The Spiritual Instinct of the Children of God

By Hugh C. Benner

In Helmut Thielicke's small but stimulating book, A Little Exercise for Young Theologians, I discovered a phrase which arrested and intrigued me: "the spiritual instinct of the children of God." This is comprised of material, by which this Hamburg preacher and teacher introduces his students to theological studies, but it contains counsel which may be received profitably by those of more mature years.

After alerting his students to the probability of questions which laymen, untrained in theological studies, may propound, and issues which they may raise, and often in ignorance, Thielicke continues, "But in spite of all that, they bear a trace of what I should like to call the spiritual instinct of the children of God." He reminds young preachers that this instinct is not to be ignored or despised but is to be considered in relation to everything of a theological nature which they may learn.

However, the word "instinct" seems not quite adequate or satisfactory to me in denoting this fact or phenomenon, although to be entirely fair it should be noted that the author, in other chapters, emphasizes the element of personal spiritual experience, a personal relationship with God! But in the deeper scriptural frame of reference this which he calls "instinct" is, in reality, the operation and ministry of the Holy Spirit actualizing the promise of Jesus: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, shall teach you all things ... he will guide you into all truth."

The Apostle Paul recognized this ministry as applicable not only to preachers but also to laymen. To the Corinthians he wrote concerning the natural man, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Then in clear contrast for the spiritual, he continued, "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

Preachers of the gospel, younger and older, will do well to recognize always the validity of God's dealings with lay people. It must be remembered that saints of God, without formal training, may possess a deep and rich understanding of God's Word, God's will, and (Continued on page 38).

*Helmut Thielicke, A Little Exercise for Young Theologians (Grand Rapids: Wm. B. Eerdmans Publishing Co.) Used by permission.
From the EDITOR

Seeing Through a Mother's Eyes

A letter from a concerned mother about her college daughter illustrates the desperate need for leaders whose spiritual radar is in good working order. This girl is doing well in her grades, writes the mother, but is unhappy. The complaint: "Too many do's and don'ts—I am really interested in you." Judging from the mother's description the girl suffers from ailments common to nineteen-year-olds: craving for recognition, a feeling of being "outside of things," combined with an excessive inner shyness which prompts a false front, invariably showing her worst side as a result. The mother explains, "M—is not the type to run for help. First she tries to work it out herself, and if that doesn't work, she hopes someone will see her need." Unfortunately, the letter adds, the too-young supervisor in immediate charge is "not sensitive enough" to see anything or anyone outside her own little circle.

Our human limitations being what they are, a certain amount of tragic blindness to acute human need is bound to occur in both colleges and churches. But should not preachers, of all people, strive earnestly to remedy the amount? Pastors should give the matter much thought, and train themselves to be as sensitive to the human situation around them as is a maestro's ear to the sounds of his orchestra.

The famous Dr. Emanuel Libman is reported to have schooled his eyes to miss no detail that might tell a medical story. When walking down the street he noticed a man ahead of him drop a folded newspaper, which he had been carrying under his arm. Turning to his companion Dr. Libman demanded: "What's wrong with him?" When his companion had not the faintest idea, the doctor explained: "The paper was under his left arm. The arm stiffened just before he dropped—as if from a 'stab of pain. The man must have angina." Do we love people enough, do we study them, live with them, watch them with that intensity of concern that teaches us to read a little more of the seeing eyes and understanding hearts of mothers.


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Competition or Cooperation?

One of the most alarming dangers of the contest method of promoting the Lord's work is implicit in a phrase in Samuel N. Smith's article in this issue (page 6). The phrase is, "Strengthened rather than threatened by the successes of their brethren." The proper frame of mind for Christian service is Christ-centered rather than achievement-centered. When every other worker is seen as a fellow worker rather than as a rival, a spirit of competition can quickly become a cancerous growth in the church body. It is insatiable, demanding ever more clever and bigger schemes to excite already jaded confessants. Then unconsciously the other side, or, other person, is seen as a threat to my place. Maybe I have the reputation as a producer, a go-getter, a high-point man, a leader in every project, from Herald of Holiness campaigns to Sunday school promotion. When the other person gets into the competitive spirit and starts producing too, his success is a menace to my leadership. Instead of being a joy to me, his success is a cause of anxiety. Then I feverishly accelerate my efforts in order to preserve my reputation. The people praise me, but God does not. For He sees through the shabbiness of my motive, a motive which I did not intend, but which subtly took possession of me unawares, as I responded to the unhealthy atmosphere of competition in which I found myself.

Better do less that is statistically measurable and be able in the doing of it to rejoice in the success of those doing it with me. When their success strengthens my hand and inspires my faith and draws me closer to them as well as to the Lord, then we are both pulled more deeply and permanently into the heart of the work.

God does not measure either quantity or quality of Christian work as we do. Maybe we should ask His Spirit to examine us by our methods, and give us His grade.

Contests are lots of fun, to be sure. There may be a place for them as occasional spice. But as a bread-and-butter motivation let us not suppose that they will in the long run be an acceptable substitute for simple devotion to Jesus. To resort to them as the regular staff of life is a temptation, because it is the easy, exciting way, and guarantees quick returns. But the cost in spiritual hollowness will ultimately eat up all the gains. The smoker, too, is deluded by the immediate "lift" he gets from tobacco; but when lung cancer sets in, the "lift" is no match for the clutch of death. The "lift" of happy contests may also be a delusion, masking the face of death in the house of the Lord.

You can't avoid doctrinal content as the basis for unity.—Samuel Young.

May, 1956

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The man who feels no weakness possesses no strength.

Rear Guard of the Soul

By Ivan A. Beals

Paradoxically, Christian effectiveness and security depend upon the tempering qualities of these unpretentious words: "weakness," "fear," and "trembling." Their humble assimilation in Christian living renounces the popular humanistic teachings of self-reliance and self-realization. Thus "weakness," "fear," and "trembling" identify the necessary character of one's heart attitude toward God, and these qualities stand as the humble but all-important rear guard of the soul. This is dramatically demonstrated by the personal testimony of the apostle Paul in his first letter to the church at Corinth. He writes:

And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God. (1 Cor. 2:3-5).

A Trembling Apostle

Contrary to the teachings of secular psychology, such an admission of weakness, fear, and trembling did not hinder Paul's ministry at all. Rather, the presence of this rear guard, at the "back door" of his soul, strengthened his relationship with God, and thereby fortified his heart against the onslaughts of Satan.

Paul's sincere reliance upon the power of God was one outstanding reason why God chose to use him so greatly, and he was thus enabled to victoriously "fight the good fight of faith."

The declared weakness of Paul cannot be associated with vacillation or compromise. Neither can his fear and trembling be viewed as a spineless reaction to crisis. Reading of the many rigors of his missionary journeys: (cf. II Cor. 11:23-27), we find that the Apostle endured many things for the sake of Jesus Christ and His gospel. Beatings, stoneings, imprisonments, shipwreck, and perils and hardships of diverse nature could not deter the unremitting drive of his total dedication to evangelize the world.

Yet Paul's supreme desire was that people seek the Spirit and not his own personal achievements. The Apostle continually affirmed that without the Lord he could accomplish nothing. This was the weakness Paul recognized. He was aware of his own inadequacy to meet the opportunities and responsibilities of proclaiming the gospel of Jesus Christ to a hostile world. Then, the Apostle lived in fear and trembling because he knew that he, a sinner saved by grace, had been called and given the sacred trust to present the holy treasure of truth to sin-blinded men.

A Vulnerable Back Door

To be effective and sound ministers of the Gospel, we must watch this unobtrusive passage to our hearts, lest selfish pride, willful ambition, and carelessness overtake us from behind. The submissive and reverent character of "weakness," "fear," and "trembling" before God is the unglamorous but vital guard at the "back door" of our souls. Too often this vulnerable portal is left unguarded because confidence is placed in the human more than the divine, because of foolish attempts in tackling problems without the conscious leading of God, and because of the mechanical ease with which one may attend and engage in the means of grace.

As the Apostle Paul, we must set a watch lest we feel ourselves to be strong and self-sufficient. Also, we must be diligent in our refusal to become professional or careless in handling the sacred elements of God's Holy Word. We must beware of ever viewing any portion of a God-called ministry as being common. Then, we must recognize that whatever knowledge of spiritual things we may possess is not merely the result of study or experience, but that it is given to us through the instruction of the Holy Spirit.

The peril of losing our sense of "weakness," "fear," and "trembling" is very real. Gehazi, the servant of Elisha, is one tragic example. Despite the fact that he had been a faithful servant of the prophet, greatly privileged to behold the miraculous workings of God on many occasions, one day his blessing became a curse. Something dreadful happened to Gehazi. It really occurred within himself before the recorded act of his disobedience in II Kings 5. Sometimes, somewhere, he began to take God's truth and power for granted, dismissing the guard of "weakness," "fear," and "trembling" from their watch at the gate of his soul.

Gehazi set his sights on material security, and his urgent desire for wealth and position obscured his relationship with God. It has been said that if you can observe a man's attitude about money and possessions you will soon discover his true character. The importance of keeping riches in proper perspective is emphasized again and again in the teaching of Jesus. Thus, as ministers of the Gospel, we would do well to ask ourselves: What am I seeking? Whom am I seeking to please? The objects of our striving are soon identified as our intended sources of security.

In the case of Gehazi, he was not going to run the risk of being appointed Elisha's successor; he was going to make a name and a position for himself. Obviously, Gehazi no longer felt weak without the presence of God—the opportunity to wealth made him feel self-sufficient. Moreover, he no longer feared to disregard the instructions of the prophet of God. Then, finally, the awe of trembling, the knowledge that he had been an instrument of God, was past. Because of carelessness and selfishness, Gehazi had become too familiar with the holy things of God. The squelched warnings of the "rear guard" of his soul were forgotten.

After acting as the ministering servant of God's prophet to Naaman, Gehazi was cursed with the very leprosy from which the Syrian captive had been delivered. This tragedy stuck because he had spurned the virtue of "weakness," "fear," and "trembling," leaving the inner sanctuary of his soul unguarded. All of the wonderful victories which Elisha had shared with Gehazi were drained of their benefit. Instead, those previous privileges intensified the curse placed upon him, and we never hear of Elisha's servant again.

The Nazarene Preacher

May, 1988

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Such an unguarded portal allows Satan to enter in and curse the heart with sin again. As God-called ministers, we must surely keep the "back door" to our hearts well guarded. Otherwise we will fall and join the defeated ranks of Gehazi, of Hymenaeus and Alexander, and of numerous others who started to serve the Lord and "made shipwreck." Even the spiritually gifted and the seeming "strong" are vulnerable to Satan's attack if they should forget to guard their soul with "weakness," "fear," and trembling.

Let us never be deceived into thinking we are anything but weak in our own strength. May our dependence ever be upon the might and power of God. "The fear of the Lord is" indeed "the beginning of wisdom." An attitude of submission, and reverence concerning God's will and purpose is our soul's only defense to preserve an acceptable response of love and service from the corrosion of selfishness, carelessness, and pride. Be sure the "rear guard" stands watch!

This disturbing, yet exciting, study will convince you that skillful administration is "spiritual work" too!

Harnessing the Idle Lay Power in Your Church

By Samuel N. Smith*

Two thousand years ago, in the "good old days," the fields were white unto harvest but the laborers were so few. In the passing of years, have the opportunities and responsibilities of the Church sufficiently diminished, or has the availability of workers so greatly increased, that this is no longer true? Is the Church able to meet every challenge and opportunity today? Is my congregation, or yours, so blessed with willing workers that no work of the Kingdom is left undone? Are all the homes called on? Are all the visitors greeted? Do all the institutions such as jails, hospitals, and nursing homes, have sufficient teams coming with the message and witness of the Gospel? Are all the flowers planted, weeds pulled, trim painted, floors waxed, windows washed, tables rearranged by a horde of anxious workers who can find little left undone?

From another point of view, let me ask, with you, if every member of our congregation has entered into real Christian vocation. Do the members know the field is white? Do they realize that they are needed, or are they by implication being taught that they are unneeded? It seems as if it would be most difficult actually to convince a person that he was most valuable and greatly loved while all the while treating him as a superfluity.

A Startling Discovery

In seeking a solution to this problem I will bring a rather careful analysis of the distribution of lay responsibility in the Church and that we might encourage him to learn the joys of regular responsibility in the service of the Lord.

The procedure of the study was as follows. The names of members were listed on specially prepared forms. All regular responsibilities which were assigned to any individual were then designated. This included those responsibilities that came to them by way of election, appointment, or by their volunteering. It did not include the occasional task. The study was directed to those areas of lay responsibility, no matter how menial, that required regular responsibilities, which represented an individual's designated responsibility. Three groups who might not be expected to be active were identified. They were:

1) Those members who were nonresident; (2) Those who were totally inactive though still in the community; (3) Those who were under fifteen years of age. Those indicated as nonresident included students and those in Christian work. People within driving distance of the church were considered resident.

Some Heart-searching Questions

What are the implications of these findings? Since this is my church, I have to plead guilty. I am in no position to proclaim loudly what the answers are without further self-incrimination. Let me then share

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with you several questions that rush in upon my own mind as I seek to appraise the situation and respond to it.

1. Is all the work being done by the laity that needs to be done or are there in fact areas of lay responsibility not being met?

2. Are those persons with four to eight responsibilities able to do effectively that which is assigned to them and still be sufficiently relaxed to receive the blessings of Christian service?

3. Is my church crippled in terms of its outreach because of the lack of more lay leadership?

4. Are these seventy “do-nothing members” suffering spiritually because of their inactivity?

5. Are there really joys in Christian service, and opportunities afforded therein for growth in grace, that seventy of my members are being deprived of?

6. Have I developed irritability among the overworked?

7. Am I creating an atmosphere of segregation identifying the doers as the “in group,” leaving the others without the witness of the unity of the body of Christ?

8. Am I in fact denying the dignity of these seventy individuals, denying that they have a God-given talent and responsibility to serve?

As I have made this study, my mind has gone back to the building program of one of my churches where volunteer labor was so very important. So many men first got really interested in the church sawing a two-by-four or pushing a wheelbarrow. What would have happened to them if I had greeted them with a hearty handshake, given them a chair, and told them if they would stick around for a while we would put them to work?

What should we do? I noticed in reading of Jesus’ work among men that so often coupled with the invitation to follow Him was this promise that He would give them something meaningful to do. Peter, followed on the promise that He would be given the responsibility of fishing for men. Jesus assigned work to the twelve and to the seventy. His last conversation was to include a promise that, after being baptized, the Holy Spirit, they would be witnesses.

A Positive Program

So what am I going to do? I am entering now into an effort to find a responsibility commensurate with the talents of each of these seventy local, resident, adult members. Although some jobs will be easier to do myself than to show another and guide him in the doing, I see my task as being to help these idle folk dig up the buried talent and put it to use, for the sake of the Kingdom and for the sake of their own souls. I will endeavor to make all of my members aware of at least these three things:

1. That God has called them to serve in the most important cause in the world.

2. That any lack of interest or unwillingness to sacrifice in service is a clear indication of spiritual need.

3. That the church does have a place where we need them and want them to serve.

This will mean that the overworked adage that says, “Find the busy person if you want someone to get the job done,” will be reversed to declare that we will look for the idle person if we want work to be redemptive.

More specifically: the work of the Sunday school (and other departments as well) will need to be so organized as to give greater importance to working with small groups. Our supervisors will need to start working with trainees. Extension work in from arenas will need to be developed. More of the key leadership in the local church will need to become assistants in training and encouraging less experienced laymen.

In the church office I plan to maintain a list of at least ten available jobs requiring a variety of talent and skills. With this, I will maintain this record of the members without regular responsibility. New members and new converts must be enlisted at once into at least a trainee situation. Those older members already in the habit of “going along for the ride” may prove hard to motivate, but for their souls’ sake they must be confronted.

As pastors, we undoubtedly need to reexamine the value of our being so quick to assume responsibilities that can only burden us when some layman could be greatly blessed in doing the same thing and in turn release to us the time to train another layman for Christian service. Too many times in our efforts to get all of our laymen involved we have had to rely upon the competitive techniques, which so seldom offer a real sense of spiritual accomplishment or Christian service, and in turn fail to develop adequately the high Christian motivation. Our people, on the periphery desperately need fellowship. To win a contest might momentarily bring them into the “in-group” but would only increase the threat of losing out. Somehow we need to bind our people together in the fellowship of work so that their joy will be in their mutual dedication. This then will mean that in times of apparent failure they can sense the joy of this service and will be strengthened rather than threatened by the successes of their brethren.

I am sure that by putting all of my people to work I can more than double the effectiveness of my congregation. Therefore I shall seek to discover new ways to put laymen to work. Particularly I shall endeavor to find those tasks that will bring to them satisfaction without frustration, and at the same time give some indication of potential. From neighbor pastors and others I come in contact with, I am seeking guidance in this important task.

Francis Asbury: “Only preaching that melts the lives of the people is great.”—Quoted by Leonard Ravenhill in Dayspring.

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Developing Preaching Potential

By John W. Moy*

The Reverend Mr. John Wesley Jones chewed on the end of his pencil. His study was warm and comfortable, his desk and chair acceptable. Am I the preacher I can be? he mused. How can I develop my preaching potential? He glanced at his books, well arranged in their cases, but for some reason they might have been as many wooden soldiers standing at attention and held in line by a drill sergeant behind. He mentally stabbed at definitions of preaching potential, preaching at its best. He had heard it explained by someone evidently acquainted with working with dogs as laying back the ears and going after it. One phrase seemed to stick in his mind which he had heard over and over again, "Preach with unction." But then, what is unction? Is it one of those words which have become trite and generalized with overuse? Has its real meaning become obscured by opinions and conjecture?

He mused, To some it is loud preaching, and the louder the more unction. This can be, he thought, but it is not necessarily an indication of unction. It may mean that the man is in the brush and screaming for help. A slight flush crept to his cheek as he remembered several sermons. To some it is a machine-gun type of speaking, a rat-a-tat-tat, in which a man is afraid to pause for fear he may lose it. To others it is a blockbuster type of thing when a man tears off his coat and tears up the platform. The next time I go to preachers' meeting I am going to try to get a discussion started on the meaning of unction, he determined. Surely it is not sanctimony on the one hand, nor mere oratory or gymnastics on the other. Neither is it something you can turn off and on like an electric light. It is most certainly God-speaking through man. While it beggars description, there is not a minister of my acquaintance who has not felt it as he spoke, when he preached beyond himself and topped the tall timbers. But unction must be the result of something. There can be no result without a cause. What is it? he puzzled. How can I be assured of unction? Of this I am certain, unction must be prayed for and worked out. A prepared mind, the result of study and contemplation, is no substitute for a prepared heart. On the other hand, a prepared heart utilizing a prepared mind must spell effective preaching.

Almost fearfully, the Reverend Mr. John Wesley Jones let his mind slip back to Sunday. He had prayed, studied, and felt he had the mind of God for the message. His outline was as homiletically correct as he knew how to make it. He had developed the theme on paper, true to the Bible and Nazarene doctrine. His illustrations were true to the theme and painted pictures. The congregation, some lustily and some loudly, had sung the songs of Zion. The announcements (not sermonettes this time, he remembered) and offering were out of the way. The special song had been presented, and he stood alone at the pulpit ready to preach.

Suddenly from the recesses of his mind there sprang to his memory a formula for preaching he had heard somewhere. He could not now remember the source. "Start low, speak slow; rise 'higher, strike fire; wax warm, quit in a storm." J. W. had written the words on his work pad. "That is surely a basic formula or framework for the preaching ministry," he said aloud, and glanced up to see if the janitor outside the partly open study-door had heard him talking to himself. Really fearfully now, he began to listen to that crucial half-hour last Sunday.

"Start low." An introduction should be just that, he thought. He smiled self-consciously as he remembered his best critic, Mrs. John Wesley Jones, saying that a preacher shouldn't preach two sermons end to end of equal length and call one an introduction.

Safely gotten off to a good start, the Reverend Mr. J. W. J. continued to reminisce. "Rise higher." A preacher should really get on with it at this point, he said to himself. He should proportionately take his first, second, and thirdly. He should persuade men. He should rise higher in warmth to his subject. Suddenly a face loomed in front of the Reverend...Old, staid, Burton Blue Nose it was. Did I imagine it, he asked himself, or did I hear him mutter, "Get with it, Brother?" J. continued to chew on his pencil.

But then there was Granny Lightheart, who squeaked out a little "Amen." That was like saying, "Sir em," to a bulldog; he chuckled. Then he remembered, plain-clad, mousey Mildred wiping a tear with the corner of her handkerchief. And those youngsters on the front seat had quit writing in the hymnals and were listening for a change.

J. W. remembered he had struck fire about then. A strange fervor had encompassed him. Any mechanics in that sermon must have been second nature, for I forgot myself, he thought. A charge of electricity streaked up my backbone. I could feel my face flush and I forgot to gesture as I had practiced before the mirror at home. While he was musing the fire burned again! Come to think of it, he thought, I guess any stiffness, stuffiness, or starch must have disappeared. Brother, he exclaimed almost out of breath, was it in there pitching, I mean preaching?

He remembered that rapport seemed to be complete, a mystical magnetism existing between pulpit and pew. Tired faces seemed to lift and worry lines disappear. Some were vigorously shaking their heads in agreement. Some were wiping tears. Some faces were wreathed in smiles. Several looked troubled and desperate. A few were leaning through hymnals or correcting their children in an apparent effort to cover up conviction. A few had scooted out to the edge of the seat. Several had seemed to be measuring the distance from their pew to the altar with their eyes. He remembered how that in perfect tune with the voice of the pastor there was a background chorus of "Amen." While J. W. realized he was thinking of one of a thousand types of services, that different sermons call for different responses, his heart was warmed again.

