THE NAZARENE ARCHIVES

Since 1936, the General Secretary of the Church of the Nazarene has been mandated by the General Assembly to maintain the denominational archives. As of 1984, the archives maintains approximately 1000 cubic feet of materials spanning from the 1870s to the present. The collection documents the rise, development, and movement of the Church of the Nazarene through photographs, correspondence, audio recordings, periodicals, minutes, sermons, personal papers, etc. The archives generally does not collect library or book format materials, theses, or dissertations. These are available to researchers at the library of the Nazarene Theological Seminary in Kansas City, Missouri. The archives also does not collect materials broadly related to religious history or the holiness movement unless these materials would have a definite connection to the Church of the Nazarene.

The collections are largely focused on the denominational rather than the district or local level of the church. However, the archives does maintain what may be the most complete collection of Nazarene district assembly journals (1908– ) and a sizeable concentration of records from the American Nazarene schools. The materials related to the religious bodies which formed or later joined the Church of the Nazarene are another significant collection.
ACCESS TO THE NAZARENE ARCHIVES

Access to the collections of the Nazarene Archives is limited to recognized scholars, published authors, church projects, graduate theses or dissertation work, and genealogists. Church projects may include projects by any institution or office within the church. Term papers for graduate or undergraduate classwork are not generally permitted; however, the archives will be happy to work with research seminars of graduate or undergraduate students when certain criteria are met. The faculty of the Nazarene colleges might especially consider conducting seminars with the Nazarene Archives during their January interims.

Certain collections in the Nazarene Archives may be closed or restricted from access or use. These materials may be restricted due to (1) preservation considerations, (2) copyright considerations, (3) confidentiality of morals cases, and (4) office files less than 15 years old.

The Nazarene Archives is generally open by appointment during business hours. Copying services for documents, photographs, and audio recordings are provided for a fee. The archives has no research staff, but will respond to questions which can be answered in a brief letter. Larger requests may require either a visit by the researcher or the hiring of an assistant. The archives will be glad to recommend someone as a research assistant.
Permission to reproduce any part of this microfilm for educational purposes can be obtained by writing the Permissions Editor of the PREACHER'S MAGAZINE or the Nazarene Publishing House, for all items except those carrying reprint credit lines.
The Preacher's Magazine was initiated by the Church of the Nazarene in 1926 under the editorship of J. B. Chapman. It was a monthly magazine "specializing in theological and sermonic material especially adapted to the requirements of the men and women who are giving their lives to the preaching of the Wesleyan doctrine of holiness." In the beginning it was stated that "the magazine will not be sectarian, and holiness preachers of all churches are invited to subscribe with the assurance that the central purpose . .. will be to help preachers to preach holiness effectively where they are, and not to proselyte them to some other communion."

J. B. Chapman served as editor through 1947. D. Shelby Corlett, managing editor, then took the reins for several months until L. A. Reed became editor. Reed served until his death in 1952, and Corlett resumed the office and was named editor in early 1953. He served until July, 1954.

In August, 1954, Lauriston J. Du Bois took the editorship and served through 1961 when Norman R. Oke became editor for the two years 1961-63.

In 1964 Richard S. Taylor became editor. Richard Taylor changed the magazine's name from Preacher's Magazine to Nazarene Preacher and it remained so until 1972. Taylor also initiated the magazine insert called "Pastor's Supplement" which carried promotion from all the departments of the church's headquarters.

In 1972 James McGraw occupied the editor's chair, and the magazine was reassigned the name Preacher's Magazine. He also renamed the insert, calling it "Nazarene FOCUS." These changes complied with the agreement made with two other denominations of Wesleyan/Arminian doctrine to make the magazine available to their pastors and include their own promotional inserts.
In the fall, 1978, Neil B. Wiseman became editor. He gave the magazine a new look with a colorful cover in the larger 8½" x 11" size (formerly 5½" x 9"). It also went from bimonthly format to quarterly. The insert was renamed "Nazarene Update." The magazine now served pastors in The Wesleyan Church, the Evangelical Friends and the Churches of Christ in Christian Union, as well as the Church of the Nazarene.

Wesley Tracy became the editor in 1980 and serves at this writing (1984). During Tracy's tenure another denomination, Brethren in Christ Church, was added to the recipient list on the masthead.

The magazine's stated purpose is much the same as it was in 1926: "A professional journal for ministers of the Church of the Nazarene and several other Wesleyan/Arminian denominations, designed to help parish pastors carry out their ministries more effectively."
Faith Unfeigned
By G. B. Williamson

There is an inherent capacity for faith in every man. A child is prone to trust his parents and therefore he learns by their example and instruction. He receives most from teachers whose intelligence and integrity he respects. Likewise he has a disposition to believe in God if that inclination is not dwarfed and distorted by negative influence. Such simple trust can be developed into a full, firm faith.

Paul wrote to Timothy, "I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice." He was born to a heritage and an environment of faith. But Paul added teachers, including himself, to those who confirmed Timothy in the faith. Acknowledging many perils of the times he admonished his son in the gospel, "But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, character, patience, persecutions, afflictions. But continue thou in the things which thou hast learned and been assured of, knowing of whom thou hast learned them." Providence appointed teachers and preachers who personify and declare all the counsel of God provide a faith-building ministry.

God himself offers some strong undergirdings to faith. Paul points to the Word, "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." The Word is quickened by the Holy Spirit. Therefore Paul exhorted Timothy, "Consider what I say; and the Lord give thee understanding in all things."

