called me to an awesome task in a grave and perilous hour. Thou art about to shake all nations and the earth and also heaven, that the things that cannot be shaken may remain. O Lord, our Lord, Thou hast stooped to honor me to be Thy servant. No man takes this honor upon himself but he that is called of God, as was Aaron. Thou hast ordained me Thy messenger to them that are stubborn of heart and hard of hearing. They have rejected Thee, the Master, and it is not to be expected that they will receive me, the servant.

My Lord, I shall not waste time deploiring my weakness nor my unfittedness for the work. The responsibility is not mine but Thine. Thou hast said, "I knew thee—I ordained thee—I sanctified thee," and Thou hast also said, "Thou shalt go to all that I shall send thee, and whatsoever I command thee shalt speak."

Who am I to argue with Thee or to call into question Thy sovereign choice? The decision is not mine but Thine. So be it, Lord, Thy will, not mine, be done.

Well do I know, Thou God of the prophets and the apostles, that as long as I honor Thee Thou wilt honor me. Help me therefore to take this solemn vow to honor Thee in all my future life and labors, whether by gain or by loss, by life or by death, and then to keep that vow unbroken while I live.

It is time, O God, for Thee to work, for the enemy has entered into Thy pastures and the sheep are torn and scattered. And false shepherds abound who deny the danger and laugh at the perils which surround Thy flock. The sheep are deceived by these hirelings and follow them with touching loyalty while the wolves close in to kill and destroy. I beseech Thee, give me sharp eyes to detect the presence of the enemy; give me understanding to distinguish the false friend from the true. Give me vision to see and courage to report what I see faithfully. Make my voice so like Thine own that even the sick sheep will recognize it and follow Thee.

Lord Jesus, I come to Thee for spiritual preparation. Lay Thy hand upon me. Anoint me with the oil of the New Testament prophet. Forbid that I should become a religious scribe and thus lose my prophetic calling. Save me from the curse that lies dark across the face of the modern clergy, the curse of compromise, of imitation, of professionalism. Save me from the error of judging a church by its size, its popularity, or the amount of its yearly offering. Help me to remember that I am a prophet, not a promoter, not a religious manager—but a prophet. Let me never become a slave to crowds. Heal my soul of carnal ambitions and deliver me from the itch for publicity. Save me from bondage to things. Let me not waste my days puttering around the house. Lay Thy terror upon me, O God, and drive me to the place of prayer where I may wrestle with principalities and powers and the rulers of the darkness of this world. Deliver me from overeating and late sleeping. Teach me self-discipline that I may be a good soldier of Jesus Christ.

I accept hard work and small rewards in this life. I ask for no easy place. I shall try to be blind to the little ways that could make my life easier. If others seek the smoother path I shall try to take the hard way without judging them too harshly. I shall expect opposition and try to take it quietly when it comes. Or if, as sometimes it falls out to Thy servants, I should have grateful gifts pressed upon me by Thy kindly people, stand by me then and save me from the blight that often follows. Teach me to use whatever I receive in such manner that it will not injure my soul nor diminish my spiritual power. And if in Thy permissive providence honor should come to me from Thy Church, let me not forget in that hour that I am unworthy of the least of Thy mercies, and that if men knew me as intimately as I know myself they would withhold their honors or bestow them upon others more worthy to receive them.

And now, O Lord of heaven and earth, I consecrate my remaining days to Thee; let them be many or few, as Thou wilt. Let me stand before the great or minister to the poor and lowly; that choice is not mine, and I would not influence it if I could. I am Thy servant to do Thy will, and that will is sweeter to me than position or riches or fame, and I choose it above all things on earth or in heaven.

Though I am chosen of Thee and honored by a high and holy calling, let me never forget that I am but a man of dust and ashes, a man with all the natural faults and passions that plague the race of men. I pray Thee, therefore, my Lord and Redeemer, save me from myself and from all the injuries I may do myself while trying to be a blessing to others. Fill me with Thy power by the Holy Spirit, and I will go in Thy strength and tell of Thy righteousness, even Thine only. I will spread abroad the message of redeeming love while my normal powers endure.

Then, dear Lord, when I am old and weary and too tired to go on, have a place ready for me above, and make me to be numbered with Thy saints in glory everlasting. Amen.

"When at night you cannot sleep, talk to the Shepherd, and stop counting sheep."

October, 1934

10 (442) The Nazarene Preacher

*Late editor of the Alliance Weekly. Reprinted with permission.
The kind of love that meets big needs makes big demands

"Unloved"

A Paraphrase of 1 Corinthians 13

By David E. Sparks*

In my ministry as the Protestant chaplain in a New York state mental hospital, I constantly find people who feel that no one has any love for them, or cares for them. They are often wrong. I believe that sometimes they are quite correct. In this paraphrase, I have attempted to put into words what the unloved person sometimes feels. May God help us to be more loving, and genuinely concerned for those about us.

1. Though someone may speak to me in all the languages of mankind, but does not love me, I feel that all his talk is as sounding brass or tinkling cymbal.

2. And although someone may preach to me as with a divine gift, and explain to me every mystery, and help me to increase my knowledge, and even though he has such great faith in me that he helps me to remove mountains of trouble, but does not really love me, it leaves me empty.

3. And although someone may bestow all his goods upon me, to feed my starved body, and even though he is willing to be burned at the stake for me, but does it without really loving me, it leaves me cold.

4. One who loves me will be patient and kind with me. He will never be envious of me; nor will he lord it over me; nor will he inflame himself at my expense.

5. If one really loves me, he will never be impolite or selfish toward me. He will not be petulant with me. He will not look for the bad in me.

6. If something bad shows up, one who loves me will not be happy to have found it out, but rather will rejoice when my heart is cleansed.

7. One who loves me will help me to bear up under the strain. I need someone to love me so much that he will believe in me when no one else will. I need someone to help me to keep up my hope when everything seems hopeless. I need someone to love me enough to be there with me in my trouble, even though everyone else has deserted me.

8. One who loves me will not let me down. Some preachers may fail me. Some people may know many languages but may be unable to speak to me in the language of my heart. Some may have learned so much that they are able to pile facts upon facts, but may be helpless when it comes to my innermost needs.

9. These people may know only a part of the story. They may have access to only a part of the truth about my feelings.

10. But when someone comes along whose love for me is pure and mature, these halfway measures will not be needed.

11. When I am thought of in an immature way, and when people speak to me on a shallow level, they can understand only in part. But I am trying to grow up in every way, and need someone to love me without superficiality, on a mature level.

12. Now I see only the smoky reflection of love, as in a poor mirror. I am looking for someone to love me, seeing me face to face, and accept me even with all my faults and failings, even though he may not be able to approve of me. I would then feel that he takes me in, and makes me a part of himself, and does not set me aside as something different and rejected.

13. I realize that faith is a tremendous and abiding power, and that hope is powerful and lasting too. But of all these great forces, love is the greatest, for love will beget both faith and hope.

Guideposts to a More Effective Ministry

By Raymond C. Kratzer*

No. 9. Gracious Hearts

The Apostle Peter in his exhortation to unity and love says, "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, BE COURTEOUS" (1 Pet. 3:8). He felt that this attitude of life, especially in the area of graciousness and courtesy, merited a real point of emphasis. Consequently, he began this statement with the word "Finally." Surely, we cannot overestimate the importance of having a gracious heart, one that is possessed of love and kindness because it is ever mindful of the impact it has on others.

The minister should be the epitome of graciousness. He should never stoop to hurt another by a boorish manner or thoughtless attitude. The word "courtesy" comes from the word "court" and has the idea of the manner in which one should conduct himself in the presence of royalty. In this regard the minister should remember that he is an ambassador of the King of Kings, and he is constantly operating under the scrutiny of his Sovereign. The way others will come to feel toward his Master will in a large measure be the result of what they observe in His emissary. Paul said in Colossians 4: "Walk in wisdom toward them that are without...Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."

In human relationships there are a number of variables with which we must deal. Every situation requires thought and deliberation. You cannot have a stereotyped approach to people and hope to have good rapport between you and them. The minister must develop a flexible attitude, well seasoned with graciousness, that will

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**Superintendent, Northwest District.
elicit the most pleasant response from those with whom he deals.