In the midst of the storm—he remembered it being more like a warm...
spring rain on the cold earth—he quit preaching and drew the conclusion and not. He would not soon forget the climax of that service. I preached with unction, he declared to himself as he bowed his head in gratitude to the Lord. He had felt what he had once read about from the pen of Dr. G. B. Williamson, "a sense of mission." He had delivered his soul. My preaching may not have been as great as others, he thought, but I preached to the limit of my present potential.

With that in mind the Reverend Mr. John Wesley Jones wrote this title on his desk pad: "Principles for Developing My Preaching Potential." Underneath he penciled:
1. Soak it in. Read, study, contemplate. Remember I am to preach, with spirit and understanding. Read good books. Look for illustrations in life. Accept every opportunity to hear great preachers.
2. Pray until the message is clear, until it is a burning fire in my bones, until it becomes a sense of mission.
3. Tell it out. Put myself into it. I am a poor imitation of my favorite preacher but the best example of what the Lord can do with me.

4. Let myself go. Be natural. Be myself. Let style, gestures, pulpit mannerisms be almost unconscious activities. Abandon myself to the presentation of the Word. Preach with all there is within me.
5. Let God. There can be no unction without Him. Words are mere sounds unless they are freighted with His power. Lord help me to take hands off and let Thee have Thine way, for Thou art my Helper.

With that J. W. J. laid down his pencil and picked up a hymnal. On page three he found and pondered these words:

A mighty fortress is our God
A bulwark never failing
And the world with devils filled,
Shall threaten to undo us,
We will not fear, for God hath willed
His truth to triumph thro' us.

Was the reasoning of the Reverend Mr. John Wesley Jones right? Or did he miss the point concerning his preaching potential?

Saved from All Sin
By J. B. Chapman

Surely no one can answer the following question in any but the affirmative: Is God able to save us from all outward and inner sin? Then there is one more question that is not so simply answered; "Why does God not save me from all outward and inner sin and make me free and holy just now?" But the answer to this is, after all, not so far to seek. God is able and willing to save from all sin. If therefore He does not save me, it is only because I do not submit myself to the divine processes according to the conditions laid down in the Bible. The responsibility for any sin that may yet remain in me is my own responsibility. Christ is able and willing today.

"It is easy to change drawings, but difficult to rebuild structures," this architect says.

Guides to Working with Your Architect
(For Educational Facilities)
By Ray Bowman*

The primary consideration in working with your architect is to select a firm in which you have full confidence as to its professional ability to serve the church. Selecting an architect is very similar to choosing a medical doctor for your family or a lawyer to represent you in court. Before making your choice, talk with previous clients and look at the work that has been done for them. Analyze what they received for their investment. What structural type, materials, equipment, and design? Will the structure be easy to maintain? What is the insurance rate? Does the work of this architect indicate that he could provide the services necessary to the construction of a building that would be functionally correct, aesthetically pleasing, and economically feasible? Cost comparisons are easier if the cost per square foot of building area is used. Don't mistake "cheapness" for economy.

After selecting your architect, the next step is to give him all the information needed for the development of the building. An architect acquainted with an evangelistic church will no doubt be better prepared to serve you; however, there is no reason why any well-trained architect cannot design a good facility if he is given the proper information and guidance. He should be told of the church's theology and, if possible, should attend some of the worship services and Sunday school sessions. It is suggested that you furnish the following information to him:

1. The present number of persons attending each division of the Sunday school.
2. The organization of the Sunday school by departments and classes.
3. The potential growth to be provided for.
4. Explain something of the educational philosophy which you wish to use in the Sunday school; i.e., open-room teaching in the Primary Department, the use of an opening exercises and subdividing into classes.
5. Work out a realistic budget for the architect's consideration.
6. Consult with the architect about the site problems and requirements. Resolve such basic problems as parking, access to the building, utilities, easements, local codes, and zoning requirements. If a new location is to be selected, ask your architect to analyze the site.
7. Supply a suggested square-foot allowance for each age-group.
obtainable from the Department of Church Schools. Other suggestions are also available from this department and from the Department of Church Extension.

The plan of the building comes about as a result of the architect's analyzing the problem and organizing a solution.

The location of various departments and age-groups should, if possible, be progressive within the building. Consider the location of sound areas, access to toilet facilities, use, and overall relationship to the worship area. For example, nursery areas, which are very noisy, are best placed away from the sanctuary. When a kitchen is included with a fellowship hall, it needs to be as remote from the sanctuary as possible.

Space is very expensive and needs to be utilized for as many functions as possible; thus, the necessity of using a fellowship hall for educational purposes. Educational areas can work well as overflow for the sanctuary.

As the building plan develops, try to imagine how your Sunday school will function in this building, thinking of the equipment to be placed in the rooms, the size of tables, the number of chairs, storage and play areas, secretarial space, and other requirements.

It is necessary for the architect to consider more than the function of the spaces, and there will no doubt have to be compromises, due to the limitations of a structural system, a limited site, a limited budget, or other factors. Try to make these compromises work for the good of the complete building.

There will be many differences to be resolved between Sunday school departments. It is impossible to completely please everyone, but a balance must be supplied throughout the building so that all areas will have equal facilities. If you have good reasons for making changes, your architect will readily consider such reasons and resolve them as well as possible within the limitations that exist. Work with your architect to obtain the best; don't fight with him.

Allow enough time during the planning stages for the architect to arrive at a solution and for the building committee and educational personnel to thoroughly analyze and criticize the proposed plan. With each presentation, the plans should be reviewed to discover all possible improvements. When in doubt, obtain a criticism from the Departments of Church Schools and Church Extension in Kansas City. It is easy to change drawings, but difficult to rebuild structures.

Plan for growth. Try to consider the next phase of growth while planning the present one. Ours is a growing church; look to the future in your planning.

Dr. R. T. Williams, Sr.: When you stand up to preach, your audience will do three things:
- They will look at you
- They will hear you
- They will feel you.

What they feel will determine how long they will look at you and listen to you.

A clear statement of our position on this holy sacrament

-A sermon here too!

Paul's Instructions on the Lord's Supper

By Albert J. Lawn

Worse, rather than better, in Christian grace after receiving the bread and wine of Holy Communion? Less a Christian than before partaking of the sacrament? If this does seem an untenable thought in any New Testament or twentieth-century evangelical church, it was certainly a fact and a problem with which Paul had to contend in Corinth. "I praise you not, that ye come together not for the better, but for the worse," writes the Apostle in verse seventeen of the familiar Communion passage, 1 Cor. 11:17-24, in which he seeks to correct the disgraceful situation of an irreverent, loveless, self-seeking observance.

There were Christians in Corinth, actually partaking of the sacrament, whom the Apostle could not commend because of their gluttony! The love feast held prior to the Lord's Supper was being turned into a parade of wealth and class distinction. The rich flaunted their luxury before the poor, so that "one is hungry, and another drunken," Paul pulls no punches in dealing with this state of affairs, but he pronounces no vitriolic condemnation. "What? have ye not houses to eat and drink in? or despise ye the church of God, and shame them that have not? ... I praise you not." The absence of commendation is a more severe stricture than vials of verbal wrath.

Others are rebuked for their grudges, for division and schism caused by a vindictive remembering of real or supposed hurts, by attitudes of evident dislike, even cold hatred—uncharitable weaknesses throwing into greater relief those who are "approved" in the church, those who manifested a mature freedom from the cherishing of petty hurts, so often the breeding ground of cliques or sects within the fellowship.

"This is not to eat the Lord's supper," or "Ye cannot eat the Lord's Supper in this spirit or frame of mind," is the forthright verdict of Paul. Hence, to correct these, and all abuses, and to set forth the true celebration of Holy Communion, the Apostle tells how he received this revelation directly from Jesus himself. He is delivering truth "received of the Lord," not hearsay or second-hand knowledge; therefore the possibility of mistake is ruled out.

The Visible Signs of the Sacrament

These were chosen by the Lord. He took the bread; and then the cup (of wine), elements that were within the reach of all, and in that day essential for all. There is no specification as to the size or shape of the loaf; as there is no commandment concerning the liquid in the cup. It
is clear that Jesus used wine, for each of the Gospels records His words: "I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God." But if wine is not available, as, for instance, in a prisoner-of-war camp, the observance of the sincere in heart would not lose its value because of an alternative element.

Neither is there any transformation of the bread and wine through the prayer of the officiating celebrant or the partaking of the laity. Certainly, and gloriously, there is a comforting thrill, a healing joy, as faith receives the presence of Christ with the elements—but the emphasis of the New Testament is not upon any mystical change in the bread and wine; rather, a practical change in the believing communicant.

Reservation is also forbidden by the fact recorded in Mark 14:23, "and they all drank of it." No scriptural ground exists for withholding either chalice or consecrated bread from those who hunger after righteousness.

The Inward and Spiritual Meaning

Divinely chosen and appointed as witnesses and signs, the inner meaning of the outward and visible emblems is twofold. For Jesus it was the seal of a new covenant, a pledge that the benefits of His atoning death are available to the least of His disciples. In every remembrance the Saviour is offering himself to His own. As bread and wine are taken, eaten, and digested, faith is invited and commanded to take the redeeming life of Christ, the virtue of His body and blood.

For the believer there is a fivefold privilege to be appropriated at the Lord's table. First and foremost, the duty of remembrance: of calling to mind with every power of humble, penitent memory, the wonder of His death on the sinner's behalf and the sanctifying benefit of His sacrifice for the Church; also remembering with adoring gratitude that this was the death of an "Absent Friend" who rose, ascended, and ever liveth to make intercession for those who, saveingly remember Calvary.

There is a revealing purpose too in the celebration: "Ye do shew the Lord's death till he come." This one, sufficient oblation is spread before a holy God, proclaimed in the Church, and witnessed to the world as the only sacrifice for "our sins... and the sins of the whole world." "There was no other good enough to pay the price of sin"; with emblems in hand and experience in the heart, the believer is testifying,

My ransom and peace,
My sweetly He is.

Regularity holds a central place in the Christian's privileged obedience to His Lord's command, although "as often as ye eat this bread, and drink this cup" will mean for some a monthly, weekly, or even daily communion. Wisely, our own Manual specifies at least quarterly observance. Whatever the heart and church custom dictate (and for the writer a monthly observance presents the soul with as much responsible self-examination as can be borne at this sacred table), it is essential that familiarity should not breed contempt; nor neglect be permitted. For every Nazarene the communion service of the Church should be a holy tryst, a duty and covenant of fellowship.

The ordinance is to be retained "till he come," and regularity will ensure this. So greatly desired by Jesus, and having such meaning for Him on "the same night in which he was betrayed," surely there should be

(Continued on page 46)
PENTECOST SUNDAY—JUNE 6

“A Day of Unforgettable Witness”

Five Witnesses by Every Nazarene in One Day

- TRACT
- LETTER
- TELEPHONE
- PERSONAL
- PRAYER

Pastor—Perhaps on Sunday, May 31, or a prayer meeting, June 2, or as late as Sunday morning, June 6, you might have a Day of Commitment, pledging your people to take part in the day of witnessing.

NEED A REVIVAL?

Pastor—How long has it been since your church had a spontaneous revival? A proven biblical way to have one is found in II Chronicles 7:14 to fulfill these conditions and bring such a revival—WHY NOT OBSERVE THE 30 HOLY WATCH NIGHTS? The eleventh is to be held Saturday, May 1, 1965.

A SHINING LIGHT AND A PRAYING HEART IN EVERY CHURCH on the first night of every month from 6:00 p.m. to midnight.

Pastor—Join with Nazarene preachers around the world, PRAYING PASTORS, who are praying every month for spontaneous revival in every Church of the Nazarene.

DO YOU QUALIFY for the Evangelistic Honor Roll?

Check these qualifications below:

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ANNOUNCING

THE MID-QUADRENNIAL CONFERENCE ON EVANGELISM

Music Hall, Kansas City, Missouri

Tues., Wed., Thurs., January 11-13, 1966

THE NONPAPEE PHTHESES

Department of EVANGELISM

Have You Ever Wondered—

—Why some missionaries fly to their assignments and others go by boat?

Sometimes the urgent need for a nurse or doctor or a veteran missionary on a field necessitates their going by the fastest method possible.

—Why the mission field by freighter?

Because the missionaries request it. The holiday atmosphere of passenger boats, the crowded accommodations, the sponsored activities, all are distasteful to missionaries. A freighter usually carries no more than twelve passengers. Food and accommodations are excellent. The trip is quieter and more restful than on passenger boats.

—Why there is an upper age limit of thirty-five years on mission ary appointment?

Experience has proven that it is more difficult for older persons to master a new language or adjust to a new culture than it is for younger people. Usually the older couple has older children who also find the adjustment more difficult.

—Persons over thirty-five are usually well established in their work. They find it difficult to adjust to being “green beginners” among missionaries who may be younger.

—Why some mission fields have four- year terms, while others have five, or even seven years?

Usually the climate is a deciding factor. Countries with extremely hot, humid climates, or those of unusual altitude, like Bolivia, or British Guiana, have shorter terms because of the greater health hazards for the missionaries. If the missionaries have opportunity to leave their area for healthier climates for a vacation period each year, sometimes the term can be longer. Each field must be studied according to its individual conditions and needs.

Department of WORLD MISSIONS
"This Ought Ye to Do . . ."

AUTHORITIES agree that, of all modern techniques for impressing ideas upon individuals, newspapers rate first.

Almost every American has one or more newspapers that he calls "my newspaper." The newspaper is a local thing—a lifeline between the citizen and the community about him.

A Public Servant

Most Nazarene pastors are aware of this but not all are enjoying the benefits that could be theirs from knowing and working with the local newspaper.

Nazarenes have a responsibility to our day to tell people who we are, what God has done for us, and what God has promised to do for those who are faithful to Him.

We believe that God's greatest gift to the world is the gift of the Holy Spirit in His fulness. We want our churches to be filled with the presence of the Holy Spirit.

When a church has an evangelistic program that is reaching out to the community, the newspaper can help to spread the word.

News stories help to break down barriers and work against misunderstandings.

A program of sound press relations invariably enhances the standing of the pastor and his church in the community.

The news columns of a newspaper are one place where the relatively small Church of the Nazarene can compete on a level playing field with the big, well-financed, well-organized, and influential mainstream churches. News is news to the editor. The newspaper editorial staff will be friendly and helpful. The newspaper news space is free.

Pastors should bear in mind that newspapers are in business and need paid advertising to continue in business. When a church has special meetings of any kind, a paid ad is a "must."

Bible Graham's Word

If any Nazarene pastor remains unconvinced that press relations are important, Billy Graham says the press has helped him to win thousands to the Lord. The five leading factors in his successful campaign for souls are these: prayer, Bible preaching, the Holy Spirit, support of churches, and support of the secular press.
1965

YOUNG ADULT RETREAT THEME:

"Young Adults—Young Churchmen"

Churchmanship is a call to:

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• Evangelism
• Missions
• Study
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Director, Young Adult Fellowship
6401 The Paseo
Kansas City, Missouri 64131

CHRISTIAN SERVICE TRAINING

0 to 100
in thirteen months

In 13 months we have gone from 6 in Sunday school to 100 in average attendance. Our enrollment is 147.
Rev. Dale Galloway is the pastor of this rapidly growing church at Grove City, Ohio.

"The C.S.T. emphasis has been a very decisive factor in our growth here," reports Mrs. Galloway, the local C.S.T. director. One hundred four Christian Service Training credits were granted this past year. Every teacher is a Registered Teacher; seven are Qualified Teachers, and working toward the Certified award.

"Only two of our teachers had ever taught to any degree before," writes Mrs. Galloway. "Not only do the courses help them to become better teachers, but I believe they have all grown more spiritually alert and stable as a result. Without exception every teacher has said to me, 'Oh, I learned so much from that book! Do you have more for me?' It's truly thrilling!"

The Grove City church held a Teacher Appreciation Banquet honoring its teachers. The highlight of the evening was the presentation of awards. The awards were appropriately framed for display in the classrooms.

Charles Hughes, junior boys' class teacher, was named "Teacher of the Year." When he took the class, there were four boys and girls enrolled. The class is now divided (boys and girls) with a combined enrollment of eighteen and average attendance of sixteen. Chuck has done an outstanding job with outside activities for his class.

Marie Mitchell, teacher of the first-grade class, was named "Most Improved Teacher." Starting with an enrollment of three, she reached an enrollment of twelve with an average attendance of ten. She called faithfully on her pupils and had many outside-the-classroom activities.

The theme of the banquet was, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalms 126:6).

The general church recognized the outstanding achievements of the Grove City church by awarding them the Small Church Achievement Award for the Central Ohio District.
VOLUME 2
JOSHUA to ESTHER
NOW READY!

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THE FIRST COMPREHENSIVE ARMINIAN-WESLEYAN COMMENTARY SINCE ADAM CLARKE

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ARE YOU INTERESTED IN A NEW BUS?

Last year between 10 and 15 buses were bought by Nazarene Boards. If you are interested in a new bus or more at a time please write immediately if you are interested.

The Nazarene Board made a contract a new bus at this selling. When we know how many we will be able to plan our churches to make your needs possible by a new bus plan.

PASTOR

WRITE FOR INFORMATION

AOA (1)
Division of Caravans
6101 The Pass-
Kanssa City, Mo.

DO YOU WANT
NEW FAMILIES
FOR YOUR CHURCH?

FAMILY ALTAR COnMlTMENT SUNDAY

Sunday-May 2

Every Family Enroll a Family

SPRING ENROLLMENT

DRIVE

"Every Family Enroll a Family"
NAZARENE AUDIO-VISUAL COMMITTEE

HOW TO GET Started

Using Church Audiovisuals Effectively!

First of all, get a clear picture of why use audiovisuals in church work at all. Certainly not just to fill up time, or substitute for another program. They can be used effectively to teach, to inspire, to clarify meanings, to motivate an action. Audiovisuals can be valuable tools to help accomplish our spiritual purposes.

Unless we understand this we can never use these tools effectively. Remember never to show audiovisual tools-use them. Here are three simple ABC's to help a church get started using these tools effectively:

A ppoint an Audiovisual Coordinator

This should be someone who has some knowledge of these tools or someone willing to learn. He will work with the various departments of the church to help them secure and use church audiovisuals. He should be tied into one of the regular boards or committees in the church. Order free leaflet, To the A.V. Coordinator in the Local Church.

B egin a Training Program

The A.V. Coordinator will try to train as many persons as possible in every department of the church. In no case will he try to make the presentation every time an audiovisual is used. The official training text is Teaching and Training with Audiovisuals, by Waldrup. Price: 75c.

C reate a Plan of Finance

A group in the church may buy some piece of equipment as a special project. Some regular budget, however, should be allocated for the purchase of slides and filmstrips, and the rental of films.

*Write: NAVC0, 6101 The Paseo, Kansas City, Missouri 64131.
**Order from Nazarene Publishing House, Box 527, Kansas City, Missouri 64141.

THE RECORD OF GROWTH

The first statistical year of the new quadrennium was completed with the 1964 district assemblies. The General Secretary reports the following information relating to the growth of the church:

- Total number of churches, end of year: 4,877
- Net gain in membership: 7,238
- New churches organized: 83
- Churches dropped: 55
- Net gain in number of churches: 28
- Districts with no increase in number of churches: 44

The goal for new churches this quadrennium is 500. The count for this achievement is from General Assembly to General Assembly. In the first seven months of the quadrennium 23 new churches were organized. Every church can have a part in making this a great four years for home missions.

THE RURAL CHURCH

The number of rural Nazarene churches is gradually increasing. Our success in building strong rural churches usually begins with a minister with a love for souls and a vision. The successful rural church pastor needs not only the basic training of his fellow ministers, but an increasing understanding of the rural church.

He must plan to stay long enough to do constructive building within the community. He must know, love, and understand rural people. He does not force his ideas on the church, for he knows that rural people do not change their established ways overnight. As the church begins to move forward and the people assume new interest, he will suggest only one step at a time, and he begins such steps where progress will be easily seen.

Most of all, the pastor of a rural church will live close to God and close to the people. He will keep his heart in vital tune with the Lord and thereby be enabled to gradually lead his people into the deeper things of God.

Such a pastor and people will be a real evangelistic force in any community. There are countless rural communities where the Church of the Nazarene can and should enter. We can be the means of evangelizing the lost in these areas where, in many cases, other denominations have moved out.

Our prayer must be for men with a love and passion for the lost to enter these rural doors!

May, 1965

022529
REV. PASTOR—
Say, "How D'Ya Do?" to MR. PASTOR RECORD CARD

He is a very important part of the file in the office of the Board of Pensions. He keeps us well informed as to where you have pastored and when. He even tells us whether or not you have signed Social Security Waiver Form 2031 bringing your ministerial earnings under Social Security... whether or not you have Group I Life Insurance, and whether or not you have availed yourself of the supplemental insurance. We just couldn't get along without MR. PASTOR RECORD CARD. HE ALMOST MAKES US FEEL THAT WE KNOW YOU... personally, that is!

The Nazarene Preacher

P.S.
On his back

He has the address of where you were and of where you are... we hope! If you've moved recently and haven't informed the General Secretary, please complete and mail the Change of Address Form which appears below.

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City ............................................. State .............................................
Name of Church ............................................. District .............................................
New position: Pastor  .  Evang.  .  Other .............................................
Former address .............................................
Former Church ............................................. District .............................................
Check: HERALD OF HOLINESS  .  OTHER SHEEP  .  NAZARENE PREACHER  .  OTHER  .

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Name
New Address
City
State
Name of Church
District
New position: Pastor, Evang., Other
Former address
Former Church
District
Check: HERALD OF HOLINESS
OTHER SHEEP
NAZARENE PREACHER
OTHER
(Clip and send to the General Secretary, 6401 The Pasco, Kansas City, Mo. 64131)

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Each subject, written by a well-qualified Nazarene, has been carefully and clearly presented to give timely help to the teachings of the Bible and the church. Convenient 3½ x 6½ size and attractive, colorful paper-cover design make it inviting to slip into pocket or purse for reading at helpful moments.

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By M. Lunn. Wise counsel from a layman who is now retired after thirty-eight years as minister of the Nazarene Publishing House.

You Can Be a Happy Shut-In
By Kathleen Blackburn Fisk. One of the experiences of her own confinement, Mrs. Fisk offers cheerful words of comfort, faith, and encouragement.

Other Titles in the Popular BEACON Pastor's Counseling Series

Order a Quantity to Have on Hand When Needed

NAZARENE PUBLISHING HOUSE

QueeK of the parsonage
AUDREY J. WILLIAMSON

A Good Minister's Wife
By Mrs. Harold W. Ruopp

I learned today why it is not enough to try to be a 'good minister's wife.' Since this has been my goal... I have always thought of it as getting people to like me, entering into my husband's work, and doing my duty.

But that dear white-haired lady who lives next door said something this afternoon that made me begin to re-evaluate my goals. I had run over to borrow some flour and told her how much I appreciated having such a friendly person as my next-door neighbor in this new parish.

"Well, my dear," she said, "I've lived next to this parsonage for thirty years, and it has been my privilege to know the various minister's wives as they come and go. All were different, yet each had something unique to contribute."

"Which one was the best minister's wife and set the best example?" I asked.

My neighbor thought for a moment. "It depends upon what standard of measurement you use," she said slowly. "There probably was no 'best' in that sense, but the one who stands out the most is the one who really never thought of being a good example, for she was too humble. She was the one who had the most radiant spirit and I am sure influenced the people, although she was a rather dumpy middle-aged woman who never attempted to put up any front or pretense. She was too busy caring about people. And she loved them, I finally discovered, because she was a person growing in her own knowledge and love of God."

We were silent a moment thinking of this woman, and then in answer to my question on whether she discovered how she did that, my neighbor said, "I always felt it was a matter of growing. She seems to have found her own center within, and love welled up from that center and was released to the world. She seemed so aware of her own shortcomings, that she could easily accept those of others and forgive them. She never expected perfection."

All I could say to my neighbor was many thanks; later as I was finishing baking my bread, I had ample time to think about my own goals.

Since I have been meditating about this, I see that instead of just having the limited, and perhaps false, goal of being a "good minister's wife," my predecessor was living in harmony with the inner laws of the spirit—governed by love, which after all is the way of Christ.

"Blessed is the minister's wife who is learning to understand herself: her motives, her goals, her attitudes and temperament, who knows her limitations and talents, her immature or inferior side as well as her good side, and can move with humor, grace, and wholeness through the many exigencies of life."

MAY, 1965

Registered by permission from Seminary Quarterly, fall, 1962.

(85) 33
Studies in the Sermon on the Mount

By H. K. Bedwell

No. 12 Matt. 7:1-12

The Critical Faculty and the Christian

These twelve verses form one whole, and deal with one of the most pressing and baffling problems in Christian relationships. At first glance it seems that the second portion is unrelated to the first, but a closer examination reveals that it is very vitally connected. If we can really master the teaching of Jesus on this subject, it will be of untold benefit to us in our contacts with others, specially with our fellow Christians. The critical faculty is part and parcel of human nature. It cannot be ignored; it may be very much abused, and it may be put to the highest use. Jesus puts before us three facts in relation to it.

1. The Abuse of the Critical Faculty “Judge not” (7:1)

This is a clear-cut command to abstain from judging another. It is important therefore that we should be very clear in our understanding of what Jesus really means. There is a sense in which judgment is necessary, as we shall see. It is with its abuse we are now concerned. The Greek word used is κρίνω and is sometimes translated as “condemn” or “pass sentence on.” It refers therefore to harsh and unconstrueastic criticism, faultfinding, and censoriousness. Destructive criticism is always barren, embittering the critic and paralyzing the powers of the one criticized. Jesus gives two reasons why we should refrain from the practice of condemning others.

(a) Criticism is a boomerang. “Judge not, that ye be not judged.” This statement is further amplified in the second verse, “For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.” If we give ourselves to criticism, it will come back to us with deadly aim. Sow-criticism and you will reap criticism; sow love and you will reap love. We ourselves become opponents by trying to expose the bankruptcy of others. It is not merely that God will judge us—that of course is inescapable—but we shall be judged by our fellowmen by the standard of our own judgment. Criticism always comes home to roost. Human in the Book of Esther was hanged on the very gallows on which he had planned to hang Mordecai. Solomon (7:10). Of Ishmael we are told, “His hand will be against every man, and every man’s hand against him” (Gen. 16:12). In Judges, chapter one, we read of Adoni-bezek who had cut off the great toes and the thumbs of seventy kings, and he suffered the same fate as that which he had inflicted on others (Judg. 1:6-7).

2. The Use of the Critical Faculty

As already intimated, whilst the critical faculty in us may be =abused= by developing a spirit of censoriousness and faultfinding, yet it is an integral part of our human nature, and is essential to Christian living. In John 7:24, Jesus said, “Judge not according to the appearance, but judge righteous judgment.” There is, therefore, a kind of judgment which is commanded. This thought is confirmed by Paul when he says, “Do ye not know that the saints shall judge the world?” and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? How much more things that pertain to this life?” (1 Cor. 6:2-3). Three uses of the critical faculty are brought out by Jesus in the passage under consideration.

(a) Self-judgment—criticize yourself. “First cast out the beam out of thine own eye” (7:5). The most effective kind of criticism of others is your own life so purified by self-criticism that its very purity acts as a rebuke, when no word is spoken. Paul says, “For if we judge ourselves, we shall not be judged.” It is a wise and wise practice to be stern with ourselves and generous with others.

(b) Discrimination. “Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.” We are not to condemn others by harsh and bitter faultfinding, but it is absolutely necessary to exercise our powers of discrimination. This wisdom in discrimination is necessary in many walks of life. As Christians we handle holy and precious things, and we must be careful how we use them. This applies in the narrow sphere in which we witness for Christ in the world. It applies to the people in whom we place our confidence, and to whom we confide our deeper experiences. It applies to the manner in which we use the precious gifts God has given to us.

(c) Helpfulness. When we have “cast out the beam” we are to see clearly the mote in the other’s eye. What for? To gaze upon it and gloat? No! We must do our best to pull it out. The spirit of love and humility will...
make it possible to help those who have fallen, without arousing resentment and bitterness. God lets us see the faults of others sometimes, not to blame, but to pray.

3. The Control of the Critical Faculty

If on the one hand we are to refrain from judging others, and yet to exercise our powers of discrimination, it is obvious that we shall need an extra supply of wisdom and love in order to put the teaching of Christ into operation. The section here on prayer is not just thrown in haphazardly; it is the natural sequence of that which has gone before. In order to control the critical faculty two things are necessary.

(a) A spirit of prayer. "Ask... seek... knock." "Ask" is the attitude of dependence. We cannot buy what we need; we come to God as paupers—we can only ask. How can we be delivered from censoriousness? Ask God. But it eludes me! Then seek. This means carefulness. How necessary it is, for it is so easy to become careless in this matter of faultfinding! The victory may not come in a day, so seek. Still it eludes me! Then knock. This means persistence. Keep at it. It is worth it. The resources are outside of ourselves:

they are to be found in God. The spirit of criticism kills the spirit of prayer, and the spirit of prayer kills the spirit of criticism. You can't criticize and pray at the same time. Criticizing Christians are never praying Christians, and praying Christians are never criticizing Christians. The victory is found on our knees. Undoubtedly this teaching on prayer has a wider application, but its primary intention was to encourage us to live up to the standard that Jesus raises up on the matter of criticism. How can I discriminate? "If any of you lack wisdom, let him ask of God." Prayer is the key.

(b) The spirit of love. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." This is the very essence of love. Criticism is a sign of the lack of love. It is destructive and paralyzing. Love is constructive and inspiring. We are not merely to refrain from faultfinding; we dare to do others good. Love can project itself into the mind of the other man, see his standpoint, enter into his feelings, and appreciate his aspirations. Meanness and spitefulness arise from hearts devoid of love; consideration and generosity, are the product of love shed abroad in the heart by the Holy Ghost. Prayer and love together can work miracles.

Gleanings from the Greek New Testament

By Ralph Earle

Eph. 6:16-17

"Above All" or "with All?"

Two Greek readings are involved. The bulk of the later manuscripts (represented in the so-called Textus Receptus) have epι πασιν; literally, "upon all." The two oldest, with several others, have εν πασιν, which means "in all" or "among all."

These two Greek readings permit a variety of English renderings. We find "above all" (KJV, JBV, Berkeley, Moffatt, Phillips), "withal!" (ERV, ASV), "with all these" (NAB), "besides all these" (Beck, Goodspeed, Weymouth, Williams), or "in addition to all." (NASB)

It is very difficult to choose between these. Numbers of commentators—Alford, Braune (in Lange), Adele, Meyer—agree in objecting to the emphatic "above all." Lenski and Meyer both prefer "in addition to all," adopting επι as the better reading. "In all" (εν πασιν) could mean "on all occasions."

"The Great Shield"

This is the translation in the New English Bible. The reason for this is that the Greek word for "shield" is θυρώμα, This comes from θύρα, "a door." Homer uses θυρώμα for a large stone placed in front of a doorway. Vincent writes: "The shield here described is that of the heavy infantry; a large, oblong shield; four by two and a half feet, and sometimes curved on the inner side." He also says: "It was made of wood or of wicker-work, and held on the left arm by means of a handle." This was like a door, protecting the soldier from his shoulders to his ankles. This shield is identified as "faith" (genitive of apposition). Salmond says that faith has here "its distinctive NT sense of meaning faith—the faith by which comes the divine forgiveness and the power of a new life." But may it not be more? Adele writes: "Such a large and powerful shield is faith—that unwavering confidence in God and His grace which guards the man from aberration and despondency, and easily wards off such assaults as are made upon it." And Blaikie comments: "Faith, in its widest sense, constitutes this shield—faith in God as our Father, in Christ as our Redeemer, in the Spirit as our Sanctifier and Strengthen—faith in all the promises, and especially such promises as we find in Rev. 2:11 and 13:11, "to him that overcometh" (comp. promise to Ephesians, Rev. 2:7)."

"Fiery Darts"

With the "great shield" of faith one can "quench" (literally, "extinguish") all the "fiery darts" of the devil. The Greek word belos (only here in NT) comes from bello, "cast" or "throw." So it means a "missile" or "dart." The word "fiery" is periphrastic. The literal rendering of the Greek expression would be: "the darts, those which have been set on fire"—that is, "arrows tipped with tow, pitch or such like material, and then discharged." Herodotus and Thucydides both make reference to these blazing arrows. Vincent comments: "Temptation acts thus represented as impelled from a distance. Satan attacks by indirection—through good things from which no evil is suspected." He also says: "Temptation acts on susceptible material. Self-confidence is combustible. Faith, in doing with dependence, takes away fuel for the dart."

The Greek expression may equally well be translated "flaming darts" (RSV), "flaming arrows" (NAB), "flint-tipped darts" (Moffatt), or "flaming missiles" (Goodspeed).

"The Evil One"

The KJV rendering, "the wicked," is misleading. It implies a plural, "the wicked ones." The Greek word for "the evil one" is correctly translated that way in modern versions. The reference is not to wicked men, but to Satan.

"The Helmet"

The Greek word, perikephalaios, literally means "around the head." It is found in NT only here and 1 Thess. 5:6. Vincent writes: "The helmet was originally of skin, strengthened with bronze or other metal, and... furnished with a visor to protect the face." "Of salvation" is again the genitive of apposition, salvation is the helmet which protects the Christian's head, as the breastplate of righteousness protects his heart. Blaikie observes: "The glorious truth that we are saved (comp. ch. ii. 5, 8) appropriated, rested on, rejoiced in, will protect even so vital a part as the head, will keep us from intellectual surrender and rationalistic doubt."

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Eadie writes: "He who knows that he is safe, who feels that 'he is pardoned and sanctified, possesses this 'helmet of salvation,' as Wyckliffe renders it, and has his 'head covered in the day of battle.'"12

"The Sword of the Spirit"

Here "of the Spirit" is not the generic apposition: Rather it means: 'The sword supplied by the Spirit,' the Word being inspired by him, and employed by the Spirit; for he enlightens us to know it, applies it to us, and teaches us to use it both defensively and offensively."13 This is the only offensive weapon mentioned in the Christian's armor.

"The Word of God"

Heb. 4:12 says: "For the word of God is quick, and powerful, and sharper than any two-edged sword." There the term for "word" is logos, here it is rhema, which properly means 'what is uttered or spoken.' Salmond says that here it means "the spoken Word, the preached Gospel."14 But it seems better to take it in the more general sense as meaning the Scriptures.15 This is what Jesus used to defeat the devil (Matt. 4:1-11).

The Spiritual Instinct

(Continued from page 1)

God's providence. Here is the reason why our services must be open consistently to the witness of laymen, testifying to the presence of God and the power of divine grace in their lives. Furthermore, regarding standards of godly living, through the centuries those possessing this spiritual instinct and its spiritual discernment have held amazingly comparable views; have had conspicuously common convictions, and have adhered to remarkably uniform standards.

In all these practical areas preachers never are justified in considering such activities, reactions, or convictions as obsolete and out-of-date. Let us never feel that the revelation of God is for preachers only; and furthermore, we as preachers must share in that element of personal spiritual experience. As Thielicke emphasizes elsewhere, we must not be content to think of God and His revelation only in the third person, as an objective study, but must operate in the second person, in terms of this vital personal relationship.

Not only must we recognize this "spiritual instinct," but we are responsible for encouraging its development among our people. Increase in scriptural knowledge, in spiritual discernment, in 'effectual fervent prayer' in genuine manifestations of the presence of God, in the freedom of the Spirit, in experiential witness in the lives of our Nazarene laymen will produce strength, establishment, and achievement in Christian life and service, and will help build that "glorious church" for which Christ gave himself.

Might I suggest that there are already some old and tested codes of ethics? There are the Ten Commandments, the Sermon on the Mount, and the rules of the game which we learned at our mother's knee. Can a nation live if these are not the guides of public life?—Henry Hoover.

First Place—Louis A. Bouck
—of Vanelevé, Kentucky. Rev. Louis A. Bouck is an ordained elder in the Church of the Nazarene, and a graduate of Portland Bible Institute and Pasadena College. For the past twenty-five years he and his wife, Hilda, have been on the staff of the Kentucky Mountain Holiness Association, serving in pastorate, the Bible Institute, and the radio station. Recently during a year's leave of absence Louis completed his residence requirements for the M.A. degree at Pasadena College.

AWARD: A complete set of The Pulpit Commentary. Congratulations, Mr. Bouck!

A WORD FROM THE WINNER: "The contest was its own reward. It compelled thorough study and uncovered a lot of good preaching material for which I found use."

Second Place—Hudson Mackenzie
—of Hamilton, New Zealand. Rev. Hudson Mackenzie is an ordained elder in the Church of the Nazarene, and a graduate of the Nazarene Bible College in Sydney, Australia. He is a native of New Zealand, and a former schoolteacher. He and his wife and six children are serving the Church of the Nazarene at Hamilton, North Island, New Zealand.

AWARD: Alexander Maclaren's Expositions of Holy Scripture, plus Strong's Exhaustive Concordance. Congratulations, Mr. Mackenzie!

Third Place—Bill Youngman
—of Wollaston, Massachusetts. Rev. Bill Youngman also is an elder in the Church of the Nazarene. He has recently moved from the Wichita, Kansas, Eastridge Church to Wollaston, where he is working with Dr. Milton Poole as associate minister in the College Church of Eastern Nazarene College. The Youngmans have three children.

AWARD: Adam Clarke's Commentary plus Hastings Dictionary of the Bible. Congratulations, Mr. Youngman!

May, 1965
Editor's Note. The winning sermonic studies by Louis Beeck were published in the October, November, and December issues, 1964, and therefore will not be republished. The Sermonic Study following is by Hudson Mackenzie. Other winning entries will be published in subsequent issues.

Pentecost in the Parables

Scripture: Matt. 25:14-30

Critical Questions
1. Who went on a long journey and who were his enemies?
2. What are his "goods"?
3. Do they make any difference to the parable if we give the word "talent" its modern meaning?
4. What is meant by "his several ability"?
5. How can His servants bury the Master's goods, or make them available to the bankers?
6. What did the Master indicate was a basis for reward or punishment?

Exegetical

Most commentators agree that Jesus "pictures himself as a man travelling into a far country," so we could reckon on each servant as being a Christian, or at least considering himself one.

The "talents" are described by the Lord (v. 13) as "goods" (AV), "property" (RSV), or "bags of gold" (NEB). These talents or goods are to be distinguished from the abilities of the servants (v. 15), and if we keep this distinction throughout, we add much meaning to the heart of the parable.

Bar are "the word "talents"... seem properly to mean "opportunities" or "spheres of duty." Surely this points us in the right direction, for, to the earnest Christian, opportunities are wrapped up in people, and it is people especially that make up the property or goods of the Lord. In a vitally important way, it is the living Church which is His particular property and His first concern (John 17:9-10). So it should be that the Church, which the Lord leaves with each servant is to care for and add to this property made up of people.

In 1965 05-06-22

The Nomadic Preacher

Infinitely more important than the development of our abilities is the extension of the kingdom of God. Little emphasis is placed on abilities here. They are but the vehicle through which our hearts, minds, and souls are applied to caring for and adding to the Lord's property—see 1 Corinthians 13. The emphasis must ever remain on the extension of God's spiritual kingdom. The Master rejoiced with satisfaction upon the property and its 100 percent increase, then, looking past the abilities, He searched the heart behind them.

"His several ability" is rendered "his personal ability" in the Amplified New Testament and "just his ability" in the RSV—the idea being that each was given a task he could cope with if he would.

Thinking of the Lord's "goods" as being those people belonging to Him, we could "buried" these "goods or talents" by not being vitally concerned for their spiritual well-being—i.e., separating ourselves from their spiritual needs and aspirations, failing to give assistance and cooperation in their work for the Lord. Having himself resisted the strong "temptation to withdraw from active labour in the Church," Augustine, when preaching on this passage, said, "But the Gospel teaches us (Exod. 3:10-22) and how In the New Testament "we are the temple of the living God" (II Cor. 6:16).

"Pentecost in the Parables" could be the title for a challenging address on soul winning and would show that:

1. Every Christian is involved. The first two servants who "went at once" entering into a wholehearted support of the church's program and a vigorous campaigning to save the lost, could be contrasted with the last servant. He, embarrassed by his company, "went his own way," calling in at the church week by week so as to make himself feel still part of it. What a wicked heart that would say, "I know Christ," and stand idly by while souls for whom He died needed spiritual help (Ezek. 3:16-18).

2. Soul winning consists of nurturing as well as gathering in, and calls for life-time faithfulness. As well as having an increase, the first two still had the equivalent of the original—Ezek. 3:19-21: 18:25-32; 1 Cor. 15:58; Heb. 5:10-12.

3. The Lord calls His servants to be good, faithfully, and effective. Each of His servants must know His heart that is pure and perfected in love toward the Master and His "gold." Then He must do everything possible to bring about the purifying of all the "gold"—Christians one another's gold—Mal. 2:2-3; 1 Thess. 1:12-13. Couple this purity of heart with the faithfulness of an Abraham, a Joseph, or the two servants; then thrilling miracles begin to happen in the spiritual world and the Lord's prayer in John 17: 21-23 is answered.

4. The Lord has abundantly provided for us through the glorious baptism with His Holy Spirit—Matt. 3:11-12; Acts 1:4-5; 2:14; 15:8-9—which is ours through consecration and faith—Rom. 12:1; Luke 11:13; Matt. 11:22; Mark 11:23-24.

Challenging and helpful applications of the arithmetic involved can be made to the Church's work. Take the "long time" as referring to a generation or thirty years. In this time the first two servants showed their true effort 100 percent in "goods" gathered in from out of the world—i.e., 3½ percent per year or 13½ percent for four years, consisting of only that from out of the world.

Keeping the emphasis upon the goodness and faithfulness in soul winning, that pleased the Lord, a message entitled "It's the Heart That Counts" could contrast the last servant with the others and be developed as follows:

1. What was his. Their hearts revealed selfishness, trust, joyful cooperation, humility—when the accounts were settled they were surprised! All this led to efficiency, commendation, and peace—1 John 3:21-24.

2. His heart troubled with selfishness (he had other things to do); distrust ("It's not worth it"); fear ("Couldn't do it anyway"); pride ("Might make a fool of myself"). Results of his abilities, fruitlessness, and condemnation—1 John 3:14-16.

3. Where it led him. (a) To a place of captivity. He wasn't free to enjoy his life's work, God's
people, God's goodness, or God himself.
(b) To a place of blindness. Blind to his abilities, responsibilities, fruitlessness, and perilous spiritual condition.

'Do you love Me? Feed My sheep.'