There are occasions when you will disagree with people. Do it as agreeably as possible. Some preachers have been so right in what they say that they have been wrong because they built a wall of prejudice through an unhorseworthy manner. An argumentative attitude profits little. I recall so vividly in my early ministry having an argument with a non-churchman in our small community on the importance of the church. He had brought up the subject. My mind was still fresh with the history of the Christian Church through my recent studies, and I pulled out all of my idea-weapons and thrust them at him with word-missiles. He became vehement in his replies to me and we parted that day with a wall of prejudice that barred my way to his heart from there on. As I look back on this situation, I am sure that I would have kept his friendship had I been more careful not to argue.

Little is gained by an unloved approach to people's problems. The average person resents anyone telling him his faults unless he has asked you for a frank appraisal of himself. Even then, the minister must maintain a gracious manner in trying to help another. Few people want you to be rough on them in exposing their problems. Although this might be a wonderful therapy, not many have the courage to ask for it. On the average it is best to help your people through your pulpit ministry in the areas of their needs to which they seem blind.

The Bible says that "it pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:23). More problems are solved by Bible preaching from the heart of a pastor that has been bathed in prayer and anointed by the Holy Spirit than one can imagine. Study your people and their needs. Ask God to guide you to a solution through Sacred Writ. Work it into your messages in an adroit way so as not to preach "at them" but rather "to them." You will be amazed how the Holy Spirit will take the truth and convince people of their needs. It is difficult to argue with Him.

A gracious-hearted pastor will be possessed with a desire to honor the dignity of all men. He will seek to identify himself with all with whom he deals until they feel a part of him and will not be reluctant to share their problems with him. Naturally, there will be a tendency to gravitate toward people who fit your tastes better, and you will be tempted to neglect those whose personalities clash with yours. However, you must never let your inward feelings gain the ascendancy so as to inhibit your pleasant dealings with them. God will give you grace at this point through prayer and determination on your part.

We must ever remember our Lord and Master, who "made himself of no reputation, and took upon him the form of a servant...humbled himself, and became obedient unto death." He preached the gospel to the poor, and "though he was rich, yet for your sakes he became poor, that through his poverty might be rich" (II Cor. 8:9). Many ministers have come from lovely homes where every desire was satisfied. Their years in school were spent in cultured surroundings with little thought of what might be waiting for them in their first pastorate. Then suddenly they are given a home mission church or a small charge where things are so different and where the classroom image of their ministerial life is suddenly all blurred. Now comes the time of adjustment. Here is the test of true intelligence and consecration that will grasp the lens and focus it until life in its true perspective is seen.

Most churches are composed of all classes of people—the financially secure and the poor, the learned and unlearned, the wise and unwise, the lovely and unlovely. Some congregations have a larger percentage in one group than in another. The pastor must remember that he is the shepherd of them all. His success will be determined by the way he can accommodate himself to everyone until each person will feel comfortable in his presence.

We should not forget that generally the church has begun with the peripheral area of society. The fringe people usually are the first ones to hear the gospel gladly, probably because they have so many needs; the possibility of solution appeals to them. If they are integrated into the church, their children will evolve to a higher level of life and some of them will become leaders in the church. Many whose past have not have the opportunity of college education will send their children to college and the miracle of culture and refinement will begin to work. We dare not forget this genesis or else the Kingdom will die at the top.

A condescending attitude toward people in your congregation is deadly. Identify yourself with them. Some persons may be wanting in formal education and the minister may make the mistake of thinking they are uneducated. I recall a story of a field representative for a business college stepping by a blacksmith shop to try to enroll the blacksmith's son in his school. The brawny craftsman had been at work on a hot piece of metal which had just fallen to the floor when the school representative came into the shop. In their conversation the salesman told of the advantages of a college education and implied that the blacksmith's son would grow up in total ignorance in how to make it in life if he did not take this opportunity. The hardworking worker in metal took the conversation in stride, and then nonchalantly asked the young man to hand him the piece of metal he had just dropped. He reached down to grasp the object and hollered with pain as he touched its heated surface. The blacksmith apologized and said he would like to give him an object lesson. He called his son, who had not seen any of the previous activities, nor had he observed his father drop the hot metal object, and asked him to hand it to him. The boy walked over and got a pair of tongs, picked up the hot metal, and laid it on the anvil. The chagrined salesman acknowledged that you could learn some things even if you did not attend college. Incidentally, he enrolled his son in the school and the representative and the boy both grew wiser.

Many common people have a great deal to offer to the Kingdom. Their stewardship, prayer life, and faithfulness are often determining factors in the success of a pastor and his church. Love them, be kind to them, cultivate their friendship. On the other hand, do not shy away from the cultured of your community because they are harder to reach. Study to find ways to their hearts and strive to get them saved and into your church. Jesus did not avoid fishermen for His disciples like James and John, neither did He shy away from governmental officials like Zaccheaus or Mathew, or Phi Beta Kappa men like Paul or Nicodemus. Paul said, "To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And I do this of purpose, that I may both save the lost, and that I might be partaker thereof with you." (I Cor. 9:22-23).
The Source of Murder

QUESTION. In the question, What prompted Cain to murder his brother?—if we assume that it was a carnal nature, then how would we answer the question: What prompted the sin of Adam and Eve? Could not both promptings have come from the same source?

ANSWER. Let us look first at the word of the Lord to Cain, "If thou dost not well, sin lieth at the door" (Gen. 4:7). The word fieth means coucheth, or crouched. The word refers to a beast crouching, or lurking. It is not lurking on the outside of the door, waiting to get into Cain's heart; it is already in, as was evidenced by his violent and blasphemous anger against God because God would not accept his sacrifice. Remember that such antagonism toward God, such enmity, is, according to Paul, the very quintessence of indwelling sin. Rather, this lurking, crouching beast called sin is waiting to spring out the door, into violent action, as it actually did in the murder of Abel. But before it sprang out God gave Cain fair warning in the words (RSV), "Lo, desire is for you, but you must master it."

"But he did not rule over it; he allowed it to rule over him; by deliberately allowing Abel to the field, where he murdered him in cold blood; afterward when challenged by God he showed no remorse or sorrow, but expressed indifference to his brother's welfare ("Am I my brother's keeper?"). Iled to God, then complained in self-pity when divine judgment was pronounced. Here were all the works of the flesh—pride, self-will, rebellion, blasphemy, hatred, bitterness, selfishness, murder—springing full-grown as it were from Cain's heart. And the whole point is that they sprang, not from the circumstances, but from his heart. This heinous crime can be accounted for only by the massive impulse to evil in his own heart, which made it easy for him to react so irrationally and passionately. Here was a man who was morally sick, not just after these events, but before these events. And his murderer, issued, not from the events, but from his moral sickness.

How different was the sin of Adam and Eve! There were no evil propensities in them to create a temptation by uniting with, their natural desires, and it is probable therefore that temptation would not have occurred without the intrusion of a third party who seduced them and deceived them. They were not deceived by their own hearts in the first, initial movement toward sin, but by the serpent. Cain didn't need an outside devil; he had sufficient evil within him. But Eve was deceived by a lie; then Adam yielded to her influence.

In the moment of deception the disobedience didn't look heinous to Eve. Could she have been tempted to murder, as was Cain? The serpent was too smart to attempt such a thing. But she was tempted by her own natural desire plus the false reasoning of the serpent to do something that looked, for the moment, to be quite innocent.

In summary we can say that it took a subtle, wily, clever seduction, combining with three natural desires, to counteract the, essentially good tendencies of Adam and Eve. But it didn't work. 

(Continued on page 49)
NAZARENE YOUNG PEOPLE’S SOCIETY

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18 (440)

The Nazarene Preacher

STEWARDSHIP

Have You Met This Man?

HE’S THE MAN
with the contagious enthusiasm and
the willing hand... the fellow who
arrives early to Sunday school with
his car full of laughing boys and girls.

HE’S THE MAN
with the hearty handshake and
the happy, “Good morning. It’s
time to see you here.”

HE’S THE MAN
who actually believes that his home, his car, his money, and even his health,
are a trust from God to be used in His service and for His kingdom.

HE’S THE MAN
who is a constant source of inspiration to his pastor and to his fellow churchmen.

HE’S MR. NAZARENE LAYMAN
Peter had some men like him in the Early Church
and this is how he described them; “... good
stewards of the manifold grace of God” (1 Pet. 4:10).