3. What he could have been. "O house of Israel... make you a new heart and a new spirit: for why will ye die... turn yourselves and live ye" (Ezek. 18:30-32). Let the preacher take this hopeless servant and have him lead by the Spirit through the pathway of cleansing and assurance to the place of joyous and full cooperation in the service of God and His Church. Make of him a humble but delighted soul winner, who will lead others to be soul winners.

A message on the "Stewardship of the Gifts" could show that the key to successful stewardship of God's gifts of ability is not to be found in the abilities themselves, but only in the earnest and unceasing application of one's heart, mind, and soul towards the work of the Lord.

Change Barlow's title to "The Condemnation of the Wasted Abilities" and the word "gifts" to "abilities and opportunities" and there's another good outline.

Illustrations

There are many of these in Hille's, Sanders', and Gilliland's books listed below.

Bibliographical Aids

Worthwhile references for further reading and study include:
J. H. Jowett, Twenty-six Week-Night Addresses, "Dying We Live"—excellent:
G. B. Williamson, Labor of Love:
T. G. Sanders, The Divine Art of Soul Winning:
P. W. Gilliland, Witnessing to Win:
A. F. Harper & E. H. Kautzman, First Steps in Visitation Evangelism:
A. M. Hods, Holiness and Power:
John Wesley, Notes on the New Testament:
R. C. Trench, Notes on the Parables:
Clarke's Commentary:
Matthew Henry's Commentary:
Bacon Bible Commentary, Vol. 6

The Nazarene Preacher

Mother's Day Message

I. CHRISTIAN MOTHERHOOD (II Chron. 22:3)
A. Wicked mothers who disregard the law and claims of God
B. Unnatural mothers who disregard the claims and needs of their children
C. Selfish mothers who are possessive and vain in their affection
D. Blind mothers who do not see the true purpose and responsibility of motherhood, do not see spiritual values

II. CHRISTIAN MOTHERHOOD (II Tim. 1:5)
A. Mothers who rear children with a Christian viewpoint
B. Mothers who inculcate Christian values
C. Mothers who practice Christian priorities
D. Mothers who exemplify Christian self-sacrifice—Selected

Revival Hosts and Hostesses

I suppose that all of our churches have hostesses for their regular services, but this is an extension of the idea for the revival services.

The pastor appoints a different family (man and wife) for each night of the revival to act as a welcoming committee.

A list of the church contacts or church directory is passed from one family to the next, so that the hostess can telephone as many families as possible; of course they call their friends and neighbors too. At the close of the night service the host and hostess for the next night take over at the door to invite the people to come for the following night.

In our last revival when we used the plan, one hostess made thirty-four calls; another, forty-one. The attendance was exceptional; One night was Sunday school night. The S.S. superintendent and his wife were host and hostess. For this night the S.S. teachers helped telephone. It was Friday night, usually an "off" night, but the church was full.

One time before when holding a revival in a small church, I used the plan with volunteer hostesses. Before the week was over, all seats were full and people standing in back.

Give it a try!

Robert J. Rapalee
Patchogue, New York

MY PROBLEM

QUESTION: How can I educate my people to sing and appreciate the standard hymns of the Church?

A MONTANA PASTOR ADVISES:

Preach occasionally on the great hymns of the Church. Take, for instance, "How Firm a Foundation!" With the exception of the first stanza, every line is based on scripture. Take II Pet. 1:4 as a text, and then go through and enumerate the "great and precious promises" contained in this immortal hymn. A good source, book is A TREASURE OF HYMNS, by Ames R. Walls, W. A. Wilde Co., publishers, Boston, copyright 1945.

And then for great holiness emphasis, take "Love Divine," by Charles Wesley, and expound upon the great doctrinal truths contained there. In stanza two we read, "Let us all in Thee inherit, let us find that second rest." Here is your doctrine of the second rest (Heb. 4:9). Stanzas three contains these words: Suddenly return and enter, nevermore Thy temples leave." Here emphasize the instantaneous sanctification, using Mal. 3:1, "Aid the Lord, whom ye seek, shall suddenly come to his temple."

I have preached occasionally on the great hymns, asking the congregation to take their hymnals from the racks and
follow along with me. The response has been meet, hear, warning. They will then begin to sing "with the understanding" as well as "with the spirit" (I Cor. 14:15).

Also the song leader should acquaint himself with the authors of the hymns. Occasionally there could call attention to an interesting incident in the author's life, or in the circumstances under which the particular hymn was written. Care should be taken to make such remarks brief and to the point, letting the hymn speak for itself.

AN OKLAHOMA PASTOR WRITES:

If by "standard hymns" you mean such hymns as "All Hail the Power of Jesus' Name" and "How Firm a Foundation" then don't expect your people to use these exclusively. On the farm we always fed rich food to the cows with care, lest we "founder" them. People can be "foundered" too.

But if your people just don't like these hymns at all, you need do nothing to educate them. Start with your song leader. Discuss with him the value of such hymns and you'll have appreciation for them. If he really is sold on using them, then it will probably be easy to teach the people to enjoy singing them.

Here are three suggestions on how to educate the musical taste of your people:

1. From time to time direct your people's attention to the deeper meaning of these great old hymns.

2. When singing these hymns, be sure not to distort them to death. There is a vast difference between a slow song being sung with a firm beat and clear diction, and killing it with a slow, indefinite rhythm.

3. Again, these hymns should be used wisely. Do not, major on their use. If they are used with moderation, in the right setting, and with enthusiasm, your people will develop a "taste" for them.

AN IDAHO PASTOR SUGGESTS:

Learn new songs yourself, or have your song director learn them; then introduce them at times when the congregation won't be embarrassed by not

knowing the new song (i.e., prayer meeting, evening services).

Most of the problem with NOT singing "old standards" is ignorance rather than rejection of these good songs. But congregations are individuals and will not try them "cold." Then use the song each week for several weeks. The current "Hymn of the Month" idea promoted in the Herald is a boon to this problem. Teach the song to the choir, or the young people, so that the congregation does not “fear" trying the "new" song. Hymn stories are good, if they are brief and well told.

"Let's join Nazarenes around the world singing this good song which is not so well known here" is a good approach.

Of course the use of Praise and Worship is essential to our church's worship.

AN ARKANSAS PASTOR TESTIFIES:

I faced this problem on two separate occasions.

In one instance it was necessary to lead my own singing. It was simply a matter of selecting songs.

In the other, I presented a list of the songs to be sung to the song director early in the week, so that he would have ample time in which to practice them beforehand. I was certain that they would follow a pattern leading up to the message. In this way it did not seem obvious just what the plan of music was.

In both cases I preached series of messages using songs of the Church as outlines or themes for the messages. The song preceding the message was usually a "special" sung at the request of the pastor.

There are several good books which may be secured from our Publishing House giving backgrounds of the old songs of the Church.

These, mingled in with personal experience regarding the blessings received from singing the hymns of our fathers, paved the way in both instances for general acceptance.

In the first instance it was necessary to purchase new songbooks. I handled this by getting the board to permit me to appoint a selection committee.

Several sample copies of hymnbooks from the Publishing House. The test was simply a matter of procedure.

A TEXAS PASTOR SAYS:

Our people love to sing. Introduce a new hymn on Wednesday night during prayer meeting, including, if you wish, something about the author, composer, and why you feel the church should learn this particular hymn. Do the same for your young people during N.Y.P.S. and for your choir, for they lead the congregational singing. In a week or two, when these groups are familiar with the song, sing it on Sunday evening, and then Sunday morning. In this way almost any church can learn twelve to fifteen new hymns a year.

PROBLEM: Should gifts of property or money ever be accepted by a church when strings are attached, which will bind the church from its full freedom of action in future years?

PASTOR: what do you say? Write your opinion. If published, a $2.00 book credit will be given. Not over 200 words, please.

The Nazarene Preacher

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PASTOR: what do you say? Write your opinion. If published, a $2.00 book credit will be given. Not over 200 words, please.

Not only do the above things happen, but people actually say they find Christ as Saviour or Sanctifier. And He is my greatest Enemy. Then I suffer the embarrassment of people turning to God for help.

The purpose of my letter is a simple favor. Please ignore all invitations to this meeting. Take no chances. Please help me accomplish the donation of your soul.

Sincerely yours,

Lucifer

Another Letter from Lucifer

My Dear Co-Worke:

Something beyond my fondest expectations has been realized since my last letter to you. Last week I urged you to use every available excuse to stay away from that dreaded revival at the First Church of the Nazarene. Particularly heartening has been the way you have been so open to my suggestions that I have written them. You have seized upon the opportunity I have been talking to you and I am very proud of you. I hope you will be able to use this to your advantage.

There are only a few more services left this month. Please try to hold out until it is over before returning to church. A repeat of a service like last Sunday night will cause much embarrassment for about sixteen youth, sons and daughters found help from the Lord.

Thank you again for your cooperation in the enlargement of hell.

Sincerely yours,

Lucifer

These letters were used as successive installments in the Bulletin of First Church, Galesburg, Illinois. Incidentally, the "ghost writer" was the pastor, Floyd H. Rounds.
The Lord's Supper
(Continued from page 16)
A corresponding eagerness in the believing heart to keep the feast that anticipates and guarantees His second coming.

This blessed hope makes the reflection that Paul enjoins the more essential—"let a man examine himself, and so let him eat." This was certainly intended to prevent the abuses that shamed God's house in Corinth, but never to keep one needy Christian from the Lord's Supper! If reflection brings necessary self-criticism or conviction, even this is an aspect of God's chastening love. He would save us from becoming worldly and being condemned with the world. Nowhere is the preparation needed to be ready for the Lord's return more fitly offered and more fully available than at the Lord's table. The Communion stands between Calvary and Christ's coronation as an oasis of the soul.

Our tables are not fenced, nor is the ordinance limited to those baptized or dedicated in a Nazarene church; neither do we ask for letters of commendation. "Let all those who have with true repentance forsaken their sins, and have believed in Christ unto salvation, draw near and take these emblems, and, by faith, partake of the life of Jesus Christ, to your soul's comfort and joy." Let us remember that it is the memorial of the death and passion of our Lord; also a token of His coming 'again. Let us not forget that we are one, at one table with the Lord," states the Manual. With memory hallowed, conscience submitted to the Spirit's light, hope afame; and faith taking her Lord's provision, the miracle of Emmanus is repeated:

"He was known of them in breaking of bread." —J. B. CHAPMAN

The Vision Which Transforms

Dr. Turner first published, in 1952, under the title The More Excellent Way, his research done at Harvard on the doctrine of Christian perfection. That volume was perhaps one of the half dozen most important books ever written on the doctrine of entire sanctification. And now it has been strengthened in many ways and is issued by the Nazarene Publishing House under the title The Vision Which Transforms.

One way in which it has been strengthened is by the addition of a quite thorough and exciting study of the support of holiness 'teaching in the Dead Sea Scrolls.

May, 1955

Turner can finally say, "In the scrolls the connection between cleansing from sin and the Holy Spirit is stated more emphatically than in our Bible." (p. 70).

Another way in which Turner's work has been strengthened is in a broadening of its perspective. It had been a Ph.D. thesis, and such theses are customarily restricted to one point. In this case, the point was whether or not Wesley's doctrine of Christian perfection is scriptural. That one point of the thesis still came through when the work was first published, and the late A. C. Knudsen introduced it as a book which investigates that point with a scholarly "restrait." The new edition properly discards the Knudsen Foreword. That Foreword took the caution of the book, and the author's holding to his one purpose. The book is now more broad in its perspective, as is shown in part by the author's saying in his new introduction, "One objective of this study is to ascertain whether or not the Wesleys' claim that their doctrine of Christian perfection is derived directly from the Scripture can be substantiated" (p. 10). The book's broader perspective is also contained in its sustained concluding chapter on the relevance of the holiness message for these times.

Turner not only studies holiness 'teaching in the Old Testament, where he does find it taught, mainly in the priestly and the prophetic writings (p. 101); he studies intertestamental Apocryphal and rabbinic writings as well, along with those of the Essenes which have been found since the middle forties in many caves near the Dead Sea. In the New Testament he sees a continuation of Old Testament sanctity teachings, "but now with more elucidation of the doctrine's component elements and much more of doctrinal precision. He traces the hints of holiness in the Fathers and even in the Scriptures, but interestingly does not show the significance of James Arminius' as sometimes anticipating Wesley in teaching purification from sin as a state and not in the doctrine's context. Wesley on such matters as prevent
grace, human freedom, and the witness of the Spirit. Indeed, James Arminius is not mentioned.

On Wesley's own entire sanctification teachings one cannot expect the thoroughness of Harald Lindstrom's Wesley and Sanctification or of Leo Cox's John Wesley's Concept of Perfection (published elsewhere in 1964 by the Nazarene Publishing House). Yet for the space which Turner can give to Wesley's teaching, it is well done. He uses Wesley's more vigorous and more consistent teachings on perfection as issuing from Wesley's later period—instead of from the earlier period, as some have suggested (p. 215). An interesting observation made there is that "... no evidence of his [Wesley's] having preached on the subject during the decade 1747-57." (p. 216).

It is well known that Christian holiness has been referred to in many ways over the decades. Wesley liked "perfect love," but the phrase suggests to the outsider that a Wesleyan's outward conduct is supposed to be perfectly loving. Wesley liked "Christian perfection," but that phraseology suggests to outsiders the idea of perfection in all areas of one's lived-out existence. It means, actually, that one's heart is perfectly cleansed from original sin, and that one's outward life is no longer carnally motivated. Being perfect in conduct as others observe that conduct is a more and more matter, attuned to by growth in grace, by subjecting the human nature more and more to Christ's ideal pattern.

Turner's characteristic way of referring to the doctrine is to call it "the Christian ideal" (e.g. see pp. 85, 86, 89, 90, 91). The term has the advantage of suggesting what is true, that eternal destiny is settled in the first work of grace—that one is really justified at this end or he will go to heaven, but that the idea is to be sanctified wholly in this life. The disadvantage of using the term is the possible suggestion that this experience is not really an imperative, not really requiring something like dying on the cross that one can get along without if need be. One wonders if there is not an influence upon Turner at this point of the late A. C. Knudson's personalistic idealism.

Even although this reviewer has rated the book as among the very best on the subject, certain matters on the debit side might be mentioned. One is the theological inexactitude which one occasionally finds, such as in the passages of Paul's teaching on entire sanctification by saying that, for Paul, "the result is deliverance from sin in this life—from both its guilt and its dominion" (p. 161). He means, however, to be saying something Wesleyan, but actually says no more than Calvinists say. They will admit that after regeneration sin does not have dominion over—rightly so. But they will not use the phrase "through entire sanctification" in the sense, and that through entire sanctification a person is delivered not simply from sin's dominion but from sin itself.

Another point on the debit side is in his simply opposing the idea of "sinless perfection" (pp. 112-13), and not giving the sense in which it is true—in the sense that the Christian, may live, through grace, without acts of willful sin. On the debit side, further, is the statement, "The Pharisees were the holiness people of Jesus' day" (p. 58). Nor does he discuss which Pharisees were able to meet this amendment. Surely not many holiness people would welcome a stricture such as this. It is what neither Reinhold Niebuhr or Emil Brunner might have said.

Also on the debit side is the fact that Turner believes that God was not thought of as completely righteous in early Old Testament times. Turner says, "At least as early as the eighth-century prophets, the idea of God as completely righteous, and demanding righteousness in His followers, was emphasized" (p. 82). A. C. Knudson took the kind of position in his Religious Ideas of the Old Testament. Many of us believe that Adam and Eve's punishment and that of Cain, and that at Babylon, and God's dealings with Abraham and Moses and others, show that He is thought of as "completely righteous" all the way through Old Testament times, never swayéd by the petty and puny wishes of His devotees as were the gods so-called of surrounding heathen nations.

In spite of these criticisms, this reviewer's high praise of the book and his hope that many will buy and read it are surely shown in his estimating it to be one of the half dozen most important books on holiness doctrine ever written.

J. Kenneth Gribby

AMONG OURSELVES

Baron, the famous circus owner, is supposed to have said: "Americans love to be fooled," but I'm not sure; they love it, but they do have a sucker streak in them. Read what the Department of World Missions says on p. 19 and you will see what I mean.

Of course, as Ted Martin says, "Better be a sucker than a cynic."

But I guess there's really no need to be either. The best way to forestall either is to inform our people about the risks of indiscriminate giving and the solid soundnesses of Nazarene policies. Facts about shady (and often shabby) agencies will help prevent the " sucker" side while strong faith in our own program will prevent cynicism.

Of course we have simply got to admit that with some people—Baron was right. But with others, a bit of pastoral education will result in better stewardship of the Lord's money.

And C.S.T. promotes improved stewardship of talent. Dale Galloway has had (p. 23). He would vote for the proposition that pastor-C.S.T.-time equals teacher-school-growth. Good investment of mini-teller-hours, I would say. By the way: anyone like to live in the country? "Alpin Bowes tells us" (p. 26) "how to succeed with rural folk. . . . How to succeed is simple: look down on rural folk as "country bumpkins" and "hayseeds". . . . City slickers have no corner on either culture or piety. . . . But let us all come forward for prayers, for we could use more of both. . . . Better have piety without culture than culture without piety. . . . But better still to have them homogenized. No matter how good the foundation, a house is still the better for a coat of paint. (Don't let the ladys see this!)

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PREACHING ON THE EBB TIDE
J. B. Chapman

"TONGUES" PROBLEM AND THE DEAD SEA SCROLLS
C. Leonard Neubert

WHAT CONSTITUTES GREAT PREACHING
The Editor

LETTER OF GUIDANCE TO A NEW PASTOR
Albert J. Loos

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A TREND OR A CHALLENGE?
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"BREAKING" TO THE CHURCH AS WELL AS TO GOD
Mrs. B. Edgar Johnson

PROBLEMS OF AIR CONDITIONING, LIGHTING, VENTILATION
Ray Bowman

—proclaiming Christian Holiness
Preaching on the Ebb Tide

By J. B. Chapman

Some time ago we were announced as "the preacher of the evening." The service opened with a "live song service" at seven thirty o'clock. This was followed by a somewhat extended "season of prayer," in which a number of loud, long prayers were offered. Then came a "red-hot testimony meeting," which was in reality an alternation of singing, testifying, and exhorting. The meeting, as a people's meeting, was splendid, and we enjoyed it so thoroughly and for such a long time that all burden for the sermon and personal care for the responsibilities of the occasion were dissipated. But behold! at five minutes until nine o'clock the leader of the meeting announced that we would "bring the message of the evening." By this time the people had spent their physical energies, their mental edge was dulled, and their spiritual dynamics were exploded. They had started at the bottom, gone up the grade and over the top of the hill, and were now a long way toward the bottom on the "west side." Being quite near the leader, we quickly whispered to him, "It's too late to preach; just go ahead and dismiss." "Oh, no," the leader cried, "these people came here tonight especially to hear you preach." Well, we have observed that no good end can be served either by "creating a scene" or by making apologies and explanations. So we arose, announced the text, presented the outline in a briefly developed form, drove as straight for the shore as we could, and pronounced the benediction at twenty minutes past nine. It was a good service, but it would have been better without the preacher. Or if the preaching was the climax, then the sermon should have been given on the flow tide at about eight o'clock.

And there are some singers who think they have "prepared the people for the preaching" when they have crowned an intense song service with a "special" of such stirring character that the people are in a state of high emotional excitement just at the moment when the preacher must stand up to preach. But the fact is that there is no chance for the preacher to keep the tide up to the high pitch in which he finds it, so he must preach a large part of the time on the ebb tide, and he is fortunate if he can bring the tide back to the flow by time to "draw the net." Most meetings reach one climax, and if that is brought on before the preacher begins, the chances are that the end will be exhaustion and defeat.

Preach on the flow of your own forces and on the flow of the congregation's interest and concern. Avoid the ebb tides. If the ebb

(Continued on page 47).
What Constitutes Great Preaching

Dr. R. T. Williams, Sr., used to declare that great preaching consisted of the effective presentation of one idea. As a brush young pastor I once had the temerity to suggest to him that I thought great preaching was a clear exposition of the Bible. He patiently explained in substance that the obligation of the preacher to keep close to the Scriptures was assumed, but that in preaching the Bible one needed to focus on a single point of emphasis, rather than wander from Dan to Beersheba trying to bring together into one sermon the many disconnected ideas which might be found in a single passage.

When one hears such preaching he understands the wisdom of Dr. Williams' observation, for he goes away not only with a deepened and broadened insight into a single shining truth but with a grip on that truth which he can never quite forget or ever lose.

But to pick out of the passage of scripture that gem of truth which is once relevant to the heart of the passage and to the needs of the pew, and then carefully turn it this way and that, that our people may see it from every angle, is a difficult art, requiring careful preparation and highly developed homiletic skill. But it is a skill well worth striving for.

The divisions of too many sermons are as unrelated as wheelbarrows and pianos, or Eskimos and orchids.

Possibly the elaborate outline containing many major divisions, each with its array of subdivisions, is a safeguard for many of us, because if we do not strike fire at one point we can flee to the next. If this massive structure is skillfully put together so that each point logically leads in thought and emotion to a magnificent climax, then certainly nothing should be said which belittles this achievement. Too often, however, multiplicity of points only adds to the vagueness of the impression, and reduces to almost nothingness the material of the sermon remembered beyond the dinner hour.

The method of Dr. Reginald Thomas is a good example of this one-idea concentration. (Incidentally, Dr. Thomas' preaching is also a good example of the kind of pastoral ministry which edifies.) In presenting a message on stewardship recently he announced that the single idea of his sermon was that worship or sacrifice which cost nothing was of no value.

Though in unfolding the biblical background he skillfully interwove related lessons, he never permitted the attention of the listener to stray far from this basic idea. As a consequence this important truth was stamped indelibly on the mind of every auditor. This is great preaching in the sense Dr. Williams defined it. He would have been pleased.

The Nazarene Preacher

Letter of Guidance to a New Pastor

Dear...

May I suggest that you concentrate upon theology and Bible material between now and the assembly; master the set portion of Orton, Wiley's Christian Theology and the relevant books of the Bible syllabus with a view to taking the two examinations prior to the assembly. Use the study material in your preaching, especially for Sunday morning addresses; simplify it for your congregation, and in so doing you will clarify both comprehension and expression in your own mind.

Make a précis of the general reading books as you cover them, devoting a midweek meeting to a "lecture-essay" upon biographies and other suitable books from the reading course. If you find intense study is a constant or cumulative change for you, remember the strain and natural tiredness is a prelude, in fact part of, an increasing capacity to "take in."

Make haste slowly in your ministry; do not initiate too much at once, particularly if the main burden of leadership and organization will fall upon you. Let other people adopt your ideas for board discussion—remember that judgment in the timing of change or challenge is one of the chief requirements in leadership qualification. Never bring personal problems or burdens into public ministry—and watch the "I" of personal experience; use it only when it will effectively confirm or endorse the truth you preach.

One other word, if I may—"judge nothing before the time": the quieter people in your church may be the most reliable in the long run. Do not easily give your confidence to apparent leaders in the local church. You will make mistakes in your first charge, but do not cast them down; experience will teach you that things that once were wild alarms will not disturb you as you mature in pastoral grace and wisdom.

God bless you. And a final word: make your Sunday morning service a clock hour if possible—keep to this, so that your people can depend upon being out at a regular time. In the evening, too, keep your messages to twenty-five minutes; better to keep added truth for another day than to overflow minds already filled with weighty truth. Apart from conventions or campaigns, or those coveted invasions of the Holy Spirit into set plans and services, establish a regular family pattern of worship—varied and balanced in the selection of hymns (avoiding the "do we know this one?" complex); rich in intelligent, direct, and yet embracing public prayer, keeping the opening prayer brief and positive, the family prayer fresh and comforting; and your scripture reading to a reasonable length; announcements, too, written out, concise, and an integral part of a worthy service.

A very happy ministry to you both,

Sincerely yours in Him,

Albert J. Lown
Secretary to the Board of Examiners

Note: Published with signature at the request of the Editor.

June, 1965
How to shorten the distance from the pulpit to the pew

Personalized Preaching

By W. R. Watson*

SOMEONE has rather facetiously suggested that a pastor spend his time in two ways: 50 percent of it trying to comfort the agitated, and the other 50 percent trying to agitate the comfortable. Perhaps this is a slight oversimplification of the facts. Paul the Apostle declared: "I am made all things to all men, that I might by all means save some." Such must be the attitude of twentieth-century apostles too. The author of the Epistle to the Hebrews compared God's Word to a two-edged sword, yet the preaching ministry must have many edges. For the rough-and-tumble pressures of modern life and the very nature of our task combine to confront us with a never-ending parade of varied human needs.

Our message has little relevance until it becomes an individual message of comfort, hope, guidance, and challenge to the mentally distraught, the heavyhearted, the sin-oppressed souls who face the preacher from the pew. One of our greatest temptations is that of preaching nice-sounding but vague generalities without ever really bringing the light of eternal truth into clear focus upon the specific needs of the individual. We need to be acutely aware of the fact that our congregations are composed of individuals with specific needs to which we must minister. It is the purpose of this article to present some suggestions which may be helpful in this phase of our ministry.

General Principles

1. There are several principles, which must control the personalizing of our message. One of the more obvious, yet frequently violated principles is that, first of all, we must have a message to preach. We are cleverly adept at finding subjects upon which to sermonize; but a real message must have an object as well as a subject. Far too large a proportion of our sermons fall into the category of one which was tersely evaluated by an old Indian in the following manner: "High wind. Big thunder. No rain." Aimless rambling in the pulpit will never produce purposeful lives in the pew. It is vitally important that our sermon preparation include a specific proposition of what we are trying to "get across" to our people. If the preacher does not know where he is going before he starts, it is unlikely his audience will know where he has taken them when he finishes.

2. Long-range planning of the preaching program can be a vital aid to making our messages relevant to a spiritually hungry laity. It is the best cure known to homiletical science for the pastime of hobbyhorse riding. As the late Foreman Lincome once observed: "Preachers should preach a variety. No man has a right to turn the pulpit into a hippodrome where he may ride a hobby. The hobby rider is a man half shorn of his strength." No matter how sincere and deeply spiritual a man may be, if he does not adequately plan ahead, he will find himself reverting too frequently to familiar themes and emphasis while neglecting others which are equally important.

Long-range planning in no way limits divine guidance and inspiration. It seems quite likely that, if God could plan for the salvation of the lost "from the foundation of the world," He can guide the choice of messages for a few weeks or months in advance. The main value of a planned preaching program is that it enables one to cover all the general areas which need emphasis. The messages can be planned to help meet the specific needs of the individuals in the church flock. Dr. L. J. Du Bois, former editor of the Preacher's Magazine, once made the observation that our people expect some "take-home pay"—that is, spiritual food which they can take with them. Not only do they expect it; they must have it.

3. Our services must be planned to meet the needs of varying personalities, moods, and attitudes. Every part of the service should be planned to give a spiritual uplift to the soul. The pastoral prayer should serve as a key to unlock the storeroom of heaven's blessings. Through it the worshiper should come to feel that his earthly shepherd cares and understands and his Heavenly Shepherd will not fail him! Lofty flights of oratory into the starry heavens are of little avail if the man who came to worship still struggles in the slough of despond!

4. Another general principle is that the pastor must be able to visualize individuals rather than merely a sea of faces when he stands before his people. Conrad Hilton once described a man walking along a busy street being observed by a number of individuals from different walks of life. Each saw him from his own particular frame of reference: the salesman saw him as a potential customer; the lawyer saw him as a possible client; the doctor saw him as a future patient. But for the man of God, the vision is different. He also sees an individual in the crowd, but with a pastoral objectivity; he sees him as he is: beset by doubts, encumbered with burdens, lettered by fears. But more: he sees him in the light of what God wants to do for him.

A "shepherd heart" is essential for one who would minister to the needs of the individual. Matthew (9:6) tells us concerning Jesus that, "when he saw the multitude, he was moved with compassion on them that were in distress and were scattered abroad, as sheep having no shepherd." When Jesus' brand of compassion controls us, we remember their needs. Intercessory prayer can move mountains and it can also mold a parade of varied human needs.

5. One more principle is this: If we would minister to their needs, we must know our people and their problems. We dare not live in an "ivory tower," keeping ourselves regally aloof from the storms of life which daily break over them. If we have compassionately and faithfully made ourselves available for helpful counsel in the study and in the home, we find ourselves more adequately prepared to preach from the pulpit those truths which will accomplish the greatest good in the lives of our people.

*Pastor, Decatur, Illinois

The Nazarene Preacher

June, 1955
Basic Areas of Need

Against this background of general principles there stand waiting three basic areas of need: physical, emotional, and spiritual. The first of these, the physical, is usually brought to our attention outside the service, most frequently through our calling ministry. As pastor, you have given evidence of your concern and assurances of God’s grace in your personal contacts, but now, as you stand before your congregation your eye singles out individuals upon whom the load of physical illness or handicap rests heavily. You immediately remind yourself that you have an obligation to see to it that they receive encouragement and strength from the public service also. You try to make sure that the service includes assurances of God’s unceasing love and mercy; that God has a purpose in everything and that He will make “all things work together for good to those who love God”; that “He giveth more grace when the burdens grow heavy.” Realizing that your attitude is contagious, you manifest a spirit of faith and trust. Occasionally you emphasize divine healing and give opportunity for your people to seek it. You are personalizing your ministry to meet the needs of the individual.

The second basic area of need is the emotional. Modern life with its myriad pressures places many strains on already troubled minds. In almost any service you will see fear-tinged faces which reflect an anxiety of soul. A little pastoral perception will enable you to see beneath the surface mask and view the image of their inner selves. Observe them during the service—during the singing, when they rise to pray, or while you preach—you will see signs of sorrow, fear, insecurity, loneliness. Endeavor to create an atmosphere of understanding and hope and faith. You speak for a God who specializes in calming the tempests of life, whether on the stormy Galilee or within the troubled mind! Exalt Him! You are making your message relevant to the individual!

The third area of need is the spiritual. If we are to minister to the spiritual needs of the individual, we must be fearless, fervent, and firm. The kind of preaching which Paul Rees once described as “the tepid talk of a timid titmouse” will not suffice. To merely condemn sin in the abstract while ignoring the specific acts of sin which are being committed is little more than a tempest in a teapot, for it will never save a lost world. ‘Wherever sin and carnality raise their ugly heads, the hand of God must speak with the authority of God’s Eternal Word.’

Yet, there must be a proper balance between the negative and the positive, lest we become ranting bigots and narrow legalists. I. C. Mathis once told a story about a man walking down a street in Chicago when he saw a large crowd gathered around a giant of a man who towered head and shoulders above them. Pushing his way near, this giant discovered the man was only selling peanuts. Leaving in disgust, he was heard to mutter: “There should be a law against such big men engaging in such little business.” May God keep us from engaging in “little business” when there are such great tasks to be performed!

We must help our people make their religion useful in everyday life. Someone made the observation that “religion should be our steering wheel, but too many treat it as a spare tire, useful only in a blowout.” Men need more than a small dose of spiritual vitamins; we must help them boldly grasp the cup of full salvation! We must show them how to equip themselves with the whole armor of God, that they may be able to stand against the wiles of the devil!

We also need to see each of our parishioners as the “person he could be”—then strive to help him attain that end. A little promise card has served as an ever-present challenge to the writer for several years. It states: “Couldst thou in vision see thyself the man God meant, then nevermore wouldst be the man thou art, content.” Each lump of animated clay which we call a human being represents a tremendous potential.

God knows what each member of your flock could be by His grace. Whate’er their needs, we must drive home the needed message, that lack-luster lives may glow with God’s glory!

The value of the flock He has placed in our care is beyond calculation, for even one is worth more than all the world. Brethren, our flocks await us. They wait with their heavy hearts, with their fears and frustrations, with their sin-sick souls. They wait with their individual cares, needing a personalized message, God grant we shall not lose them in the throng!

Air Conditioning, Lighting
and Ventilating for Educational Buildings

By Ray Bowman

No formula will resolve the problems of heating, air conditioning, lighting, and ventilation; many factors such as climate, site, usage, and budget will influence the decisions to be made.

What is the primary function of a window? First, the window satisfies a psychological need. People do not like to feel imprisoned, and a window overcomes this feeling, especially if there is a pleasing view.

The second purpose of a window is to supply ventilation. Air conditioning may eliminate this function; however, in mild climates where air conditioning is not essential in the summer, windows are necessary. Ventilation may also be supplied successfully by louvers. Ventilation is needed in air-conditioned buildings for times when the equipment is not operating.

A third function of the window is to admit light. Artificial illumination supplements this function, in many cases replacing it entirely. A window is no substitute for good lighting.

A window can act adversely as well as favorably. Windows admit large amounts of heat and cold, making air conditioning expensive and difficult. Windows can cause annoying glare in educational space, and blinds or drapes create maintenance problems. Windows frequently allow the entrance of distracting noises in the classroom. These items should be considered before planning glass areas for an educational facility.

*Architect, Bethany, Oklahoma.
June, 1935.

The Nazarene Preacher
Windows not needed for ventilation may be placed in fixed frames for economy and maintenance reduction. When the budget allows, Thermopane, double glazing, or tinted glass will reduce heat and cold infiltration. Tinted glass greatly reduces the problem of glare.

All possible advantage should be taken of a beautiful view which would work well with the building. If an educational building is constructed on a city lot with nothing but ugly buildings and streets for a view, it might be better to eliminate all windows. Where no view is available, but windows are desirable for interior effect, colored or stained glass makes the interior beautiful and eliminates visual problems. Some colored or stained glass in an educational building is always appropriate, and is encouraged for a more churchlike atmosphere.

Artificial lighting has almost replaced windows for lighting purposes, since adequate lighting needs to be planned for night use of the building. Good lighting is essential to successful educational work. Usually classrooms can be lit efficiently and most economically by fluorescent fixtures. Covers or louvers are recommended to reduce glare from bare bulbs exposed to vision. A good level of lighting in educational space is approximately twenty-five-foot candles of light at reading level.

In considering heating and air conditioning, one of the greatest factors is operational cost. In some areas the fuel supply and climatic conditions dictate the type of system to be used.

Usually the central forced-air system is most economically installed and operated. A forced-air system operated to continually bring a percentage of fresh air into the building is preferred. This system supplies heat quickly, and humidity can be added to the air at a reasonable cost.

When heating is installed using a duct system, the most economical cooling is a combined system. All that is necessary for cooling is the addition of the coil and compressor units. The cost of cooling is now approaching that of an adequate heating system.

The cooling system can be designed for utilization of the complete cooling capacity by either the educational plant or the sanitary. Using dampers to place air where it is most needed. Such a system has been successfully used in many churches. When the church could afford additional cooling equipment, it would no longer be necessary to struggle with the available supply of cool air.

Electrically operated, air-cooled condenser units are usually preferred for economy. Gas operated units are becoming popular although their initial cost is usually higher than the electrical type. It is recommended that water-cooled systems be avoided, due to the maintenance problems, unless the church has a well-trained caretaker who understands such a system. Electrical radiant heat is one of the most desirable that can be installed if the electrical rates are low enough to make it operate economically. Hot water and steam systems for heating, and chiller systems for cooling, can work very well, but usually require more maintenance and a higher installation cost. The time-lag problem between starting the system and having heating or cooling is a drawback. Costs should be compared with other methods of heating. The electrical heat pump furnishes both heating and cooling and offers some advantages, but is usually expensive. Climatic conditions have much to do with the efficiency of this system.

The best insurance for a good mechanical and electrical system is to make sure that you have an engineer that will consider economy of installation, operation, and maintenance.

How to keep the Sunday night service alive

By Vera Clay

At a recent panel of ministers it was stated that most churches had given up holding Sunday evening services and that the decreasing attendance in our beloved church was a trend in the same direction. The assumption being that we too shall eventually become a one-service-a-week company of believers. Rather than accept this situation as a trend we should take it as a challenge. There are people who attend these churches who have ceased to operate on Sunday evening who miss the type of service the evenings afforded. Properly our morning worship service is more formal than the evening service, the service more a 1ecture, the sermon, and go home, thankful that it is over for another week.

The story is told of a pastor who after vespers each week would go out humming, “Thank God, thank God.” The janitor became curious as to what the pastor was thanking God for each Sunday night and finally asked him. The reply was, “Thank God it is over for another week.” I expect the flock felt just the same way.

Why not take one Sunday evening as a challenge to get some of these devoted people who no longer have services in their own church to attend ours? This is not sheep stealing. These folk have friends, and if they like our service they will bring them. A good menu is the best way to advertise a restaurant. Not only must the menu be good but the food must be well prepared and attractively served. Having not had the problem in any area I have served, I cannot speak as authority on the situation. But of the several outsiders who have been attendants at our Sunday evening services only one ever told...
me his coming had to do with the preaching. Several have said they came for the music; others said the service is lighthearted, some said it was because there were so many young people. The real reason may have been missed. The presence of the Holy Spirit was manifest and there was much participation of the congregation.

Before we admit that TV is a factor in killing our evening service we should give more attention to its part in killing it. Shall we start with the admonition that no sanctified Christian should watch secular programs on Sunday afternoon? They will not prepare one for a spiritual service.

Then shall we agree that we must have a planned service but not so rigidly planned? The Holy Spirit must be welcomed to break in on any human program. In the smaller church where the pastor will arrange the service, this will take a lot of time but it is well-invested time. We are not advocating an emotional spree, a sort of hootenanny arrangement, but an interesting service with much congregational participation. In many areas of life today spectator participation is what most folk are getting. The TV has fostered this.

Big games have promoted it. But people like to do. The Communist rallies have great group singing.

Can unsaved people have a part in this group participation? Surely. The program should be a blend of time to time so people never know what they are going to have. Try singing one of the old-time hymns without announcing the number. Give a little pep talk to get enthusiasm started. The seniors get a real thrill when they can carry on longer from memory than the younger group. Try it on "Blessed Assurance," "Amazing Grace," "What a Friend We Have in Jesus," and others. Of course we should try only one in the same service and infrequently. Our motto is, "Vary the service." Another time have the congregation sing a cappella. Choose a song with a lot of harmony. It is a pleasing change and sounds well.

Ever try having refrains of a song sung alternately from two sides of the church as psalms were once chanted? A certain type of song must be chosen for this. A suggestion is "In the Sweet By-and-by."

There are others.

Where there are several men in the congregation have the men sing a well-known song unrehearsed. Emphasize the fact that people like male voices. Another time the ladies could sing.

For variation, choruses are often sung somewhere in the service. The pastor is blessed who has a pianist who can pick up choruses or who can play them without music; but a resourceful pastor who was not so blessed cut out the choruses he planned to use and stuck them on a mounting board. He handed the copy to his pianist. Eventually he built up quite a collection which he could use over and over.

How about compiling a string of choruses? Usually there are several in the group who have a problem or a burden. This may be particularly true of some of our visiting friends. A chorus string which has been used with benefit is:

"Standing somewhere in the shadows you'll find Jesus"

"Jesus never fails"

"Jesu knows all about our struggles"

There are novelty choruses which are the same time are spiritual. The harmony version of "The Lord Is My Shepherd" is one such. There are several.

We may vary the song service by sometimes having "people's choices" interspersed with testimonies. We may have a special song and then use a poem carrying a message we wish to bring. Sometimes we may use the choir, and then we may use the junior choir on occasion.

At all times we shall include as many people in the service as we can. Night is a good time to work in the teenagers, that they may be trained for later duties and that they may realize how important they are. It is good to use them for evening ushers, having sets of girl ushers as well as boys. Have a couple of teenagers on the hospitality committee at night.

We are not trying to put on an entertainment. We realize the world can succeed better than we can at that task, but we have a most important task to do. Our work demands much preparation and thought as any secular program and a great amount of prayer. God will help us when we do our best.

We must not forget the sermon. It should be evangelistic most of the time. We do not always have to label it "evangelistic message"--and have we not sometimes had it so described in the church notices not really knowing what we were going to talk about in a specific way? Some challenging subject may intrigue someone and bring him to service. The sermon may be something different. One thing it should be about is "about twenty-five minutes"--twenty might be better. A musical sermon is of interest and different and can be very spiritual. At intervals in the sermon a song is used, often one verse. These songs should be solo, duet, congregation or what-have-you. An outline for such a sermon was in the Preacher's Magazine a few years back. (It was by my husband, the late W. W. Clay, and he used it most effectively.) Where two ministers are available, each may speak twice in a well-organized sermon, each using five minutes.

As folk not of our fold come to our services, if an announcement is made that at a set time, day, and hour the pastor is available for counsel, there are some who will use the opportunity and the witness of the church is greatly increased.

Often we are the only church in a community having evening worship. This is our opportunity; our challenge. When others are discontinuing services is not a time we should. It is a time for us to work harder, pray more, and expect more.

This is not theory but has worked in practice. Neither is it ancient history. I have found it worked on three different districts.

"The surge of passion breaks like spray on a rocklike manhood."

"Truth is the strong thing. Let man's life be true."--Browning.

"A man's ideal is his guide as well as his goal."--Perry C. Almworth.

[The text continues with philosophical and spiritual musings.]

The Nazarene Preacher
Tongues Are a Sign!
The Legacy of the Dead Sea Scrolls*

By C. Leonard Newbert

Tongues were a sign to whom? We hear much today about the "gift of tongues" as being the proof or evidence of the baptism with the Holy Spirit. Every major religious magazine has reviewed the interest. It has become a subject in the thinking of religious circles in most denominations.

The validity of any religious experience should have its roots in the foundation principles of New Testament Christianity. Therefore we must discover the answer to our question. In Acts 2:4:5-6, which gives the history of the founding of the Corinthian church as follows:

Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ. And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean from henceforth I will go unto the Gentiles.

We discover in Corinth that the gift of tongues was not evidence to the believer of his personal "baptism," but it was a sign to the unbelieving Jew.

It seems only reasonable to suppose that the Apostle Paul has reference to Scriptures when he quotes from Isa. 28:11, "In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord." (I Cor. 14:21). Immediately in verse 22 he states that tongues are a sign to the unbeliever, thus connecting the Jews and unbeliever as the same. Furthermore, Paul has left no doubt, because he addressed his discourse on "spiritual gifts" to Gentiles in I Cor. 12:2.

Tongues were a sign to the church. Paul states in I Cor. 14:19, "In the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." Paul had already asked the question, "How shall he that is unlearned by the one that is learned?" (I Cor. 14:16). The logical answer to this question is that the learned, or those educated in foreign languages, could say, "Amens," if they were believers. There is no difference here in Corinth than at Pentecost. It is stated in Acts 2: the Galileans were given the "gift of tongues" while their Jewish listeners, had learned the same language. In Jerusalem we had Jews and in Corinth we had Greeks. Paul leaves no room for "unknown tongues" as an ecstasy because he states in I Cor. 14:10, "There are, it may be, so many kinds of voices in the world, and none of them is without signification." Furthermore, the "word unknown" is not in the original text, but in any case, the "unknown tongue" in Corinth was unknown only to the unlearned (I Cor. 14:16, 23-24).