SUNDAY, OCTOBER 18, IS LAYMEN’S SUNDAY
LET’S MAKE IT SPECIAL

Pastor, do you have your pencil in hand? Want to do some checking? Here’s a list. It isn’t complete. You will want to add to it, but maybe it’ll start the “wheels turning.”

☐ Plan order of service
☐ Select laymen to read scripture, to pray, to bring the message, to pronounce the benediction. Contact each.
☐ Prepare an attractive poster for your church bulletin board. ADVERTISE LAYMEN’S SUNDAY.
☐ Plan a special booklet containing the order of service and a word of personal appreciation to your laymen. Distribute at the morning worship service.
☐ Designate someone to prepare a flower arrangement for the front of the sanctuary—as a tribute to

faithful laymen of the past. Near the arrangement place a placard with names on it and the notation, “In Honor of Faithful Laymen of the Past.” The flowers may be taken later to a shut-in.

☐ Anticipate last-minute changes
☐ Pray earnestly for God’s blessing and His guidance in all your planning.

☐ If some plan or procedure was unusually successful, drop us a line. Share your success with your General Stewardship Committee. May God bless you!

October, 1964

(440) 18
Theme: "A Mighty Fortress"

"Thou art my rock and my fortress; therefore for thy name's sake lead me, and guide me" (Ps. 31:3).

RETREAT LEADERS

Chaplain (Capt) Calvin G. Causey
Retreat Coordinator

Chaplain (Capt)
Shural G. Knippers

Chaplain (LCDR)
L. W. Dodson, Jr.

EXCITING
Scenic Beauty
SATISFYING
Fellowship
INSPIRING
Atmosphere

Dr. Kenneth S. Rice
Guest Speaker

The Nazarene Preacher

General Walker Hotel, Berchtesgaden, Germany

Department of FOREIGN MISSIONS

Quotable Mission Field News Briefs

SWAZILAND—Several weeks ago the king of Swaziland invited some of the church leaders to the royal kraal to pray for the peace of Swaziland. Our pastor, Rev. T. Ndlou, a wonderful man of God, was present and spoke to the gathering with the king present. Pray with us. God can still work miracles today and turn the heart of this nation to God.—MARY MCKINLAY, Swaziland.

LEBANON—Recently finished a revival in a new church opened just a year ago at a town called Jeddieh. More than fifty adults sought the Lord for salvation and several for sanctification. Eight were baptized and more will be in a few weeks. Among them are several persons with education and leadership ability—a great need here. Two more students in our Bible school.—DON REED, Lebanon.

PHILIPPINES—God met with us in an unusual way in our regular chapel service and in the following church service on Sunday, recently. No altar call was made but there was a spontaneous movement of the Lord. Then testimonies, and nearly all the students went to the altar either for personal needs or with a burden for loved ones. There was such praying as one seldom hears, and God's presence was greatly manifest. Have had a good year in our Bible school.—LILLIAN PATTEE, Philippines.

COLOURED AND INDIAN DISTRICT, AFRICA—We are making plans to start a new preaching point at Paarl, thirty-four miles from Cape Town. There are over twenty thousand Coloured people there. We hope this will one day be a strong church. There is a great need for trained national workers. We can enter several large cities if we only had the pastors to send.

There is a spirit of prayer upon our churches here and we are expecting a real outpouring of God's Holy Spirit upon us.—PHILIP STEIGLEDER, Africa.

Haiti—Our Haitian Christians are a constant challenge to my life. They think nothing of a 4:30 a.m. prayer meeting or a day of fasting. Most of them go to church every night and three times on Sunday. They are faithful and enthusiastic personal workers.—LINDA CHOW, Haiti.

REPUBLIC OF SOUTH AFRICA—You will rejoice with us to know that last year we gained in every part of the work. Our goal was four thousand in Sunday school and church attendance. We went over the top with a gain of eight hundred over last year. We feel that this is our day. Nearly three thousand families are being moved in right around the mission, and there are over one-half million people in my zone alone.—ELMER SCHMELZENBACH, Africa.

October, 1964.
Department of CHURCH SCHOOLS

OCTOBER
is the month to begin your

MARCH
TO A
MILLION
ENROLLMENT
IN
SUNDAY
SCHOOL

WIDE-AWAKE PASTORS WILL:

1. Recommend to the church school board and the workers' conference that they officially join the "March to a Million" and endeavor to become a Millionaire Sunday school by having a 10 percent increase in enrollment.
2. Read the September Church School Builder for ideas to enroll the various age-groups in Sunday school.
3. Ask classes and departments to accept 10 percent goals as their part in the "March to a Million."
4. Provide Millionaire Ribbons for members of classes that make a 10 percent increase in enrollment.
5. Order the New Sunday School Songs booklet and sing the quadrennial songs in Sunday school and workers' meetings to build an atmosphere to help "March to a Million."
6. Organize or revitalize the Home Department to build total enrollment.
7. Organize or revitalize the Cradle Roll to call in homes with babies and build total enrollment by building the Cradle Roll.

7% increase is your fair share
10% will make a millionaire

THE ADULT CLASS SPONSORSHIP PLAN

The adult class sponsorship plan can help you to organize or enlarge the Home Department ministry in your church. Here is the organization plan:

The Home Department enrollment is a part of the total Sunday school enrollment. Let every pastor and church organize or enlarge their Home Department this quadrennium. You can help substantially to enroll a million in our Nazarene Sunday schools by 1968. This October is the time to begin.
My Dear Pastor:

November, 1964, is to be a church-wide month of recognition and emphasis on the Moving Nazarenes Service, sponsored by the Department.

Along with their neighbors, Nazarenes are on the move. What can we do as pastors to encourage our people to keep an active church membership wherever they go?

The story of the Moving Nazarenes Service is the story of not only a concern about this important problem but how we are actively at work trying to solve it. Statistics among other things point up the fact that we have a high mobility among Nazarenes everywhere. The Department of Evangelism calls for the total cooperation of every Nazarene pastor to use the regular channels of the Moving Nazarenes Service so that every Nazarene when they move will say, "Of course we will transfer our membership."

The Department recognizes that a part of the solution is with the Nazarenes themselves. We do feel however that a great deal of the solution is realized when our pastors encourage Nazarenes to transfer their membership when they move. A pastor said to me recently, shortly after receiving a card from Moving Nazarenes, "I visited the family, and what a thrill was mine when I left to hear them say, 'Please write for our church letters. We want to join the church here, where we are going to live.'" He told me the reaction of the pastor in their home church, was excellent, and said the entrance of this family into the church by transfer has created new life and encouragement, and their enthusiasm became an incentive to people to do more about going after many prospects unreached and untouched.

A layman said to me recently on a district tour, "We are quite mobile because of my work, but we always transfer our membership as soon as possible when we move to a new location." If we had more Nazarenes like these people, how much more effective our church work would be, and I am sure that our statistical losses would be a lot less.

Pastors must teach their Moving Nazarenes that an early transfer of their membership provides a stabilizing influence in their new environment. Of course they will miss their home church and their home pastor, but what better way to show their confidence in the whole program of the church than by joining the church in their new community?

Too often home church pastors have suggested to Moving Nazarenes that they should not move their membership because they were not sure how long they would be in the place they were moving to. But a Nazarene who was discovered three years after he had moved to a certain city made this statement: "It was easy to get away from the responsibility of the home church, which was two thousand miles away. We were of little use to that church and did not want to become involved in the new area until we were absolutely sure that we were going to stay, and so we drifted and drifted."

Pastors should remember that when Nazarenes join a local Nazarene church they join the whole Nazarene church, and when Nazarenes move we have a responsibility. As never before Nazarenes are on the move. We must keep them lest they get lost in the multitudes of unchurched people.

Make NOVEMBER a month when we survey our membership rolls looking for the names of absent Nazarenes to send in to the Moving Nazarenes, Department of Evangelism, 6401 The Paseo, Kansas City, Missouri 64131.

Let our slogan be "EVERY NAZARENE A MEMBER WHERE YOU ARE."

Faithfully yours,

EDWARD LAWLOR

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1965—February and March

Unit 165a, "Outreach Through the Sunday School"

Text: Sunday School—The Growing Edge
By Kenneth S. Rice

This study will show the place of the Sunday school in evangelism and outreach. In lifting up this vision, the author shows practical ways to enlist and involve the total church membership in reaching and teaching others.