Since we are told in Acts 18 that Crispus, the chief ruler of the synagogue, and his house were the only Jewish converts, we must assume that the Galileans were the Greek-speaking Gentile Christians. We are told in Acts 18:8 that "many of the Corinthians hearing believed, and were baptized." This was also true of Crispus, the first Jew who was among the very few personally baptized (Paul 1 Cor. 1:14).

The Hebrew Hypothesis

Adam Clarke in his commentary, Vol. VI, p. 274, suggests the possibility of the Hebrew Scriptures being read in the early Christian congregations, as it had been practiced in the Jewish synagogues. Dr. Lightfoot supposes "that by the unknown tongue the Hebrew is meant, and that God restores the true knowledge of this language when he gave the apostles the gift of tongues" (Ibid.). Therefore if Crispus, the Jew, or Gentiles with the "gift of tongues" were reading the Hebrew Scriptures in the Greek-speaking Christian Church, naturally there would be the need for the gift of interpretation. An interpreter is "one who translates orally the words of persons conversing in different languages. . . an expounder of the principles of law or religion" (The Westminster Dictionary). In Acts 2 Hebrew-understanding Jews heard the Hebrew Scriptures in the Hebrew language. In Corinth, Greek-understanding Christians would need the Greek Scriptures translated or interpreted into Greek. The sign-seeking Jews in Acts were surprised, because they had expected to hear the Galileans speak Aramaic instead of the Hebrew of the learned or of the devout Jew. The meaning of "every man heard them speak in his own language" (Acts 2:8) is not changed—whether there were fifteen languages or one Hebrew language.

The Hebrew people protect their Scriptures from fanaticism and patriotism. The sacred law was not only a religious code but a national way of life. To the devout Jew, religion and nationalism were woven together by the Hebrew law. Geza Vermes in his book, Discoveries in the Hebrew Desert, describing the Essene branch of Judaism stated:

'The ideal which they pursued, was to seek God "according to what He commanded Moses and all His servants, the Prophets." . . . The community was an Israel within Israel, say, in the eyes of its members it was Israel, the only true people of God (p. 36).

There could be no greater sign to the Jews than to hear the unlearned Galileans speak in their own language in the tongues of the prophets the "wonderful works of God." Or as Paul states in Acts 13:27 concerning the reception of Jesus as Christ:

"For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every day, they have fulfilled them in condemning him at first (Acts 13:27)."

Until the Qumran Library discovery, scholars felt that Hebrew was a dead language at the time of Christ, but now the evidence shows that not only was the Greek LXX little used in the
Qumran community but as Millik states:

There is little evidence from Qumran for the existence of written Aramaic translations of the Bible (Targumim). This may be due to the fact that such translations were little needed in the highly educated milieu of the Essene community (pp. 30-31).

R. K. Harrison further supports this evidence in his book The Dead Sea Scrolls as follows:

The fact that the letters from this site (Qumran caves) were written in Hebrew would indicate that the language was still being employed in the early part of the second century a.d. as a living tongue. This points to definite shortcomings in the commonly-expressed view that Hebrew had become a dead language some centuries earlier (p. 47).

The Galilean-Pentecost

How do these facts compare with the six accounts of the baptism with the Holy Spirit in the Book of Acts? May we not reasonably conclude with the thought in mind that tongues is the Hebrew language and that it is the same throughout the New Testament. We must remember each situation may be different.

(1) The Galilean Pentecost in Acts 2 has a very enlightening prelude. May we read the benediction of Jesus in Luke's Gospel:

And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things (Luke 24:44-48).

In verse 45 a medical term, or the Greek word diazoio, translated "opened," means to open that which previously had been closed, such as the opening of a virgin's womb. Before Jesus ascended into heaven, He miraculously opened the minds of the disciples so that they could minister to the Jews at the soon-coming Hebrew Feast of Pentecost in their own Hebrew Scriptures.

What greater sign could a Jew appreciate than to hear previously unlearned Galileans speak the "wonderful works [words] of God"? James, combines them as one, the "words of the prophets" and the "words of God," in Acts 15:12-18. After all, the Feast of Pentecost was to commemorate the giving of the law to Moses on Mount Sinai, which had been ushered in with thunder and smoke, and of course would be celebrated in the tongues of the Hebrew prophets. On a previous occasion at the trial of Jesus, Peter betrayed his identity as a Galilean by his speech. But at Pentecost the Jews were astonished to be able to understand the Galileans as revealed in the one common-denominator language. "And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in his own tongue, wherein we were born?" Luke, for the historical account, records the temporary residences of these Jews of the Diaspora. But now these devout Jews from every nation under heaven were dwelling at Jerusalem. Not once does Luke state that more than one dialect was spoken; in fact, only one language was needed if these Jews could speak a common language among themselves. The inference of many languages is read into the passage because of the listing of the Gentile nations preceding Acts 2:11. A closer study of this listing shows that Luke has reconciliations and not languages in mind. J. Courtoy James, in his book, The Language of Palestine and Adjacent Regions, catalogues the Gentiles in these countries as speaking, not a dozen or more, but six languages as follows:

1. Aramaic or Syriac was spoken by the Galilean, Judean, Captodician, and Mosopotamian; 2. Persian by the Parthian, Median and Elamite; 3. North African by the Egyptian, Libyan and Cyrene; 4. Greek by the Cappadocian, Phrygian, Pamphylian, Pontian, and West Asian; 5. Arabic; and 6. Latin (from diagram, p. 58).

There is obviously little or no parallel in this comparison to support the many-language theory of Acts 2:22. A devout Jew at the Feast of Pentecost would be listening to the "wonderful works of God" from his Sacred Law. Peter conclusively eliminates any possible doubt as to the identity of his congregation in Acts 2:42. Peter himself, auditor, as Gentiles, but as "Ye men of Judaea, and all Ye that dwell at Jerusalem."

The Greek word dialekto ("dialect") is used in verses 6 and 8 and is found only one other time in the New Testament, where it is also used in relation to the dwellers of Jerusalem in Acts 1:19. It is an interesting fact that glossolalia, found in Acts 2:3-4 and 11, is heard in the dialekto of the dwellers of Jerusalem or Judaea. There is no contradiction here, for F. F. Bruce explains in the introduction of his book, Second Thoughts on the Dead Sea Scrolls, Jerusalem as a religious center, included several miles in all directions; therefore, in all three verses in the New Testament, dialekto refers to the dwellers of Jerusalem or Judaea.

It is interesting to note that "tongues like as of fire" and "our tongues the wonderful works of God" are from the same Greek word glossolalia. Glossolalia, found in Acts 2:3-4 and 11, is found elsewhere in the New Testament, usually to express praise or worship. However in verses 4 and 14, glossolalia is associated with the Greek word apophthegmata, which adds a very significant meaning. It is not unusual that it appears only at other time, in Acts 26:25, when Paul used it to describe the words of the prophets in his defense before the Hebrew king Agrippa. Apophthegmata means to speak with divine amazement from the prophets; it is thus the prophets themselves were speaking. Thus both Peter and Paul are speaking as though the prophets themselves were speaking.

There is no unified agreement among scholars as to the meaning of tongues and few even try to give a theological explanation for the "words like as of fire" of Acts 2:3. Jerusalem seems to be foretelling the events and the time of Pentecost in Jeremiah 5: The Lord states, "I will make my words in thy mouth fire . . ." (Jer. 5:14). Being thus excited, Peter on the Day of Pentecost, Jesus has poured out the Holy Spirit on those who believe in Him (Acts 2:33). Miller Burrows in his book, More Light on the Dead Sea Scrolls, states, "The cover letters (Essenes) looked for a cleansing 'with a holy spirit' and a sprinkling 'with a spirit of truth' in 'the time of visitation.' These 'cloven tongues like as of fire' were not material fire, but we can suggest that they had the cleansing, refining, and purging qualities of fire as used here as an illustration.

The "Qumran Pentecost"?

(2) The second account of the baptism with the Holy Ghost is in Acts 4:31-32, where it would like to label the Qumran Pentecost, the multitude of Jewish converts were filled with the Holy Ghost and they spoke the word of God with boldness. Acts 2:41 and 4:4 reveal that this multitude of Jewish Christians could number in the thousands. Burrows states, "Many writers have compared the 'many' of the Qumran sect with the 'multitude' of the early church (Acts 4:32, 6:2, 15:12)" (op. cit., p. 114).

In seeking to identify this 'multitude' let us return to Acts 2:5 and ask, Who explains that the disciples were dwelling at Jerusalem . . . out of every nation under heaven?" How could they be dwellers at Jerusalem and still be from many nations? Had they detoured by the way of Qumran on their way to Jerusalem to observe the Feast of Pentecost? Bruce states:

(Continued on page 37)

June, 1966.
Is the “Gift” of the Spirit Received in the New Birth?

QUESTION. When is the “gift” of the Spirit received—in the new birth or in the baptism with the Holy Spirit?

ANSWER. Technically, the term “gift” should be referred to the second work of grace, for it is thus used in the New Testament. There is considerable hesitancy in some quarters about the idea of “receiving” the Holy Spirit in entire sanctification, because it seems to imply that He is not in any sense in the heart of the believer before. The main support quoted is Rom. 8:9b: “If any man have not the Spirit of Christ, he is none of his.” Obviously, when men are born again, or regenerated, it is by the Spirit; at that time He witnesses to their sonship, and becomes operative in guiding their lives (Rom. 8:14).

But this is not the “gift” of the Spirit in His promised fullness, which is the special mark of this dispensation, and is available only to believers. This deeper possession of the Spirit as Comforter “the world cannot receive,” said Jesus, “because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.” Admittedly there are dispensational aspects here, but the basic principle “cannot receive him” is timeless. It is still true that men must be born of the Spirit before they can be baptized with the Spirit. They must become related to Jesus as Saviour before they can receive the Spirit as the special Gift of the Father and the Son, (John 15:26-27).

Thus the matter is found in The Acts. There is not a single clear instance of “receiving” the Spirit in the sense of the promise excepting by believers, who already had some measure of prior spiritual life, even though their light was dim, as in the case of Cornelius and the Ephesian disciples. As far as the latter are concerned, Paul’s question as rendered by KJV, “Have ye received the Holy Ghost, since ye believed?” is rendered by the RSV and NASB, “Did you receive the Holy Spirit when you believed?” whereas a literal translation is, “Did ye receive the Holy Spirit, having believed?” But regardless of translation, the answer of the Ephesians is negative.

In respect to Cornelius and his household, the issue seems to me to be settled by Peter in Acts 11:17, as rendered by NASB: “If God therefore gave to them the same gift as He gave to us also after believing” (Continued on page 49).
The Home Department is a concrete expression of the missionary spirit of the Sunday school; it is an organization designed to take the message to those who cannot or do not come to the regular services. No local Sunday school organization is complete without such a division to care for those who do not come to the house of God—the shut-ins, the shut-outs, and the stay-outs.

—A. F. Harper

Join the “March to a Million”
Home Department enrollment counts, too!

Yes, we need your hand to help in the June enlistment of members in the Prayer and Fasting League. We ask you to choose one of the Sundays that best fits your program and present the challenge to your morning congregation. If you feel God’s leading, a sermon on the subject of “Pray, Fast, and Give” would benefit your people, and help them to be faced again with the urgent need of enlisting in the sustaining force in winning the lost for Christ.

Your people will be better church members as they become active Prayer and Fasting members. Giving for all purposes always increases as missionary giving climbs. The spiritual climate of your church will rise as your people become burdened with the needs of others. And Prayer and Fasting giving counts on General Budget and 10 percent giving, of course.

The secret is YOUR HAND. We know you will extend that hand to enlist your people and lead them by word and example into active participation in this assault on sin and darkness in human hearts around the world.

General N.W.M.S. Council
CHURCH SCHOOLS

Campers' Testimony Time!

"The Lord saved me at campfire last night."—Jan.

"I felt the Lord so near. He talked to me. I know He wants me to be a missionary."—Jeanie.

"The Bible studies help me to live better. I like my counselor."—Mark.

Pastor:
Will you be able to have testimonies like these from juniors of your church?

Plan to send every junior boy and girl in your church to District Summer Camp!

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4. Reaches unchurched parents
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6. Discovers new Sunday school workers
7. Gains members for the church

If you haven't planned one for June, have an August school.
You'll be glad you did. Order the V.B.S. theme record to help create enthusiasm!

June, 1965
Department of MINISTERIAL BENEVOLENCE

% PAID ON THE 2%
N.M.B.F. PROGRAM
ASSEMBLY YEAR 1963-64

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Note: The number in parentheses denotes standing last year.
The "2 percent" is based on the total spent for all purposes, except monies spent
for buildings and improvements and church indebtedness in the past assembly year
(second quarter of the total amount paid to the churches on the basis of
the pastor's annual church financial report).

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Jonathan T. Gasset, Executive Secretary
Office of Wills and Annuities
Church of the Nazarene
6401 The Passage
Kansas City, Missouri 64131

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June, 1965 (233) 23
OUR 20th ANNIVERSARY
TWO DECADES OF Showering Blessings AROUND THE WORLD

Under the outstanding leadership of Dr. T.W. Willingham as executive director, the Nazarene Radio League in its twenty years of operation has reached an enviable position in the field of gospel broadcasting.

- From a small beginning on 37 stations, "Showers of Blessing" is now heard on 525 radio stations, including 78 in overseas areas; "La Hora Nazarena," beginning on 12 stations in 1953, is now carried on 250 radio stations, and has become the largest Protestant evangelical broadcast in the Spanish language.
- "Showers of Blessing" has long been among the leaders in evangelical broadcasting; and this year it won the prized "Award of Merit" given by the National Religious Broadcasters at their annual convention meeting in Washington, D.C., in January.
- It has won the "accolades of wide acceptance" from the radio industry throughout the world as evidenced by the fact that several hundred radio stations carry its messages and music as a public service to their communities.
- It has won a large, consistent listening audience numbered into the millions throughout the United States, Canada, and around the world.
- It has been instrumental in winning many souls to the Lord, in the strengthening of feeble knees, and the pointing of a lost world to Christ.
- Sixty-five communities now have a Church of the Nazarene where "Showers of Blessing" led the way; and it is now pioneering in eighty-one cities in the United States and Canada where there is no Church of the Nazarene.

Have you prayed for the program today?

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The past has been glorious and wonderful, but a tremendous missionary challenge faces us throughout all of Latin America:

- With an ever-increasing number of radios—
- With "La Hora Nazarena" on 250 radio stations—
- With doors to scores of others wide open—
- With millions eagerly searching for life's answers—
- And us with a Saviour to meet their needs—

WHAT A TREMENDOUS CHALLENGE WE FACE!!

- It has been estimated that Dr. Honorario Reza speaking over "La Hora Nazarena" preaches to more different people in one week than all of our missionaries in Latin America will preach to in a lifetime. Radio can never replace our faithful, consecrated missionaries in their great work, but what a help it can be in sowing the seed, preparing the way, and opening the door! Pray that we may do it effectively.

WE NEED YOUR HELP

- We need the help of every pastor, every missionary society president, every member, and every friend to lay before the Lord a great offering for Spanish radio in July.

We Must Enter the Doors That Are Open
Lest They Close Forever

Nazarene Radio League
6101 The Paseo
Kansas City, Missouri 64131
Make Your Answer POSITIVE

Christ is the Answer: for YOU-
your FAMILY
your NATION
the WORLD

In our world of turmoil and anxiety—people everywhere are searching for the best solutions. Fundamentally, there is but one—Christ is the Answer!
You and your church can have a personal part in proclaiming this message of assurance to those within your community.
This timely banner will create a striking scene on the town of your church.

Its attractive design and bold, clear letters are silk-screened in four all colors on a high-grade “white canvas.” Whether in ordinary daylight or spotlighted at night, the message may be read at a glance. Colorfast and weather-resistant for many weeks of use. 3 x 10 feet.

S6.90-250 Banners in 47 different colors $6.00

Meet My Saviour

Meet My Saviour

A four-page leaflet with a message beamed specifically to the unchurched. For enclosing in letters or personal distribution.

P)79. 100 for $1.00: 1000 for $5.00

Christian Worker’s Guide

Christian Worker’s Guide

Your tool for personal witnessing! Stairstep pages provide an instant reference on both regeneration and sanctification. 36 pages, 3 x 7½.

50¢

That You Might Have Life

That You Might Have Life

The Gospel of John, outlining the way to eternal life. Reader is instructed to turn to twelve different under-scored verses. 3½ x 5½ pocket-size.

$1.95-12 for $18; 100 for $15

Prices slightly higher inside the continental United States

Created to Help Your Church Reach OTHERS

NAZARENE PUBLISHING HOUSE

PASADENA KANSAS CITY TORONTO

The Nazarene Preacher

1965 JUNE 1965

FATHER’S DAY

and

the day to tell about

THE GENERAL CHURCH LOAN FUND

The Savings Bank of the Church

Net Assets, $1,160,000
Savings Deposits, $1,460,000

Encourage these deposits from your church:
• Personal savings
• Church building funds
• Savings for General Assembly trip

$250,000 in new savings needed now!

Let your savings help build churches

while earning interest for you

A letter and display are being sent to all pastors for use on Father’s Day. If you cannot use June 20, speak of the General Church Loan Fund on another Sunday in June.
22 districts reached the 10% goal last assembly year.

DID YOUR CHURCH HELP TO RAISE OR TO LOWER YOUR DISTRICT AVERAGE?

10 PERCENT REPORT—1963-64

**DOMESTIC DISTRICTS**

<table>
<thead>
<tr>
<th>District</th>
<th>Percent</th>
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<tr>
<td>Delaware</td>
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**OVERSEAS HOME MISSION DISTRICTS**

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<tr>
<td>New Zealand</td>
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<tr>
<td>West Germany</td>
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</tbody>
</table>

Denominational average for 1963-64—9.35 percent.

June 1965

The Nazarene Preacher
SAY!

Have You Made Plans to Beat the Summer Slump?

WHY NOT—

Plan a Wednesday-over-Sunday Missionary "Special"?
Write the Department of World Missions, 6401 The Paseo, Kansas City, Missouri 64131, for an available missionary speaker.

Take a Trip to the Mission Fields via Colored Slides and Filmstrips?
Write the Department of World Missions for a list of sets available.

Have Your Teen-agers and Juniors Put on a Snappy, Colorful Missionary Program in the Evening Service?

Let a Missionary Emphasis Lift Your Church out of the Summer Doldrums

NAZARENE INFORMATION SERVICE

On Reader Interest

The strength of the Church of the Nazarene is in the Lord. As an institution its influence goes far beyond the membership, that is relatively small when compared with some denominations.

Regarding a pastor's relationship to the public media, editors of newspapers and magazines think in terms of readers and in terms of stories which they are convinced will interest their subscribers.

For this reason, any Nazarene pastor whose church is doing something unusual or who has a program that is moving in the community can get newspaper attention providing he will write up the story and take it to the newspaper office.

In an increasing number of metropolitan centers, editors of large newspapers are becoming well posted on the Church of the Nazarene, what it stands for, and how it is activating its program.

The five major cities where the church is perhaps best known are Nashville, with forty-one churches and Trueman Nazarene College; Oklahoma City, with twenty churches and Bethany Nazarene College; Kansas City, denominational headquarters, seminary, and twenty-five churches; Columbus, Ohio; and Indianapolis, Indiana.

Five large cities close behind in the number of Nazarene churches are: Cincinnati, Charleston, (West Virginia), Louisville, San Antonio, and St. Louis.

Nineteen other cities have nine to twelve Nazarene churches each: Dallas and Houston, Texas; Fort Wayne and Muncie, Indiana; Memphis and Chattanooga, Tennessee; Springfield and Dayton, Ohio; Los Angeles, Pasadena, and San Diego, California; Tulsa, Oklahoma; Wichita, Kansas; Seattle, Washington; Jacksonville, Florida; Little Rock, Arkansas; Phoenix, Arizona; Portland, Oregon, and Danville, Illinois.

Three other smaller cities, where there are Nazarene colleges, have concentrations of churches and members. They are: Nampa, Idaho; Kankakee, Illinois; and Quincy, Massachusetts.

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 periodic checks below will be changed from this one notification.

Name .................................................. Date of change

New, Address ...........................................

City .................................................. State

Name of Church ....................................... District

New position: Pastor: Evangelist: Other

Former address ...........................................

Former Church ....................................... District

Check: HERALD OF HOLINESS .................. OTHER SHEEP

NAZARENE PREACHER ............................... OTHER

(Clip and send to the General Secretary, 6401 The Paseo, Kansas City, Mo. 64131)
The heartwarming story of a young teenager, Ruth Peters, whose parents are concerned by some of her attitudes. Because she doesn’t want to invite her friends to church the next morning, she changes the right of a slumber party. Influenced by a business agreement she hears her father transact, Ruth makes a “confession” to her friends at the party.

PURPOSE: To help parents understand some of the changes taking place in their young teens and to see the importance of consistent Christian living as an example.

I Was Ashamed!

Am I a Phony?

PURPOSE: To help young people to be aware of the necessity for keeping their personal Christian testimony in their daily experiences and in fulfilling their Christian responsibilities.

Joe is on the committee to plan a youth retreat. His interest is Dixie, a girl who just moved to town, keeps him from the meetings. Rodney, his main competitor, calls Joe a “phony” reminding him of the inconsistency of his “talking” about being a Christian but not acting as one. Joe’s right decision proves to Rodney that what is the right thing.

Rental, $2.00

RENTAL TERMS: 1. Order at least three weeks in advance. 2. State date and place of showing. 3. Designate two alternate dates. 4. Fee covers cost of film for one showing only.