1966—February and March

Unit 162.3a, "Personal Evangelism"

1967—January and February

Unit 113.2a, "Tithing—God's Plan"

Pastor, talk to your C.S.T. director and consider these dates for training in your long-range planning.

October, 1964

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The Pastor’s Way of Saying

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(458) 32
Department of HOME MISSIONS

GENERAL ASSEMBLY
1968

That's right—General Assembly, 1968. Now is the time to begin planning for that event. If a church will put aside a few dollars per month, in four years there will be an ample amount to send its pastor to the next General Assembly.

If this money is sent in to the Division of Church Extension as a savings deposit in the General Church Loan Fund, it will help churches with building loans while it is earning interest for your account.

Write now to the Division of Church Extension for additional information.

PLANNING FOR NEW CHURCHES

Home missions, the growing edge of the church, is one of the church's never-ending tasks. It does not begin with a new quadrennium. Yet this is a good time to take a look at our home missionary opportunities.

There is something each church can do for home missions in the 1964-68 quadrennium. Let us begin now to lay our plans to make this the best quadrennium in home missions growth in the history of the church.

Such growth does not come about accidentally today. There must be surveys, studies of populations trends, seeking of adequate sites, often a good nucleus of Nazarenes, as well as prayer and faith in God, if we are to see home mission results. But results will come as we do our part.

NAZARENE INFORMATION SERVICE

Much Done, More to Do

In the world of telestar and instant communication, it might seem that everyone has heard the gospel of Jesus Christ and that Christianity is dominant. But this is not so.

The Church has come a long way in its two thousand years, but it has a long way to go.

This is borne out by a comparison of the number of religious adherents. There are 6 million Muslims, 140; Confucianists and Hindus, 156; Buddhists 50; Shinto 20; Taoists 15; and Judaism 4.

There are an estimated 2 million persons in the world who believe in holiness in the Wesleyan tradition.

There are 6 million persons who believe in holiness in the Wesleyan tradition. An additional 4 million persons are Pentecostals and Keswickians. These 6 million persons would be represented in the village of 1,000 by 2 persons. By the same ratio, the 12 million who follow the Jewish faith are represented by 4 persons.

The foregoing helps to emphasize the importance of every Nazarene pastor using the public communication media in his area to the fullest extent possible.—O. Joe Olsen.

STEWARDSHIP

CHANGE OF ADDRESS FORM

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When you change address, fill in the form below and mail to the General Secretary. All official records at headquarters and periodical records at the Nazarene Publishing House will be changed from this one notification.

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

October, 1964

(601) 31: 30 (400)
A Practical Question

A YOUNG PASTOR'S YOUNG WIFE said, "I thought for some time how to give my husband something special for his birthday, but it was out of the question. I went with my husband to call on the bereaved family. It was my first time to go into such a situation. I wasn't sure what to say or how to say it. I did not know if a call was sufficient, or whether my responsibility to the family went further. Could you give me some guidance?"

First, as to the call. It is my judgment that a pastor's wife need not accompany her husband on every pastoral visit he makes. However, when death has come, if her circumstances at all permit, she should go with him at least once to the bereaved home. You will be received as the representatives of God, as well as for your own sakes, and your visit will be treasured in years to come. Nothing can make up later on for neglect or thoughtlessness at this time.

Be sympathetic, but be strong, even though you are young and inexperienced. If you allow yourself to be overcome with grief in the presence of sorrow, you will be unable to offer either the comfort or the courage you should impart as a spiritual leader.

Adapt yourself to each situation in an individual way. Even mature and experienced persons should feel a sense of inadequacy when faced with the mystery of death. Do not allow yourself to become professional or stereotyped. Each family which suffers loss offers you a new opportunity to meet their particular needs. Seek to be personal and understanding. Avoid timeworn, hackneyed phrases and say those words which will have especial meaning for this especial family.

The circumstances under which death has come will influence what you say. Perhaps the summon is a blessed release to a saint of God, ripe with years, who has suffered long with disease or the infirmities of age. Your remarks to those members of the family who remain, and who perhaps have been faithful in loving care and attendance during a prolonged illness, should be marked by tenderness and by expressions of hope for the one who has gone on, and of support and reward for those who remain. The repetition of an incident or a conversation you had with the deceased, which may still be unknown to the members of the family, may bring them unspeakable joy and reassurance.

If the death be sudden and shocking, and as it appears to us mortals, untimely, your task is more difficult. But be well controlled, and be positive. Always exalt the goodness and mercy and wisdom of God. Inspire trust in His love and in His timing. Point to the brief span in which we call life here, and to the unlimited promise of the life which is to come. Do not try to answer the why's. "Assure them of a perfect confluence in Him who doeth all things well." A clear witness of God's sustaining grace to your own heart in time of sorrow would be in order.

The truly taxing ordeal comes, however, when you must go into the home where the late one is claimed one who, as far as any personal knowledge goes, was unprepared to meet his Maker. Do not let the pity and grief you feel lead you into any unjustifiable assurances of hope. But if you can honestly offer any shred of comfort to those who sorrow, do not
to do so. Perhaps you know of some event, some word or action which now assumes significance and spiritual meaning. Share that with the wounded, broken hearts to whom you minister. You may even find opportunity to gently entreat those who still live and are unprepared to die, should there be such among the family group.

Let your departure in the house of mourning be appropriate. Loud talking and lightness on the one hand, or overbearing solemnity on the other, are unfitting. Gentleness, inner strength, assurance, comfort, tenderness, self-control—these are the qualities you wish to demonstrate.

There are no words quite so fitting to speak to those in sorrow as the "beautiful words... wonderful words of life" found in God's Book. Many a pastor's wife, speechless in the hour of death, has found the precious promises of the Bible soothing her tongue and making her strong to comfort and sustain those who remain to sorrow. It is well to have your Bible handy in purse or pocket. But it is better to have the words stored in your mind and heart. He has promised to "bring all things to your remembrance."

Here are a few suggestions for appropriate quotations from God's Word.

We are now entering upon the main subject of the sermon—the conduct of the Christian in relation to the everyday facts of life. Jesus has already shown how that happiness and fruitfulness are based upon character. We must be before we can do. Conduct is an expression of character. To quote an old saying, "What is in the well will come up in the bucket." The infallible guide of conduct is the revealed law of God. This we have considered in the previous study. Jesus clearly stated that He had not come to destroy the law and the prophets but to fulfill. He now begins to expound the law of God, by taking two of the Ten Commandments and unfolding their inner meaning. The first illustration is from the fifth commandment, "Thou shalt not kill" (Exod. 20:13). The Bible teaches consistently the sacredness of the individual. But Jesus tells us that the intention of God goes far beyond protecting the individual from physical injury by another. We are bound to hold each other in reverence and consideration in our inner spirits. Three things are taught us here.

1. Anger in Relation to Murder
   It is obvious that Jesus is referring to unrighteous anger. Anger in itself is an integral part of our nature. We would not be human if we were not capable of being angry. Anger is not necessarily sinful. We are enjoined in Ephesians, "Be ye angry, and sin not." (Eph. 4:26) There are occasions then when anger is justified. It was so in the life of Jesus. In Mark 3:5 we read, "And when he had looked round about on them with anger, the eyes of men, and crucify him, but these actions only called forth love and pity and prayer for their forgiveness. The reason for His anger is explained, "Being grieved for the hardness of their hearts." It has been well said, "He that would be angry and sin must not be angry with anything but sin." The Bible speaks often of the "wrath of God." It is an anger that is the expression of His holiness, aroused by His loathing of sin in every shape and form. Anger then is justified only when sin is involved, and when it arises out of a heart that has in it no selfishness,
hatred, or bitterness. Even righteous anger is dangerous, as it may get out of hand and do irreparable damage; therefore it must be watched and controlled carefully. "Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil." (Eph. 4:26)

Keeping this in mind, let us consider what Jesus says about unrighteous anger. He connects it with murder. Anger is murder in the making. Jesus draws an illustration from the legal proceedings of the Jewish courts. "The judgment" means the lower court. "The council" refers to the higher court or the Sanhedrin. "Hell fire," "the Gehenna of fire" refers to the Valley of Hinnom, where the bodies of criminals were thrown out and burnt. The aim of Jesus here is to show that anger is highly dangerous, for it proceeds from one degree of hatred and contempt to another. It is first anger, hidden in the heart; then it finds expression in speech, and treats a fellowman with contempt. "Raca," "Vain fellow," is a strong expression of contempt. Thou fool" is much stronger than in the English version conveys and is equivalent to a curse. Anger not only proceeds from one degree of bitterness to another, but it means the increasing condemnation of God. Nurse anger in your heart and you are harboring a dangerous viper.

2. Anger in Relation to Worship

Our relationship to God is vitally bound up with our relationship to our fellowmen. If we are not right with men we cannot be right with God. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, Undoubtedly this statement is a continuation of His teaching concerning anger. The "ought against thee" is something which has occurred when anger has had its way. Some blaming and unjust criticism has been made, some half-truth (how dangerous it is!) uttered, or some misrepresentation made. God will not accept your worship while your heart is not right with your brother. In the previous verses Jesus dealt with the danger of anger; here He is dealing with its effects. (a) It affects yourself. A wise man once said, "Bad temper is its own scourge. Few things are bitterer than to feel bitter." A man's venom poisons himself more than his victim. It has been proved that anger has its reaction upon the body. It also has its serious effect upon the spirit. It renders one unfit for communion with God.

(b) It affects others. Not only does anger hurt when expressed in biting words of contempt and insult, but even when harbored in the heart, it radiates unseen its deadly poison. Our responsibility is to remove whatever cause there may be of stumbling occasioned by the expression of anger. It takes courage to apologize, but it is a mark of grace. (c) It affects God. Worship is unacceptable where no attempt at reconciliation has been made. Jesus clearly teaches that an unforgiving spirit is an offense to God, and renders it impossible for Him to forgive. "God is a Spirit: and they that worship him must worship him in spirit and in truth." (John 4:24). The bitter in spirit cannot worship Him. It is our solemn task to remove all causes of offense. This is an exposition of the beatitude, "Blessed are the peacemakers."

3. Anger in Relation to Time

The time element is highly important. This is the whole point of the illustration of the two men on the way to court, used by Jesus in verses twenty-five and twenty-six. "Agree with thine adversary quickly." This accords with the injunction of Paul, "Let not the sun go down upon thy wrath." (Eph. 4:26). It is dangerous to delay. Cut down the weeds before they cast their seed, otherwise you will have an abundant crop to deal with later. A simple disagreement may develop into a feud. A small injury unattended to may cause death. Psychology has taught us that anger pushed down into the subconscious will set up a harmful complex which will find expression in some other unpleasant form. It is the little rift within the lute that by and by will make the music mute. We must not only keep short accounts with God, but also with others, lest we drift apart. This is true in church life, it is true in home life, and it is true in social life. Swiftness to apologize has saved many a perilous situation. The law of sowing and reaping applies in full where anger is concerned. Time will produce the inevitable harvest: therefore Jesus warns, Act quickly. Putting out the fire in its earliest stages may prevent a major conflagration.

This whole section is a commentary on the beatitude "Blessed are the meek." The meek will have deep respect for others, they will be careful to remove all causes of division, and they will not allow time to do its deadly work. But how to be meek? There lies the problem. God does not propose to deliver us from the capacity for anger, for then we would be less than human—but He does intend that we should be free from bad temper—uncontrolled outbursts of anger, sul viveness, pettiness, impatience. These are all marks of the carnal mind. Paul gives us the solution to the problem of anger in that matchless chapter on divine love, I Corinthians 13. Love "suffereth long, and is kind; love executeth no mischief, referred... beareth all things... [love] never faileth." The answer to the problem of anger is a heart filled with the love of God. If the heart is full of divine love, then when it gets upset only love will spill out. If the heart spills out bitterness and spitefulness when provoked, it is only a melancholy revelation of its inward condition. At all costs we would conquer anger we must seek to be filled with love. God is love, and to be filled with God is therefore to be filled with love. Once again we are driven back to the fact that what Jesus teaches in the Sermon on the Mount is nothing more or less than the Spirit-filled life.

Gleanings from the Greek New Testament

By Ralph Earle

Eph. 5:15-18

Circumspectly or Carefully?

Five times in the fourth and fifth chapters of Ephesians, Paul says, "Walk." First, it was, "Walk worthy of the vocation whereunto ye are called." (4:1); second, "Walk not as other Gentiles walk." (4:17); third, "Walk in love." (5:1); fourth, "Walk as children of light." (5:8). Now comes the fifth, "Walk circumspectly." Perhaps more meaningful today is the translation "carefully" (ASV, RSV, NBB, NASB).

The Greek word is akribos. It means "with exactness, carefully." Thayer says, "exactly, accurately, diligently." Vine suggests, "The word expresses that accuracy which is the outcome of carefulness. The adverb occurs ... times in the New Testament. Twice it is translated "diligently" in the King James Version (Matt. 2:8; Acts 18:25). The best rendering here is "carefully."

Fools or Unwise?

Paul goes on to say that we are to walk "not as fools, but as wise." In the Greek there is a play on words, which does not show up in this English translation. It says: "not as sophoi, but as sophoi." This can be brought out in English by saying, "not as unwise, but as wise" (ASV, RSV, NASB).

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The verb (v. 16) is ἐκατοραῖο. The noun ἀγωρία meant the marketplace (or forum). So the verb ἀγωράζω literally means "buy in the market." It came to be used in the general sense of "purchase." The prepositional ἐκ (ek) means "out." So ἐκατοραῖο literally meant "buy out of the market." It was used for "redeeming" or "ransoming" slaves (cf. Gal. 3:13; 4:5). But in the middle voice, as here, it means "buy up for oneself." It is used the same way in the parallel passage in Col. 4:5. These are the only four times it occurs in the New Testament.

Arndt and Gingrich say that the middle form in Eph. 5:16 and Col. 4:5 "cannot be interpreted with certainty." They go on to suggest: "The best meaning is probably the most of the time (which is severely limited because of the proximity of the Parousia as well as for other reasons)." The best translation here is "making the most of the time" (RSV), or "making the most of your time" (NAB). Since the Greek word for time (kairos) does not signify merely chronological time (chronos) but an opportune or appointed time, this passage may be rendered: "make the most of the opportunity."*

Unwise or Foolish?

The adjective translated "unwise" (v. 17) is a derivation from that of the same word in verse 15. Here it is ἀθρόιας. The "a" is what is called "alpha negative." As a prefix it negates the rest of the word. English equivalents are "un" or "in," or even the same "a," as in "amoral" and "immoral.

The phrase is from phren, "mind." So ἀθρόιας literally means "mindless." Abbott-Smith defines it as "without reason, senseless, foolish, expressing 'want of mental sanity and sobriety, a reckless and inconsiderate habit of mind.'" Thayer's definition is: "without reason, senseless, foolish, stupid; without reflection or intelligence; acting rashly." It is a stronger term than the one in verse 15, though the King James Version wrongly gives the opposite impression. The best translation here, is "foolish" (ASV, RSV, NASB). The only way one can avoid being foolish is by "understanding—literally, putting together—what the will of the Lord is.

Excess or Dissipation?

Paul admonishes his readers not to be "drunk with wine, wherein is excess" (v. 18). The last word is in the Greek σοκια: Here again we find the alpha negative, this time with σοκια, which comes from the verb σοκω, "save." So it is the opposite of salvation. Abbott-Smith defines the word as "prodigality, wastefulness, profligacy," Thayer says: "an abandoned, dissolute life; profligacy, profligidity." Arndt and Gingrich suggest: "debauchery, dissipation, profligacy." The best translation is "debauchery" (RSV), or "dissipation" (NEB, NASB).

Always Filled

Instead of being "drunk with wine," Paul says that Christians should be "filled with the Spirit." Evidently he is referring to that state people seek in drinking—relaxation, escape from the unendurable—one may find in being filled with the Holy Spirit. The verb is in the present imperative, which means "be filled with the Spirit." This is not to be a transitory experience, but an abiding one. Jesus said: "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." (John 14:16).

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The following sermonic study is submitted as a contest entry, and therefore is published anonymously. The contest will close December 31, this year. See your March and September issues for details.

Job, the Perfect Man

TEXT: There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil (Job 1:1).