An Up-to-date Method to Present Age-old Truths

PLAN TO SHOW THESE FILMS SOON

NAZARENE PUBLISHING HOUSE

"Breaking" to the Church as Well as to God

By Mrs. B. Edgar Johnson

A friend had given me another parsonage-story book to add to my collection—this one about a young preacher’s wife in her first pastorate who built up a storm within herself by her grim determination to preserve her “precious rights.” While adjusting to her new congregation she felt she must maintain her independence, but she was finding that they were not at all sympathetic with her insistence, at all times, that she be called by a frivolous pet nickname that loved ones and college alumni had used. She was firm also in her resolve to cling to a rather extreme and unconventional “hairy” which was an embarrassment to the ladies. And she was building up a first-class rebellion against some parsonage furnishings which “had to go.”

I followed her struggles with vicarious interest as she “stubbed her toes,” bruised her “independent elbows,” and built barriers between herself and the ones to whom she wanted to minister. As I came to the climax of her “war of rights” and witnessed her hour of submission, I began to sob at the remembrance of my own hour of surrender—not only to God, but to the church, to my people.

It was early in our first pastorate and I experienced an incident in which I felt the church was intruding upon my “rights” and I was resentful toward them. With bitter tears I declared that I loved God and was surrendered to His will, but certainly at that moment I didn’t love the church; it was as though these people were my enemies, my will was strongly set against any intrusion on my “rights.” But the Holy Spirit is so patient and faithful if we really love God, and the memory is still vivid of that bitter-sweet hour when I “broke” to my people and surrendered some of those “rights” which really have no place in the unique role of the minister’s wife. With my submission came a new release, a new freedom, a new love, and joy in giving of myself to Christ and to those that He had given me. And I found that I had an enlarged influence over them, together with a diminished resistance from them. They were mine and I was theirs, to love, to serve.

I am not trying to say that we are to be like the old fable of the man with his donkey who tried to please everyone and thereby pleased no one. But when we learn to be submissive to God and man in the proper sense, the Holy Spirit teaches us when to yield and when to be firm, but it is His rights and not our own we are defending.

A short time later in this same first pastorate I had occasion to meet a “veteran pastor’s wife” from another state and I was puzzled somewhat and troubled as I read on her countenance a sort of martyr-type resignation, a beat-down, endure-to-the-end, sweet sadness. I could read from her eyes the hardships of the pastorate, and hear her sigh of resignation. My soul within me shrank in revulsion and I cried, silently, “O God, I don’t want to look like that after twenty or thirty years in the ministry. Can You help me to live with a
victory that won't etch that message on my face?"

And suddenly there emerged from the
vault of my memories a long-forgotten
incident, one which held little signifi-
cance at the time. (Thank God, the
Holy Spirit has access to the subcon-
scious mind and from its files draws
memories to help us.) I was home from
college during summer vacation and my
new pastor's wife stood to testify. I
didn't know her yet, but what a look of
anticipation on her face, what an ex-
pression of victory as she praised God!
And then these words, "So many people
feel sorry for the pastor's wife...never
feel that way! It's the greatest
joy and privilege of my life to be able
to serve Him in this capacity..."
And then she raised her hand in a wave
of triumph and exclaimed, "Don't you
ever feel sorry for me! God bless the
pastor's wife!"

And I sent up another prayer: "God,
that's the way I want to be. Will You
help me to learn the attitudes and
practice them, and learn the trust in
Thee that will make me like that lady?"

Of course I would like to tell you
that from that very hour my role was
an effortless "breeze of blessing," but
you know it wasn't! But I knew it was
mine to choose, that with every new
challenge, every new trial, my attitude,
my victory, or defeat, would take me
one step closer to one end or the other...

Most of you must have read the books
about Raggedy Ann when you were
young. I have quite a collection of
them, and somewhere in my boxes in
the basement is a replica of the loving
rag doll with her painted smile and
yarn hair. You will remember that she
was a favorite among all the other dolls
because of her loving, unselfish nature.
It's strange how these childhood tales
often come back to us with an applica-
tion for our lives. Perhaps also you
remember that Raggedy Ann was
stuffed with white cotton, and a red
candy heart had been sewn within her
on which was written in blue letters
the words, "I love you." The other dolls
could feel her candy heart and knew
that it was part of her loving ways. But one day the family
puppy got hold of the rag doll and tore
her clothes, loosened her yarn hair, and
finally dropped her over the side of a
little bridge into the water, and the
current carried her along until she was
lodged by a big rock in a pool. The
water had thoroughly soaked through
her cotton stuffing until she was too
heavy to climb out of the stream, and
there she lay until her mistress found
her. After she had been dried out and
fluffled up, she confided to the other
dolls that the water must have melted
her candy heart and the sweetness had
fled her whole body, for she felt no
anger at Fido for playing so roughly.
She knew also that no one could ever
fake her heart of love from her, for it
had become a part of her innermost
being.

Just a beloved childhood story, but
do you remember that new heart
of perfect love was given to you? It
seemed you could almost "feel" it and
knew that the words of divine love were
written upon it. But sooner or later,
hearts may be broken: disappointments,
sorrows, injustices, and a myriad of
"trials" seem to crush you; deep
waters may waterlog you; and scaling
tears may serve to melt your heart. But
God will know, where you are lodged, and afterwards you will find
that the melted heart of love has per-
nected your whole being, saturated
your soul, and you will feel a divine
forgiveness extending to others. And
here I'd like to leave Raggedy Ann and
say with the Apostle Paul, "Who can
separate us from the love of God...
when it has become a part of us through
the melting experiences?"

"There's no effective service without

---

BIBLICAL STUDIES

TOWARDS BETTER BIBLICAL SCHOLARSHIP

Studies in the Sermon on the Mount

By H. K. Bedwell

No. 13 Matt. 7:13-27

Standing the Test

Every true sermon consists of three
parts: Introduction, Exposition, and
Application. The Sermon on the
Mount is the greatest sermon ever
preached, and is a perfect example to
every preacher of sermon construction.
In chapter 5, verses 3 to 16, Jesus gives
us His exposition. In it He describes
the eightfold character of the true man
of God, and his consequent privileges
and happiness. This is followed by a
description of the influence this kind
of man will exert in the world. We will
be tried and tempted...Jesus then proceeds
to His Exposition. This is found in 5:17
-6:12. Here Jesus describes the con-
duct of a man possessing the kind-of
character He described in His intro-
duction. He will act righteously: taking
the perfection of the Father as his standard;
He will reverence his fellowmen: he
will be pure in his relations toward the
opposite sex; he will speak truth only;
he will give, pray, and fast with only
the highest motives; he will be delivered
from the love of material things and put
first things first; he will be generous in
his judgments and keen in perception,
drawing his resources from God. The
passage under consideration in this
study is the third section of the sermon.
Here Jesus delivers His application. It
may be summed up in three words,
"Enter," 7:13; "Beware," 7:15; "Obey,
7:24. We are exhorted to choose aright,
to exercise the self-discipline that saves
from self-deception, and to build for
eternity, by living in the will of God.
Solemn words are said about destiny.
According to our choice, we shall enter
into life or go to destruction. We may
end up in the kingdom of Heaven or
in the destroying fire, having heard the
awful words of banishment, "Depart
from me, ye that work iniquity." We
may so live that our works will stand
the storm, or we may find that all is
lost in final ruin. Let us notice the
threefold test:

1. The Test of Choice

CHAPTER 7:13-14

"Enter ye in at the strait gate." Two
gates, two ways, two destinations! To
every soul is given the power to choose.
The free will of man is both his glory
and his peril. He may use it and find
life; he may abuse it and damn his own
soul. The strait gate and the wide gate
are pictorial symbols of the alternatives
that sooner or later confront every
human being. The critical moment ar-
vives when a choice must be made, and
that choice will ultimately determine
destiny. The strait gate does not have

*Nazarene missionary, Stagi, Swaziland, South
Africa.

June, 1955"
2. The Test of Fruit

Chapter 7:15-23

A twofold warning is issued here. In the first place we are warned against those who "will try to deceive us. "Beware of false prophets, which come to admire this sermon; we must live by its teaching, and we can do this only if you leave, such people alone—they will soon show their greed, whereas if you oppose them they will soon show their teeth! How may we know if we are sincere, and what is true faith? Jesus says the test is fruit. "By their fruits ye shall know them" (not their suits, even if it is a harmless sheepskin). We are all well aware how common it is for men to set themselves up as teachers of the gospel, purporting to take the Word of God as their Guide, who nevertheless lead unsuspecting souls astray and destroy their faith. "Beware" means "be wide awake."

The second warning is against "self-deception. The statement of Jesus is alarming concerning this. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then shall I profess unto them, I never knew you: depart from me, ye that work iniquity," is it not amazing to discover how many in this false position? Many will fully expect to enter heaven who will in spite of their hopes be shut out. The fruit then, which is the proof of the reality of saving faith, is not to be found in preaching or power. I may preach the gospel, and perform miracles, and still not qualify for heaven. What then is the fruit which is the final proof of genuine faith? Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven." The unmistakable proof of citizenship of God's kingdom is a life lived in the will of God. Outward fruit is determined by the inward root. If we would bear the fruit that glorifies God, we must be sure that the root is right.

3. The Test of the Storm

Chapter 7:24-27

We have looked at the test of choice, in which we saw two gates, two ways, and two destinations. In that word picture, man is a traveler on a journey into eternity. His choice of the gate and the way will decide his destination. In the test of fruit, man is likened to a tree. He may be a tree bearing good fruit, or one bearing bad fruit. Everything depends upon the inward state. In the third test—the test of the storm, man is a builder. Everything here depends upon the foundation laid. A mistake may mean the ruin of a life's work. We are not left in any doubt as to what is the necessary foundation upon which we must build our life's work. Jesus said, "Whenever heareth these sayings of mine, and doth them, he shall liken him unto a wise man, which built his house upon a rock. This was the house which stood the test of the storm. Wind, rain, and floods could not shake it. Obedience to Christ, then, is the sure foundation.

Someone may object that this seems to teach salvation by works, whereas the Bible constantly affirms that we are saved by faith alone. A little reflection will reveal that there is no contradiction of teaching. Faith should declare that obedience is the only way to the kingdom of God. Obedience to Christ then is the sure foundation. Someone may still object that this seems to teach salvation by works, whereas the Bible constantly affirms that we are saved by faith alone. A little reflection will reveal that there is no contradiction of teaching. Faith should declare that obedience is the only way to the kingdom of God. Obedience to Christ, then, is the sure foundation.

If we live in obedience to Christ—nothing can shake us. To be sure the storms will come. They come in many forms: bereavement, sorrow, temptation, criticism, misunderstanding, sickness, satanic attacks. These storms come at the most unexpected times and from the most unlikely sources. Unless the soul is prepared they will catch him unawares and accomplish his ruin. The place of complete safety is the center of God's will. However fine the edifice may be, however costly the material built into it, whatever care and skill go into its construction, however elaborate and fine the plan, all will be lost unless the foundation is right. It is not enough to admire this sermon; we must live by its teaching, and we can do this only when we acknowledge Jesus to be our Lord in the deepest depths of our being. Jesus in effect says—Be careful to choose the right; look to the root and the fruit will be right. Build on the right foundation and the house will stand the storm. The will of the Father and the will of Jesus are one, and in it there is perfect safety.

Tongues Are a Sign!

(Continued from page, 15)

It is likely that, in addition to the men who followed the Teacher to the Qumran to live a community-life there, there were others who shared their general outlook but remained at home, in the towns and villages of Judea. It was so with the Essenes who lived in separate communities; there were Jews in the East, in the desert, and in other places in Palestine... While the Qumran settlement cannot have numbered more than a few hundred at any one time, their "associate members" in other parts of the country may have been ten times as numerous (Bruce, op. cit., p. 112).

St. Luke used the Greek word eualeus, translated "devout," as he described Simeon at the birth of Christ in Luke 2:25. Bruce further states:

John the Baptist was almost certainly an Essene, and must have studied and worked in this building [Qumran excavation]: he undoubtedly derived the idea of ritual immersion, or baptism, from this source. It is heartening to hear that Christ Himself also studied with them for some time (op. cit., p. 149).

If the devout Jews of Pentecost were Essenes, it could account for Peter saying in Acts 2:38, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." The thought here is that...
they had already been immersed at Qumran in the name of Jehovah.

Here is an outline pieced together from the Qumran documents and the Dead Sea Scrolls. Could these devout Jews, Acts 2:5, be residents of the nearby Qumran colonies or those associated with them? Could it be that the "keepers of the scrolls" also held the key which will unlock secret information about Pentecost? Could we not suggest that the power of Pentecost was the ability given to the unlearned disciples to read and speak Hebrew to these Essenes? There are a number of reasons for such suggestions.

(a) Archaeology reveals that before A.D. 70 the Qumran communities were dispersed and their inhabitants were apparently integrated elsewhere. It is unreasonable to suggest that these men of such high moral standards who numbered into the thousands were absorbed into Christianity? This would mean that they would leave their isolated life and fulfill the Great Commission by going back again as dispersed Jews to their adopted Gentile countries and preaching the gospel. Father Milik suggests that only a part of the Qumranites either passed over to orthodox Christianity or were reabsorbed by official Judaism. Upton C. Ewing makes this very significant statement:

Now it is highly probable that the buildings at Qumran were in a limited degree inhabited from 4 B.C. until A.D. 68. . . . So the fact does not necessarily mean that the doctrinal beliefs of the inhabitants themselves did not undergo a state of change during this same period. Indeed it is highly probable that a major change took place about the year 30 A.D. at which time, as certain rather pertinent evidences seem to suggest, the majority of the brotherhood was transferred to Jerusalem. This was nearly forty years before the Roman occupation of the buildings at Qumran. The Prophet of the Dead Sea Scrolls, p. 12 (Ezra mine)

(b) The habit of living for the Essenes is well described in Acts 4:32.

And the multitude of them that believed were of one heart and of one soul: neither said any of them that the things which he possessed was his own; but they had all things common.

Philo, the Alexandrian Jew, in his book, Quod Omnibus Problemus 65, says:

Again they (Essenes) all have a single treasury and common disbursements; their clothes are held in common and also their food through their institutions. In another community can we find the custom of sharing roof, life and board more firmly established in actual practice (Milik, Ten Years of Discovery, in the Wilderness of Judaea, p. 77).

(c) The members of Qumran or Essenes for the most part did not marry. Their population was replenished with volunteers from all over the Jewish Diaspora. We quote from Bruce again:

They live without women, they live without money, and without any company. . . . From day to day their numbers are maintained by the stream of people who seek them out and join them from far and wide (op. cit., p. 125).

(d) Most Essenes were men. These Jews at Pentecost were "devout men (Acts 2:5). Also notice, "every man in our own tongue," (2:8), "ye men of Judaea," (2:14), "ye men of Israel," (2:22), "men and brethren," (2:26), "all men as every man had need," (2:44), and "the number of the men was about five thousand" (Acts 4:4).

(e) The Dead Sea Scrolls were placed in the caves of Judaea around the time of Christ. This fact is substantiated by letters, documents, records, deeds, etc. which bear the dates between 200 B.C. and A.D. 200. Among this literature were found writings in Hebrew. These finds have caused Bruce to record:

"It has even been suggested, very reasonably, that the nationalist revival of the Macedean days probably promoted a renewal of interest in Hebrew as the traditional Jewish language, which had been displaced for many generations as a vernacular by the related Aramaic tongue (p. 63)."

The Nazarene Preacher

If the multitude who received "the Holy Ghost, and . . . spoke the word of God with boldness," of Acts 4:31, were the "keepers of the scrolls," then they would have a knowledge of Hebrew and be able to understand the "gift of tongues." Please let me insert here that glossari, "the word of God," and the Hebrew Scriptures, appear to be the same; whereas later in the Book of Acts, when "the word of God" appears more frequently, it refers to the New Testament as well. If the devout dwellers of Jerusalem (Acts 2:5, 4:32) were Essenes, then Hebrew would be better known to them than Greek or Aramaic. They would hear the glossari of the prophets in their own "proper tongue." (Acts 1:19) or their own dialektoi (Acts 2:6, 8), which would be one and the same. Because of the Macedian revival which occurred in Judaea, the Qumran Jews would have a knowledge of Hebrew not current among the Galileans.

(f) The Essenes or some of them may have been the Qumran after his death. At Pentecost to copy the Hebrew Scriptures for the Evangelists or apostles. The holy, sacred Scriptures were most essential in preparing "the way of the Lord," for the Jew. This would fulfill the command of Jesus in Luke 24:44-53. Harrison states:

It will be apparent from what has been said about the nature of the manuscripts discovered at Qumran that the members of the religious community, were proficient students of the Hebrew sacred writings. They studied the Law and other portions of the Old Testament day and night, whilst their scripturum afforded special facilities for the scribes who were members of the lay brotherhood to copy out, the wide range of religious works with which they were concerned (op. cit., p. 60).

(g) Edmund Wilson in his book, The Scrolls from the Dead Sea, states:

But the thing that we are immediately struck by is the resemblance of the Essenes to the Christians. You have the doctrine of human brotherhood . . . One finds Philo, for example, saying that the Essenes did not "store up treasures of silver and gold . . . and one remembers Matt. 6: "Lay not up for yourself treasures on earth . . ."

When Josephus tells us that the Essenes held the body to be the soul immortal and imperishable, we think of First Corinthians 15:53: (p. 35).

(b) The Qumran community placed great emphasis on Pentecost, prayer, and the sacred meal. These are emphasized in Acts 2:42, 46, where prayer is associated with the breaking of bread. The reference to the amized and mocking Jews who said, "These men are full of new wine" (Acts 2:13), has special significance when studied in comparison to the sacred meal of Qumran. Father Milik is very persuasive in his argument, and one can almost visualize the Essene as he asks the question which is answered by Peter (read Milik, op. cit., p. 105).

What a distinctive, new meaning for Pentecost when we suggest that the devout Jews were Essenes or members of the Qumran communities! Milik has some pretty impressive arguments. ("The Essenes entering the Covenant") probably took place once a year, at Pentecost, which was for the Essenes, the feast of the renewal of the Covenant" (p. 103). It is exciting to realize that these devout Essenes in Acts 2:5 were introduced to the gospel of Jesus Christ and initiated into the Christian Church by the "blood of the New Covenant"—the blood of God's Son: this to them became the Day of Pentecost. We are told in Acts 2:41, "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." The Essenes met the instructions of Peter in Acts 2:38; they also received the Holy Ghost, and spoke the word of God (or the Hebrew Scriptures) with boldness, in Acts 4:31. Another favorable comment might be made that it was probably Essenes in Acts 8:2 who tenderly buried Stephen after he had been martyred by antagonized Hellenistic Jews of the Temple led by their high priest (Acts 7:1). This explains why Stephen met his death preaching the
same gospel, while at the Galilean Pentecost, 3,000 Essenes were added to the Church.

The Samaritans and Others

"(3) The Samaritans were the next recipients of the Holy Ghost, but again there is no record in Acts that they received the "gift of tongues." Philip preaches Christ, as the fulfillment of the word "Sathan" in Samaria. When "the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent Peter and John" (Acts 8:14). The Samaritans, who received the word of God before receiving the Holy Ghost, did not need the "gift of tongues." Burrows states:

The manuscript fragments in the Aramaic Hebrew text naturally recalled the continued use of that script by the Samaritans to the present time; affinities with the Samaritan dialect were noted in the language of the scrolls... (op. cit., pp. 261-262).

The Samaritans have one of the oldest scrolls today, the Samaritan Pentateuch (4th century).

(4) The Apostle Paul, after his conversion on the Damascene road, received the Holy Ghost in Acts 9:17. He, being a "Hebrew of the Hebrews," Philipp. 3:5, did not need the "gift of tongues." He told the Samaritan church, "I thank my God, I speak with tongues more than ye all" (I Cor. 14:18). In Acts 21:40, he speaks to the Jews, identified as "Men of Israel" in the Hebrew tongue. It is interesting to observe that among the several records of Paul's conversion in the Book of Acts, only in Acts 26:14 is the heavenly voice designated as Hebrew, perhaps for emphasis in his defense before the Hebrew king, King Agrippa. Here, as has been stated, the Greek word apologiastein is used by Paul, as though the prophets themselves were declaring his defense.

(5) The Gentiles received the gift of the Holy Ghost in Acts 10. Did they receive the "gift of tongues"? Yes, Gentiles would not have had the knowledge of Hebrew. These Gentiles complete the outline of the Great Commission as the gospel begins to spread into the "uttermost parts of the earth." These Gentiles would be similar to the Greek-speaking Christians in the Corinthian church. It was "they of the circumcision," or the sign-seeking Jews, like the Jews in Acts 2 who "were astonished," that God "spoke to them in every tongue" (Acts 10:46). What was the sign or evidence given to the Jews? The sign given to the Jews was to hear the Gentiles speaking the word of God in tongues! (Compare Acts 10:44-46 with Acts 2:11, when the Jews said, "We do hear them speak in our tongues the wonderful works of God.")

But what is the report which is heard back in Jerusalem? Is it that the Gentiles had also received the gift of tongues? No! The report that the elders receive in Judea is "that the Gentiles have also received the word of God." (Acts 11:1). Listen to the defense Peter made for the Gentiles in Jerusalem. He reviewed how the Gentiles received the word of God: "And God sent his word... (Acts 11:21). The two famous inscriptions which refer to the coming of the Holy Ghost in Acts 2, the second in Corinth, mean more, than synagogues of Aramaic-speaking Jews, the reference in the Corinthian synagogue is taken by them to be to the nationality and religion of the members of the synagogue: they were Hebrews, that is Jews... in view of such usage, it is possible that the description of synagogues of "Hebrews" in the Diaspora means more than synagogues of Aramaic-speaking Jews, and that the reference is rather to Jews of Hasidean tradition, that is, of the Essene type (pp. 78-79).