Critical Questions

1. What is the meaning of the word perfect?
2. In what sense was Job perfect?
3. Was his perfection maintained in adversity?
4. How does Job's perfection relate to Christian perfection?

Exegetes

The word translated perfect in the King James and American Revision is rendered "blameless" in the Revised Standard Version and in the Amplified Old Testament. The Jewish Bible has wholehearted, and the Septuagint true. In English the word perfect carries the general meaning complete.

Obviously Job's was a limited perfection, for God alone is absolutely perfect. Bible scholars agree that Job was perfect in sincerity and in heart.

The best commentary on Job 1:1 is the rest of the book. And the most satisfactory way to interpret the perfection of Job is to study how he illustrated it in life.

October, 1964

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The ancient man of Uz was most notably imperfect in knowledge. He lamented in despair that there was no Daysman (Mediator) between God and man (v. 21). He did not know of Christ! Neither did Job know of the contest between the Lord and Satan. From the beginning he had a limited perspective.

His perfection is best illustrated in that outstanding quality ascribed to Job in Scripture: patience. Remember, the word means, not serenity, but steadfastness.

He was steadfast in trust ("Though he slay me, yet will I trust in him," 13:15); in clearness of conscience (chap. 31); and in testimony ("My righteousness I hold fast, and will not let it go," 27:6).

Job's perfection was not mechanical, but alive and growing. He gradually rose a little out of his blackest depression. When shown his errors, he immediately repented of hasty speech and wrong attitudes. Was Job perfect only until tried? Did he, as some say, fail under pressure, in complaining, arguing, etc.?

But the very point at issue between God and Satan was whether Job could be made to break through great stress.
If he crumpled, then God was embarrassed and defeated, the devil triumphed, and every man has his price. Unthinkable! We must conclude that Job's shortcomings were caused by pain, and bewilderment, and were compatible with a perfect heart.

The perfection of Job evidently parallels Christian perfection on a much lower level of knowledge. (It is assumed that Christian perfection is understood.)

In the Arminian and Wesleyan sense that sin is voluntary, lawlessness, wilful rebellion, Job lived above sin. It is significant that God demands no blood sacrifice from Job, as He does from the three critics.

**Bibliographical Aids**

For a helpful, comprehensive survey of the book, see McClintock & Strong's Biblical, Theological, and Educational Encyclopedia, "Job."

J. A. Huffman's little volume, Job, a World Example, is a must. Huffman takes the holiness view, and proves his point. Job is neither (1) a sin-hiding hypocrite: (2) a hothouse flower, unable to survive outside his sheltered environment; nor (3) an uncovered, respectable sinner, who discovers through suffering his heart-plague of self-righteousness. He is rather a tested saint, kept by the grace of God.

In G. Campbell Morgan's The Answers of Jesus to Job the man of Uz is seen to voice some deep, timeless human longings which can be fulfilled only in Christ.

**Homiletical Approach**

Though often avoided because the Hebrew poetry is obscure, the Book of Job is clear on its main points. The hero is a perfect man: and the theme, how he stood under fire. What a treasure of material on holiness preaching!

A sermon on "The Perfect Man" could be built around some of the meanings of the word perfect: complete, whole-hearted, blameless, true. Meat for the skeleton can be found in Job's firm loyalty to God while Satan did his worst.

A discussion of 'The Imperfect Perfect Man' might well follow, to show what perfection is not. Job was:

1. Not an angel, but a man, perfect through grace.
2. A tried man—not exempt from trouble, temptation, accusation, Satanic suggestion.
3. An unformed man. His philosophy led him to a dead end because he did not know about Christ.
4. A weak man, sustained in the crises by God's sent flashes of insight. Note the change from despair to shouting victory in chapter 19. Finding no pity in man, Job gets a lift from God and cries, "I know that my redeemer liveth.

Then Job's perfection might be the background for a message on such a text as Ps. 27:37—"Mark the perfect man, and behold the upright: for the end of that man is peace."

The peaceful end is not reached without a struggle, but for the perfect man the battle ends in victory.

Job was victorious over:

1. His abundance. He kept spiritual prosperity.
2. His afflictions. Though shaken, he stood true.
3. His accusers. They were silenced, not by Job's logic, but by his testimony.
4. His own wrong attitudes. He quickly repented of these when he found that they were wrong.

If Job, until all his problems, and in his unenlightened day, gained the victory, surely we can, in this gospel age!

**Illustration**

Said Dr. John R. Church, holiness evangelist: "I had two sons: one normal, the other blind and crippled. One night the healthy lad came in all aglow. He'd fed the horse without being told. I praised him. The other lad heard. Later, in my study, I heard the little blind fellow coming, dragging that crippled foot. One hand held a slipper, the other an old sock. He said, 'Daddy, I thought you might want your bedroom slippers: I'm your boy, too, ain't I, Daddy?'"

Did the father reject his handicapped son for his imperfect service? No! He hugged him in a loving embrace, saying, "I don't know how we'd get along around here without you!"

Our service, like Job's, may fall short of the ideal, but if the heart motive is perfect, it is accepted by our understanding and loving Heavenly Father."

*From sermon, by Dr. John R. Church.*

**Almost an Angel—Yet Little More than a Dog**

The last state has become for them worse than the first (II. Pet. 2:20-22, RSV).

**Introduction:**

1. Peter now turns his camera full focus on these apostates.
   a) The state of the apostate is even worse than that of an unconverted sinner.
   b) For whom Satan claims he holds in greater bondage than the battle ends in victory.

Peter surely recalls now theparable of Jesus in Matt. 12:43-45.

2. The three enemies of the Early Church were:
   a) Judaism, Paganism, and Gnosticism.
   b) Out of the three, the last was the most subtle and sinister.

   For though Judaism expelled and persecuted it, and Paganism opposed and plundered it, Gnosticism sought both to patronize and to seduce it.

3. Peter's relentless logic discards their carnal security:
   - Note his Proposition—"They have escaped."
   - Supporting Argument—"If, . . . they are again entangled . . ."
   - Conclusion—"The latter end is worse."

4. God made man almost an angel—sin makes man little more than a beast.

**Development:**

1. The First State (verse 20)
   a) Having escaped the pollutions of the world.

1. The Greek says: "Having fled away from the miasma of the world."

2. Alford says: "He is treating of men who have not been mere professors of spiritual grace, but real possessors of it."

3. God was able to get a host of Israelites out of Egypt who never made it into Canaan.

4. But here is a real escape from corruption, spoken of.

**B. Having received the knowledge of the Lord.**

1. Note the full knowledge indicated here. The Greek word, epignosein, means "full and accurate knowledge."

2. Note the true object of such enlightenment.
   "The Lord and Saviour Jesus Christ [Messiah]."

3. Theirs had been a full acquaintance with real salvation—a genuine conversion.

**II. The Latter State (verse 20)**

A. Entangled again.

1. The Greek carries the idea of "interwoven" as well as "enmeshed."

2. Sin is always bondage. But sin returned to and renewed after pardon forges a much stronger chain of habit.

B. And overcome.

1. The Greek term means not only to be overcome but "vanquished" (cf. also the French) and "subdued."

2. RSV says, "overpowered."

C. A state worse than an unconverted sinner.

1. If . . . converted people lapse, i.e., give way to the very immorality from which Christians saves them, then the last state for them is worse than the first."—McClintock, J.T. Comm.

2. See Matt. 12:45, where Jesus uses exactly the same Greek word as Peter.

3. "Here is sad proof of the pos-
ability of falling from grace, and from a very high degree of it too."—A. Clarke.

4. But the backslider never returns only to his preconversion level; his backslidden state is worse.

Cf. Jesus' statement: "Seven other, spirits more wicked than himself."

5. Any manner of relapse is most terrible, but a spiritual relapse is worst of all.

III. The Better State ("it had been better," verse 21)

A. Not having turned from the holy way.

1. The holy commandment once for all delivered unto them, cf. Jude 3.

This is the gospel way of holiness. For the true gospel enjoins holiness rather than corruption. But these false teachers advise corruption. Any religion that does not break the power of sin is always false.

2. Peter in his First Epistle recalls the demand that God's people shall be in His own likeness (I Pet. 1:15-16).

And the gospel promises an escape from the corruption of the world and its lusts (II Pet. 1:4).

3. The better way is to remain loyal to the highest one knows.

B. Or even never to have knapped the way of justification.

1. Judgment will be according, to light.

2. Much better to be without light than to refuse to walk in it once it has come and we have known it.

3. The Greek term specifies not only righteousness but justification.

4. These apostates have sinned against both light and mercy. Hence their sin is more heinous and they are liable to greater punishment.

C. Then, having both known and turned, to fulfill so truly the ancient proverb (verse 22).

1. The true-to-life proverb.

The dog returns to lap up that which he had vomited forth.

The sow, all washed from the slime, plunges back to her filthy wallow.

These are God's pictures of the nature of apostasy.


3. "Salomon spake his proverb of the fool who goes back to his folly [Prov. 26:11]; but of how much greater lapse is he guilty who, having known the mercy of Christ, having tasted the Father's grace, having been illuminated by the Holy Spirit, turns again to the world and its pollutions, goes back into the far country, far away from God, and chooses for his food the husks that the swine did eat?"—J. R. Lumby, Expos. Bible.

4. Peter here makes a play on the like-sounding Greek terms "better" and "worse." The apostates had forsaken true Christianity for the filthy circles of unrestrained lusts, in spite of their enlightenment and boasted knowledge, yet after all they went back, got entangled with their old sins, swallowed down their formerly rejected lust, and walked in the midst of corruption."—A. Clarke.

5. Dogs and swine—"Such are all men in the sight of God... after they have made shipwreck of faith."

—John Wesley, Notes.

The Nazarene Preacher

IV. ONLY A CHANGE OF NATURE GUARANTEES THAT BETTER STATE.

A. Nothing less than a new nature will suffice.

1. The dog and the hog natures must go down; and the angel must come up.

2. No sheep ever enjoys rolling in a hog wallow.

3. Thank God for His promise to cleanse our nature! A man in Christ is a new creation.

B. True knowledge and true growth are imperative. Cf. II Pet. 3:18.

1. This is God's guarantee against apostasy, as Peter well knows.

2. He who rebuilds what he once destroyed makes himself a transgressor (Gal. 2:18).

3. The fruitage of false doctrine is apostasy from the truth.

4. Let us beware of false prophets. The freedom they promise is only Satanic slavery and corruption.

CONCLUSION:

1. The peril of a false religion lies in the fact that it saves the conscience, but it cannot save the soul.

2. Let us give heed to Peter's solemn assessment of the awful nature of apostacy.

3. Thank God, there is One who can keep us from falling (Jude 24-25).

—Ross E. Price

IDEAS THAT WORK

A Month of Sundays

There came to my mind and heart a sense of the guidance and moving of the Holy Spirit that makes life for a holiness preacher so exciting at times. We were soon to face our church board meeting. Our evangelistic plans for the fall season were already set, with the worker called. But it had been bearing in on me that we should have a "month of Sundays" preceding the special meeting. As the evangelist was to come in early December, it seemed logical to make November the month for the preparatory services. But as the board meeting time came, I knew somehow that it must be October, if we were to fit into God's calendar. So it was planned, and we will be eternally grateful to God for His leading in our church.

The idea was a simple one, adapted from a similar plan used by another minister, with some changes to fit our local situation. We announced a night of prayer for the Friday preceding the first Sunday of the campaign—and had a wonderful time of communion with the Lord from 9:00 p.m. until 1:00 a.m. Without doubt this helped to prepare the way for the public services.

Cards were printed, informing people of this evangelistic series, in which the pastor would preach each Sunday morning and evening on revival themes. Our people were enthusiastic in spreading the news. The first Sunday came, and the Lord came in spiritual power, in the salvation of souls. This continued throughout the month, with six of the eight services having fruitful altar calls, and the spirit of evangelism continued after the month of Sundays was concluded, with more people praying through to victory in the weeks that followed.

Just as distinctively as we felt led of the Spirit to conduct such a campaign we felt that He wanted us to have a membership reception each Sunday evening of the month. Without any forcing of the issue this was attempted, and success was achieved with a good number of new members, most of them on profession of faith. Also, three baptismal services were conducted during the month that followed.

Perhaps most important and vital to the work of the kingdom of God is the fact that nearly all of the seekers were no members, and most of them were either new attendants or had been coming only a few weeks. There was almost
no threshing over of old straw, but there was the most fruitful ingathering of souls I have experienced in my own ministry at any time. We give God the glory and praise Him for the opportunity of serving Him and enjoying His blessing upon His people.

Vernon L. Wilcox
Pastor, First Church
Eureka, California

Saving the Better Posters

A lot of posters come to us pastors which are worthy of a place on the walls of our churches or some similar place where they will catch the eye of the most people and perform their intended good. Some few of these posters we would like to keep up for a long time because of their special significance. I covet these better posters with a seasonal one when it comes along and this hides the one for several days or several weeks. When the seasonal one is "through," I take it off and the other one seems fresh again and I use it until it is "worn out."

Arthur P. Fisher
Pastor, Temple, Michigan

MY PROBLEM

PROBLEM: How can an incoming pastor tactfully deal with members who profess not to believe in holiness, but who are not only on the roll but in responsible positions?

A New York Pastor Advises:

I would approach the problem in this way:

First, I would pray privately for these people who profess not to believe in holiness. I would surround them with prayer. I know of a pastor who prayed for three years for a board member who was not in accord with the teaching of the church. The man finally resigned his position without causing an incident in the church.

Secondly, I would continue to preach holiness, confident that the Word of God by the Holy Spirit will do its work in the hearts of men.

Third, I would engage an evangelist to preach on holiness and if possible provide for him to stay with those opposed to the doctrine of holiness. Perhaps he could take meals with others opposed to this Bible truth.


PROBLEM: Should a pastor of a couple in his church plan to be married by a minister other than their pastor (such as a former pastor) offer premarital counseling to the couple without the counseling being requested either by the minister who is to officiate or the couple who are to be married? What if the pastor knows that no such counseling will be afforded the couple if he does not give it?

Posters, what do you say? Write your opinions. If published a $1.00 book will be given. Not over 200 words, please.

Hymn of the Month

"A Mighty Fortress Is Our God"

(Near 1529)

(Praise and Worship Hymnal, No. 3)

Authorship

This, the greatest of Martin Luther's thirty-six hymns, was written during the hectic period that marked the beginning of the Reformation. Although there are differences of opinion among hymnologists concerning the exact time this hymn was written, most all agree that it was written in cheering individuals, groups, and armies during the initial experiences that developed as a result of the Protestant movement. It was sung during the session of the Diet of Augsburg in 1530.

Luther was born in Eisleben, in Saxony, November 10, 1483. He was educated at the University of Erfurt, then became an Augustinian monk and professor of philosophy and divinity in the University of Wittenberg. His activity in condemning the practices of Rome and his expulsion from the church are well known. The hymn, however, played no small part in the great Reformation and after more than four centuries it is still being sung universally. Luther died in 1546 at the place of his birth.

Composer

Martin Luther, 1483-1546. It is interesting to note that this strong hymn tune, "Ein Feste Burg," composed by the author of the famous lyric, "A Mighty Fortress Is Our God," has not only been accepted and sung universally, but its musical theme has been included in the works of several of the great music masters, including Bach, Meyerbeer, Mendelssohn, and Wagner.

-Floyd Hawkins

BULLETIN EXCHANGE

Sunday Sickness

Sunday sickness is a disease peculiar to church membership.

1. The symptoms vary, but it never interferes with the appetite.
2. No physician is ever called.
3. It always proves fatal in the end— to the soul.
4. It never lasts more than twenty-four hours at a time.

October, 1964

Selected Sentence Sermons

"Faith will never die as long as colored seed catalogues are printed."

"Hating somebody all day is more tiring than working in the fields from sunrise to sunset."

"Faith is knowing there is an ocean because you have seen a brook."

"Music liberates and lifts, and tunes the consciousness to a higher frequency of experience and realization."

"No man can ever discharge his debt to God, but he can make regular payments on it."

"Sympathy is two hearts pulling at one load."

-Anon.

(477) 45
The Twilight of Evolution
By Henry M. Morris (Grand Rapids: Baker Book House, 1964. 103 pp., triple index. Cloth, $2.95.)