It is interesting to note that Paul, in speaking to the Corinthians, II Cor. 11:22, used Hebraios or Hebrew-speaking Jew in preference to Hebraios or Aramaic-speaking Jew. Hebraios was an archaic form of speech employed by Johnathan when speaking of the "Hebrews" of the patriarchal age. It was employed to describe the local Jews, especially in the Macabean period, who displayed the traditional view of the Jewish forefathers. The Hebraio was used to describe the "Hebrew" martyrs in IV Maccabees.

The Real Problem at Corinth

The Hebrew synagogues at Rome and at Corinth appear to be more than average Aramaic Jewish synagogues. Matthew Black in his book, Scrolls and Christian Origins, quotes from Mr. Deissman as follows:

"The two famous inscriptions which refer to the coming of the Holy Ghost in Acts 2, the second in Corinth, mean more than synagogues of Aramaic-speaking Jews; the reference in the Corinthian synagogue is taken by them to be to the nationality and religion of the members of the synagogue... they were Hebrews, that is Jews... in view of such usage, it is possible that the description of synagogues of "Hebrews" in the Diaspora means more than synagogues of Aramaic-speaking Jews, and that the reference is rather to Jews of Hasidean tradition, that is, of the Essene type (pp. 78-79)."

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Summary

It is significant that the "keepers of the gates of the city" are also the keepers of the key which can unlock the doors to avenues of a new understanding of the
“Gift of the Spirit

(Continued from page 16)

in the Lord Jesus Christ, who was I that I could stand in God's way?”
That this gift was the baptism with the Spirit promised by John the
Baptist is settled in verse 16. But the wording makes clear that Peter
believing in Jesus is a necessary
qualification for the reception of the Spirit. That Cornelius had some
faith in Christ prior to Peter's arrival, and that this faith was confirmed
and clarified in the 'early part of his sermon,' is made clear by 10:2, 33-44.

Peter's instruction for receiving the Gift of the Spirit in his Pentecost
sermon may sound to some as if the reception of the Spirit in the sense
of the promise was an automatic concomitant of regeneration. He
counsels: Repent, and he baptized every one of you in the name of
Jesus Christ for the remission of sins; and ye shall receive the gift of
the Holy Ghost' (Acts 2:38). This is simply an affirmation of the basic
principle found everywhere else: A right relationship to Jesus Christ as
Saviour is a necessary qualification for receiving the Holy Spirit in His
fullness. That this fullness is not an automatic accomplishment is proven
by the "Samaritans who met these conditions by repentance, faith, and
baptism," but were baptized with the Spirit some time later, and then only
as the result of special prayer specifically to that end. (Acts 8:14-16)
And it is this fullness of the Spirit, not his regenerating ministry, which
is identified as the "gift" of the Spirit. It is therefore still proper to ask
Christians, 'Have you received the Holy Spirit?'

Critical Questions
1. These words were spoken by whom to whom on what occasion?
2. What was it they were not to rejoice over?
3. What then is the purpose of such works?
4. What is the significance of the words "notwithstanding", "behold" (v.
   18), and "rejoice"?
5. Whose names are written in heaven?

Exegesis

The scriptures clearly indicate that these words were spoken by Jesus. He
had sent seventy eager disciples throughout the countryside to heal the sick
and tell of the kingdom of God (Luke 10:9-11). The seventy returned to him
with faces beaming, and in obvious excitement, said, "Lord, even the demons
are subject unto us through thy name" (Luke 10:17).

The solemn words Jesus spoke in reply must have puzzled the disciples for
a moment until they had time to consider their power.
"Don't rejoice that the spirits are subject to you so that you have been able
to do these mighty works, " came as a
definite command from Jesus. How
strange these words would sound in the ears of many of His followers
today! Jesus did not boulitite the work they had done, but rather their attitude toward it,
for a germ of that same dread disease that had caused Satan's disastrous fall
had begun to find lodgment in them. It
is not what we accomplish medically, educationally, financially, or materially,
but what we accomplish spiritually in terms of hearts prepared for heaven,
that is a special battle for today. A
body healed will soon go back to dust; a life delivered of one evil spirit can be
occupied by seven "more wicked" than the first (Matt. 12:43-45).

Luke 10:13-14 makes it plain that the purpose of these miracles was to cause
the people to turn to God in true renunciation and prepare to meet Him.
Viewing the miracles could not bring about this repentance, but allowing the
miracle-working Spirit of God to search their hearts could have done so (see Acts
3:26).

The Greek word plane means "notwithstanding" or "nevertheless," and
suggests contrast. The addition introduced by it is generally something that
would hardly be expected (cf. Phil. 4:13-14). Jesus quoted the authority he had given
the disciples, then told them not to rejoice in it. "Behold" is an
explanatory term. Jesus not only had to arrest their attention, but also, their
fall, or at least drag them back from the precipice's edge. That they heeded
these strong words of their Lord and

SERMONIC STUDIES

TOWARDS BETTER PREACHING

"Stop—Look—Listen"

By Hudson Mackenzie

Scripture: Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather, rejoice, because your names are written in heaven (Luke 10:20).

Critical Questions
1. These words were spoken by whom to whom on what occasion?
2. What was it they were not to rejoice over?
3. What then is the purpose of such works?
4. What is the significance of the words "notwithstanding", "behold" (v. 18), and "rejoice"?
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the disciples, then told them not to rejoice in it. "Behold" is an
explanatory term. Jesus not only had to arrest their attention, but also, their
fall, or at least drag them back from the precipice's edge. That they heeded
these strong words of their Lord and
continued in humble obedience seems obvious from what we read in verse 21. Cheth is the Greek word for "rejoice" and means "cheerful, calmly happy, or well off." We might describe it as joy coupled with a deep sense of satisfaction or well-being. Jesus said their deep sense of well-being came from the knowledge that God was working in and through them. Perhaps a topic related to works could "pride, etc." If these were related to Christ, then the disciples were confident in believing and obeying. However, both boasting and pride are discussed in passages such as Luke 10:22, Colossians 1:19-20, 2 Corinthians 10:1-10, and Philippians 2:5-11. Giving full obedience to the words of Christ is the only way to be thus fitted—Matt. 16:24; John 8:31-32; 14:6. Our rejoicing and assurance of heaven need to be directly related to the possession of a heart that is pure in God's sight and perfected in love toward Him.

**Homiletical Approach**

This text, bathed as it is in a context saturated with the wrath and mercy of God, not only serves as a warning and direction for zealous Christians, but also is well suited for an evangelistic message. Again, it proves a very suitable text if one should feel the need to raise a guard against, or uproot, unhealthy tendencies resulting from the modern emphasis on miracles. A doctrinal approach would connect the first half of the verse with verses showing that situation is by faith in Christ, and "not of works, lest any man should boast." If these great works could not justify, how much less can the humble tasks we do? It would deal with the difference between God's power working through us and God's power working in us "that which pleases in His sight." Many voices could be linked with the second half as it was used to show that salvation in (1) a present joyful experience (2) based on a right relationship with God through Christ and that (3) no power can pluck the believer out of the Father's hand. The emphasis would be on "are written" and "in heaven," pointing out that the disciples were continuing to believe and obey.

Another doctrinal approach could be made by taking the introductory words of Jesus to this text, "I saw Satan fall like lightning from heaven," and linking them with Daniel 12:1; 8:8, show the eternal deity of Christ (see also Willey's Christian Theology, p. 77). Then by linking them with the text and Isa. 30:22 et al., show the almightiness of sin and the separation. Add verses to Luke 10:16 of Jesus Christ as Mediator and Redeemer, saving from sin and giving the power that comes from purity (purity through faith in Christ can rocket a sould from hell's gaping entrance to heaven, but nothing else can). An outline could travel down "The Pathway to Happiness" through (1) Discovering God, (2) Discovering Your Need, (3) Discovering Your Saviour, (4) Discovering Your Treasure (the fullness of joy through the sanctifying power of the Holy Spirit).

An evangelistic message could be entitled and based on the words "Stop—LOOK—LISTEN" which in our country is the road sign erected to warn motorists as they approach a railway crossing. There are destructive forces in this world which man is powerless to overcome in his strength.

STOP—what you are doing.

LOOK—what happened to Satan.

LISTEN—to the words of Jesus (showing the power of forgiveness, cleansing, and acceptance with God). Or it could be entitled "The Hell-bound Fall" and be dealt with under the headings (1) What it is (the fall of the prodigal, etc.), (2) How it begins (a root), (3) Where it ends (in the acceptance of Christ or not at all).

Perhaps a topical sermon on miracles would be the best to guard against or combat unhealthy tendencies in this regard. It could be entitled "Miracles" or "I Saw Satan Fall." I have developed to show the outlook which is eternally and damnamly dangerous. A good introduction would be to begin with a comment such as Joseph Parker's when he says that if a mighty thought and a mighty deed were presented to the world to see which "will soonest win its attention and secure its paltry praise . . . the deed will outrun the thought," Abundant illustrations can be found in any daily newspaper to show the emphasis upon the minor and spectacular. Now make a jarring contrast with the mighty physical and spiritual forces that operate in silence, round about us!—e.g., the paper shouter, "Major Disaster in Japan! Huge Explosion!" 150 Miners Killed!" but breathes not one word about the millions of souls dying in darkness in that land through lack of the gospel truths. Then climax with the greatest miracle this world has ever known—see Luke 1:35. The outline could be developed to show that:

**Heaven and earth have cause for rejoicing:**

1. Not when outwardly spectacular deeds are done in our midst.
2. Not when we make vessels for such deeds.
3. But only as hearts are fitted for heaven, having conquered, "by the blood of the Lamb, and by the word of their testimony."

An enlightening message can be built up by tracing the Greek word dunamis (miracle, etc.) through the New Testament and applying it to the text and context. The following scriptures are grouped to show how the strength or importance of the word increases the further you get away from its use in the natural realm and peer into the completely incomprehensible:

3. Heb. 11:34 4. II Cor. 8:3
5. II Cor. 13:9 2. Heb. 7:16

**Bibliographical Aids**

The following are worthwhile references for further reading and study:

Jowett, J. H. Twenty-six Week-Night Addresses, "Forces of the Kingdom."

Excellent.

June, 1965


Additional help was received from the following commentaries: Beacon Bible, Adam Clarke's, Matthew Henry's.


**IDEAS THAT WORK**

**Patience Pays**

The editorial in the January issue, "When to Put Up with Perfection," prompted this pastor to recount his experience: "The principle really 'worked' in his case. Naturally we will publish the letter anonymously.—Earton.

I came here to—some over three years ago and it was a small church with old people on the board, some of whom weren't eighty years old, and perhaps they hadn't had any money for years, therefore could not do anything. I waited a year before I could get started in changing things so we could move up the road. I felt like I was wasting my time. Now we have a wonderful choir, young people on the board; we have just finished a new sanctuary that is the most beautiful building in town, and attendance is up and everyone is encouraged. As far as I know, there hasn't been a hard word spoken during the entire building program. Our banker is very interested in the way the Nazarenes raise money, so if you have an extra copy of this issue of the Nazarene Preacher, I wish you would send it to him.
MY PROBLEM

Sorry—no problem discussion this month or next. But the feature will be resumed in August. In the meanwhile we may urge prompt response in discussing the problem posed below. Answers will be published in the December issue. -Editor.

PROBLEM: How can I eliminate worldliness in appearance from my church?

Pictorial: Write your opinions. Purchase a $1.00 book credit will be given. Not over 200 words, please.

BULLETIN EXCHANGE

Tips to Worshippers
1. Pray before coming to the service, for a receptive mind.
2. Meditate on the hymn; they are stairways and the testimony of saints to you.
3. Pray for the pastor; he needs your prayer.
4. Absorb the pastor’s message; he is God’s mouthpiece to you.
5. Look alive! Nothing can be more discouraging to a pastor than for him, each week, to gaze at faces: bored faces, yawning faces, sleeping faces, uninterested faces.

From Mt. Scott Nazarene Bulletin
Portland, Oregon
Paul H. Nesmith, Editor

Another Letter from Lucifer

My dear Fellow:
At last I can breathe easier: at least I hope I can. Except for the stated determination of some of those “poor” Nazarenes to continue to pray on for your salvation, life would be much more bearable.

However, the revival is over. At least that Bible-preaching evangelist has left. But even with his being gone I feel an uneasiness for some of you. Perhaps you felt the same uneasiness if you did attend any of those services—of some of you may have experienced it during the darkness of night in your own home.

To be honest, I cannot feel as easy as long as you show any interest in the church of feel any concern for the salvation of your soul.

This revival just about ruined my influence among the youth of that church, in particular.

If and when you attend church, do be careful to close your ears, mind, and heart to anything that might bring about your salvation. Remember, I am counting on you to be a part of those described in Matt. 13:12.

Your continued cooperation with me can secure you a part in eternal doom. Sincerely yours,
Lucifer

From Nazarene News Notes
Galesburg, Illinois
Perry H. Founds, Pastor

QUOTES AND NOTES

Washington—Christi'ity Today magazine is planning a “World Congress on Evangelism.” Evangelist Billy Graham is honorary chairman of the congress.

“Our prayer,” says Graham, “is that through the medium of the World Congress on Evangelism the church today will receive renewed power and a sense of urgency such as we characterized one early period after Pentecost.

The Congress has been scheduled for West Berlin, October 26—November 4, 1966. It will bring together about twelve hundred influential churchmen from all over the world to discuss evangelism.

West Berlin, Congress headquarters, which has been reserved for the event, has a main auditorium seating 1,264 persons, plus three small halls wired for simultaneous translations. Congress proceedings will be conducted in English, German, French, and Spanish, and possibly a fifth language.

Plans are made for the participation of a group of more than 700 delegates, 300 guests, and 100 observers.

Attendance will be by invitation only.

Participants will be (1) leading evangelists from many countries, (2) denominational leaders whose administrative responsibilities concern the church’s involvement in evangelistic activity, and (3) teachers and scholars whose areas of specialization relate significantly to evangelistic concerns.

Graham declares his hope that the congress will speak to the whole church with clarity and authority on evangelism and the mission of the church. Many of the recent statements coming from church conferences have been vague and confusing on the subject of evangelism.

The Congress will begin with a night of prayer. The program will include addresses on the biblical basis of evangelism, special papers, panel discussions, group discussions, and reports on the progress of evangelism throughout the world and the urgency of the task in coming years.

Henry, who will serve as chairman of the congress, says its overriding concern will be the absolute necessity of fulfilling Christ’s command that his disciples go into all the world and preach the Gospel.

He outlines the formal, sevenfold purpose of the meeting as follows:

(1) To define biblical evangelism;
(2) to expound the relevance of Christ’s Gospel to the modern world;
(3) to stress the urgency of evangelistic proclamation throughout the world in this generation;
(4) to discover new methods of relating biblical evangelism to our times;
(5) to study the obstacles to biblical evangelism and to propose the means of overcoming them;
(6) to discover the types of evangelistic endeavor currently employed in various lands; and
(7) to summon the Church to recognize the priority of its evangelistic task.

“Christianity is needlessly losing ground,” says Henry. “Fewer than one-third of the world’s inhabitants are now identified with Christendom, and Christians are being outpaced by population growth and revivals in other religions. The Christian community is a diminishing minority.”

He predicts that the Congress will highlight the importance of evangelism “in a day of ecumenical cooperation with ecumenism and humanistic concerns.”

He also expresses the hope that “one by-product will be to advance many efforts to an evangelistically active church membership, moving them beyond the present reliance upon the clergy for an evangelistic outreach.

“Church assemblies, echo with the noise of the population explosion, the racist explosion, and the nuclear explosion, while the dynamite of God for human rescue is virtually ignored. The Apostle Paul, writing to the Romans in the first Christian era, spoke of the Gospel of Christ as divine dynamite for man’s salvation. That explosion is the one the world needs most to hear and experience.”

Graham reminded newspaper men that the early Christians “turned the world upside down. They changed the whole pattern of history. We’re praying and hoping that this congress in Berlin will make a contribution to a spiritual explosion in our generation.”

Preaching in the Ebbe Tide
(Continued from page 1)

As the tide comes and you cannot reverse it in fifteen or twenty minutes, look for a good “landing place,” and draw your nets upon the beach. It may be that by quick movement you will take a fish and a quick landing will save you from that deepest confession of failure which is contained in the words, “We have toiled all night, and have caught nothing.”
HERE AND THERE

AMONG BOOKS

Saved by His Life
By Harold J. Brokke (Minneapolis: Beth-
any Fellowship, Inc., 1964. 208 pp. Paper, $3.50.)

This little volume is by far the most satis-
fying treatise on Romans this reviewer

ever has seen. It is not new and it is not

written from any particular point of view, but it is in-

ternaly consistent. It assumes that Paul's

thought is in Romans developed systematic-

ally, and a premise which seems to be unchangeable:

But as the author of this exposition skill-

fully shows the relationships and connects the

unfolding parts, it is difficult to escape the

conviction that his basic hermeneutical

assumption is sound.

But the finest thing that can be said is

that Author Brokke refuses to trim Paul's

sails, but lets the apostle present Christ as

a Saviour as well as Justifier. He goes all

the way with Paul. There is no hedging

concerning the thoroughness and measure of

victory over sin found in this Epistle.

In explaining why it is necessary for the

believer, who already surrendered to Christ

in repentance, to surrender again (as taught

by Paul in Romans 5) he says: “At conver-

sion we surrender to Christ in order to

know Him, but later we surrender to Him

because we have already begun to know

Him” (p. 108).

The indwelling sin of Romans 7, Brokke

defines as contentiousness which yet lurks in

Christians of this he says: “Many Chris-

tians are taught that there is no such thing

deliverance’ from this inner sin called

deliverance. Paul taught differently…”

There is a Deliverer” (p. 123). Later he

says, “If Christ could deliver from all

sins and not from indwelling sin, Calvin’s

provision would be incomplete” (p. 126). In

discussing the eighth chapter he shows how

the Spirit, received as a special Gift by the

believer, brings about the sanctification of

the “mind” (v. 8), the “spirit” (v. 10), and

the “body” (v. 11), then links this passage

with 1 Thess. 5:23 by the comment, “God’s

calling for us is that we be sanctified whole-

ly” (p. 104–45).

The treatment is concise, with not a word.

The thought is clearly expressed, in non-
technical language, so that its careful

study will be intensely useful and enrich-

ing not only to the preacher but to the

more mature and thoughtful laymen as well.

Should have a wide distribution.

The Promise and the Presence
By R. S. T.

Harry R. Harrold (St. Louis: Concordia


There are two faults common to the

Nazarene preacher—people in the person,

not the periodical! The first is that of con-

ducting a Sunday morning worship service

without the reading of any scripture lesson.

The irony of the situation is that many who

do this would be the first to defend rigor-

ously; and vocationally their faith in the

Bible as the inspired and infallible Word of

God. Yet their practice belies their claimed

belief. By omitting the reading of scripture

they show their lack of real reverence for

the Word of God. Also they indicate that

they think what they have to say is more

important than what God has to say.

A second fault of many Nazarene preach-

ers is that they invariably preach topical

sermons—sometimes just taking it out of R.

What is needed is more expositions of whole

passages.

This book of sermons by a Lutheran pas-

tor points the way to exposition preach-

ing. Each discourse is based on a full

passage. Furthermore, most of all these

sermons are from the Old Testament. This

will help these preachers who find it difficult to

use the other scriptures effectively.

There are twenty-nine brief sermons here,

covering the period from Advent—begin-

ning a month before Christmas to Pentec-

ost. They will furnish some material for

guidance and give resource materials for a

series of Sunday morning sermons for this

period.

One of the more striking sermons is en-
titled “Stale Religion.” The author’s main

points are: (1) Spiritual Stupility; (2) Re-

ligious Infficiency; (3) Liturgical Lip Ser-

vice; (4) Religion by Role. These four ideas

rise very naturally out of the passage Isa.


The one criticism that might be made of

the book is that it somewhat reflects an

over-emphasis on sacramentarianism. But

it has many fine insights.

Ralph Earle

The Nazarene Preacher

AMONG OURSELVES

What should a pastor take with him, and what should he leave behind? When he changes pastorates? Well, I take along the pastor needs courage and faith. And adaptability, so that he can disengage himself from the old and adjust to the new. Somewhere along the way he needs to purchase a new pair of spectacles, and take the old ones in the trash. So that he will not forever be seeing his new church through the old lenses.” Now say “former church”.

Which suggests that among the things to be left behind is the former church. And with it an unimpeachable record of a good credit rating. A lot of fine folk “looking two ways” that you say, get it?” that the new man can go right to work with. “A church conditioned to accept new leadership.” A huge fund of respect for the ministry in general . . . And a reservoir of goodwill toward everybody—the old pastor, the new pastor, each other, and the d.m. . . . He should not leave behind unpaid bills, unlocated fees, or unremitted building . . .

But this bit about “leave” does not include the devil. Because he is not in the category of what can be left behind . . . But, with all this leaving and taking, the pastor and his “queen” have a very personal right to take along, under strong lock and key, a store of precious memories—eternal friendships—many press and a few assorted heartaches. To be able to move without a profound wrenching of the soul, is not exactly complimentary. “To adjust and forget too easily suggests the facility of the binding—perhaps . . . But to disengage even if not quite forgetting—and to adjust it rate of many . . . Through the love of Jesus . . . Is to play the man . . .

Until next month.

P.S. And don’t forget to send a “change of address” card to the General Secretary, 6401 The Pines, Kansas City, Missouri 64113.
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