By "twilight" the author does not mean that the theory of evolution is now widely discredited, for he devotes the first chapter to showing how thoroughly and significantly the concept of evolution has become the presupposition of modern thought. But in the last chapter he cites convincing evidence that top scientists are increasingly becomingresponsive to the popular notion, so long taken for granted in our educational system, that evolution is a "proven" fact. Morris says: "...more and more qualified scholars today are recognizing that the scientific basis of the evolution theory is very weak and many are rejecting it entirely" (p. 92).

In the constructive argument the author shows the incompatibility of naturalistic evolution with the first and second laws of thermodynamics, and further that the fossil beds, which evolutionists themselves admit constitute their sole scientific evidence (p. 49), are in reality not adequate evidence at all.

Dr. Morris is a competent scientist in his own right, at present head of the Department of Civil Engineering, Virginia Polytechnic Institute. This work is scholarly and convincing. It should be in the hands of every college student. Pastors would be wise to use it in a study class with thinking, inquiring youth. For young people may come to church altars, but they will not become grounded as Christians until their minds are thoroughly detoxified from the anti-Christian doctrine of evolution.

Preaching Values from the Papryri
Herschel H. Hobbs (Grand Rapids: Baker Book House, 1964. 123 pp., Cloth, $2.95."

The Story of Our Saviour
Willard H. Taylor (paper, 138 pp., $1.25)

This is a C.S.T. book for series a courses, presenting a survey of the life of Christ by the professor of English Bible at the Nazarene Theological Seminary. This is splendidly done and should have a very wide and enduring ministry, not only in the Church of the Nazarene but also in a wide interdenominational arc. The author has combined scholarship with devotion, and accuracy with interest.

Communion with Christ
John A. Beals (cloth, 152 pp., $1.55)

This Nazarene pastor (Benton, Illinois) has given us a solid doctrinal and devotional study on the communion of the Lord's Supper and its implications. While not a book for light reading, it is a book for wide reading and frequent rereading. "The pastor who reads it will find himself preaching more meaningful sermons in connection with the administering of this sacrament, and will also find himself experiencing a deeper and more spiritually intelligent participation In this sacred service.

Preachable Second Coming Sermons
Compiled by Norman R. Oke (paper, 104 pp., $1.00)

This is the fifth in a series of sermon outline books compiled by Dr. Oke. In this volume are forty-five reasonably complete outlines for many different facets of this very important theme.

The book is bound with a spiral binding and punched for easy transference to the pastor's sermon notebook. Most pastors, of course, will use the outlines only as sermon starters, or else acknowledge their source if used without change.

Holiness and High Country
A. F. Harper (cloth, approx. 372 pp., tentative price $3.50)

In daily, self-contained doses, the author has developed a progressive study of the experience of entire sanctification. The book is written to answer questions, give a better understanding of the grace that God gives in the sanctified life and provide devotional insight. The first two-thirds of the book is a systematic treatment of evangelical perfection, while the final one hundred and fifty pages is an effort to pick up every relevant passage of scripture not already used which alludes to the theme of entire sanctification. Dr. Harper has been executive editor of the Department of Church Schools of the Church of the Nazarene for eighteen years.

October, 1964

R. S. T.

From Beacon Hill

Books Received

The Church in Prophecy
John F. Walsworth (Grand Rapids: Zondervan Publishing House, 1964, cloth, 183 pp., $2.95)

An evangelical study of prophecy as related to the Church and its message. Author's concept of the coming of the Holy Spirit at Pentecost is not what we teach but this is not overemphasized. For students of prophecy this can be recommended.

Christianity in the United States
Earle E. Cairns (Chicago: Moody press, 1964, paper, 192 pp., $1.75)

Brief history and factual survey of the various strands of religious development and organization within the United States.

How to Develop a Praying Church

Practical suggestions in promoting the spirit and practice of prayer in a local congregation.

Sermons Preached Without Notes
Charles W. Keller (Grand Rapids: Baker Book House, 1964, cloth, 145 pp., $2.50)

Fifteen sermons arranged according to homiletical classification. Not only are the sermons stimulating but the organization is conducive to aiding the reader to learn to preach without notes himself.

In This Free Land
Charles M. Crowe (New York: Abingdon Press, 1964. cloth, 224 pp., $4.00)

A fair and penetrating series of messages of a patriotic nature discussing the implications of Christianity in relation to such important current issues as the welfare state, Communism, miscellaneous literature, Roman Catholicism, and the race issue. A valuable volume for anyone who would want to understand the underlying issues in today's national problems. In a careful and well-documented discussion the author seeks to clarify the definitions of true liberalism and conservatism. Recommended.
The Source of Murder
(Continued from page 16)

take much subtility or willingness to persuade. Cain to commit an outrageous, violent, and obviously wrong act—simply because in him there was no natural primitive holiness to overcome, for his nature was already biased in the other direction, toward evil.

There is no greater demonstration of the profound damage which Adam's sin effected in his posterity. Of course Abel inherited a similarly depraved nature, but apparently recognized it and disciplined it, as indicated by his "more excellent sacrifice." But both boys, and all other descendants since, came into the world with a leaning to evil and a susceptibility to temptation which was a racial acquisition, not inherent in human nature as God created it.

A Practical Question
(Continued from page 34)

I trace the rainbow through the rain,
And feel the promise in the rain
That morn shall tearesless be.

O cross that liftest up my head,
I dare not ask to fly from thee;
I lay in dust life's glory dead,
And from the ground the blossoms red,
Life that shall endless be.

And there is not only submission but triumph in William Burleigh's epos lines.

Choose for us, God! Nor let our weak preference
Cheat our poor souls of good Thou hast designed;
Choose for us, God! Thy wisdom is unerring,
And we are fools and blind.

Let us press on, in patient self-denial,
Accept the hardship, shrink not from the loss,
Our portion lies beyond the hour of trial,
Our crown beyond the cross.

Next month we shall think of the second question: How much responsibility for the family bereaved should a pastor's wife assume?

American Bible Society Digest

As the missionary arm of the church, the Society's avowed purpose, its annual report declares, is to distribute 75 million Scriptures by 1966. In a joint campaign, "God's Word for a New Age," the A.B.S., with 22 other national societies, has established a worldwide goal of 150 million copies by the same year.

Next to the United States, Brazil attained the largest circulation of Scriptures in 1963. Other countries and areas showing increases were Argentina, Japan, Korea, Hongkong, Taiwan, the Philippines, Germany, and the Congo.

Factors necessitating tripling worldwide distribution of Scriptures by 1966 are the population explosion, "subtle atheistic literature," and the "zealous evangelizing of Islam."

Also, "Year after year," the Society reports, "the gap has been growing between the number of the world's people who can read but for whom Holy Scriptures are not available. The demand is there, people want the Book."

Of the over 34 million Scriptures distributed last year by the A.B.S., there were 1,481,996 whole Bibles, 2,341,442 Testaments, 14,489,238 portions, and 16,141,149 selections.

Some parts of the Scriptures have now been published in 1,215 languages and dialects but there remain "well over 1,000 languages and dialects which still have nothing of the Bible."

Only 231 languages have entire Bibles and only 290 more have the entire New Testament, the report declared. More than 3,000 translators in 130 nations are currently at work translating and revising previous translations, in more than 500 languages.

The Nazarene Preacher

AMONG OURSELVES

On an old bridge was the sign, "Parades break step."
Evidently the structure was too shaky to stand the tremendous rhythmic force of hundreds of united feet... The peril was not in the combined weight of the marchers but in their synchronized action... There is little power in mere numbers... The power is in cooperation... Perhaps there is something ominous and frightening to the devil in the slogan, "March to a Million!"... Couldn't it be toned down a little?... Why not "Saunter to a Million"?... or "Shuffle to a Million"?... or even "Gallop"?... Probably those who shuffle eagerly in the quadrangle will try to gallop at the last... But I wouldn't stake anything on their success... "March" is the best word after all... It suggests planning, organizing, cooperating... It also suggests even, steady, methodical forward movement... The marcher exudes an air of confidence... With swinging arms he is the picture of the man who knows where he is going—aid how to get there... The marcher is indiscourageable, unperturbable, undivertible, and unstoppable... Pastor, don't be a "step-breaker"... The devil will gleefully pin on you his famous ribbon for "Special Sabotage" made of yellow asbestos... He doesn't want us to have the vastly expanded "revival potential" (see August issue, p. 25) that a million in Sunday school would provide.

Until next month.
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