With or without these holy inducements to faith each person bears a measure of responsibility whether he shall believe or doubt, whether he shall be strong or weak in faith. There is a will to believe which is decisive. This will is exercised and strengthened by every act of obedience to the light one has. It is confused and weakened by every violation of an enlightened conscience. A mind and heart closed to the knowledge of the truth is thereby made a seedbed for unbelief and the growth of error. "For this cause God shall send them strong delusion... that all might be damned who believed not the truth, but had pleasure in unrighteousness."

The root of unbelief is pleasure in unrighteousness; the fruit of it is strong delusion; and the finality of it is damnation. On the contrary, the end of the commandment is love out of a pure heart, and of a good conscience, and of faith unfeigned. Faith grows out of obedient love, purity of heart, and a good conscience. The results of doubt are negative and destructive. The fruits of faith are positive—holy, Christlike character, nobility of mind, eternal reward.

**II Tim. 1:5; II Tim. 3:10-11a, 14; II Tim. 3:15; II Tim. 3:17; II Thess. 2:11-12; I Tim. 1:5.**
Integrity in Leadership

NOTHING MORE SOLIDLY confirms the faith of laymen both in God and in us as their leaders than an example of rock-ridden integrity. Nothing, on the other hand, is more devastating to their faith than conduct which to them looks shabby.

In the ministry, integrity is more than minimal honesty in business and purity in morals. It is honor in attitudes toward colleagues, and consistency in matching behind-the-scene methods and policies with our public declamations.

It is holiness of heart exhibited within the strains and pressures of our profession. Integrity is honesty with a congregation. Are our objectives what we profess them to be? We pressure our people into generous giving—for souls or for a good showing? We manipulate them to an altar—out of a desire for wealth? We whip up enthusiasm among important visitors to create an appearance of spiritual life? How much do we do solely for the glory of God and how much under the eyes of man? Our people are very sensitive in this area. When they see us pull little tricks to make things look better than they really are, and improve our own image, they will despise us in their hearts.

Integrity is performance which matches the public display of emotion for a cause. We preach impassioned sermons on evangelism; is that passion validated by a good spirit toward the home mission project which may take some of our members? We preach love for all races; do we extend it to the colored family that unexpectedly moves in next door? We preach sacrifice for missions; is there the slightest evidence of it in our homes, cars, or daily living habits? We preach intercessory prayer; are we present in the weekly intercessory prayer meeting in our church, or do we find it too easy to be elsewhere? These are the things which comprise professional integrity as ministers.

Integrity is not only straight shooting with our board, but straight shooting in the eyes of our board, as they watch us handle church affairs. Board members, too, soon "have our number." In handling the church rolls, appointing committees, planning finance, our keen laymen soon know whether we are managing with sincerity, frankness, and selflessness, or whether we are manipulating by subterfuge in order to meet certain statistical goals. Padded rolls (and neglected rolls are padded), padded estimates, rigged figures, to any degree whatsoever; the postponement of facing certain problems or making certain adjustments for the sole and obvious purpose of a better showing at assembly makes our people wond; for in spite of all our rationalizing these things seem in their eyes to contradict all we profess and all we stand for. Our board members will size up our holiness, not by our fine sermons, but by the honorableness or shabbiness of our attitudes in practical administration.

Of course they believe in child evangelism and gaining new members. But if they sense that a man is rounding up unprepared children for impressive ascensions in order to beat the next church in members received by "profession of faith," they will feel an inner nausea when they see those children stand up as innocent victims, not of a shepherd's love, but of a hireling's vanity.

Integrity is honesty-plus with the banker. When one pastor, who had just acquired a financial mess, went to the banker to confess frankly the complete facts, and ask his help in negotiating an adjustment, he feared immediate foreclosure on their lovely new church. Instead the banker grasped his hand and exclaimed, "At last that church has a pastor who will come to us! We never saw the other fellow excepting when he made his application, and then we suspected that his figures were padded." Padded! Padded! Rigged! Made to seem better than the facts warranted! How shamefully incongruent for a minister of Jesus Christ! It is true the banker might have been mistaken, but somehow that pastor failed to be convincing and left the impression of less than A-T integrity. Therefore though the banker might never suspect that preacher's orthodoxy, or his common run-of-the-mill respectability, or his intellectualty, or the superiority of his academic achievements, or the amiability of his personality, or the validity of his ordination, or the competence of his pulpit performance, he will forever suspect his integrity. And when we have lost the confidence of others in our integrity we have lost all. There is no further basis on which our ministry can be helpful. Whether people agree with us or not, or even love us, they must at least believe in us.

More About Part-time Employment

IN A RECENT ISSUE the "My Problem" section was devoted to an interesting discussion on the most suitable type of work for a pastor who must supplement his church income. Bus driving and schoolteaching seemed to receive the highest recommendations.

Only a respectful salute is due those few who must struggle long hours to hold a church together while making a secular living. But in all honesty we should face up to the fact that the situations where divided attention is justified are few and far between. In the majority of cases the "necessity" is imaginary rather than real. The necessity, of course, is real enough when a man has no living God whose promises are valid. When we are "practical" men, with little faith, who see no farther than the point of the pencil, then of course part-time work indeed becomes a necessity. But often it is a pattern which becomes a lifelong habit, and subtly slips into the category, not of heroic sacrifice, but of monstrous self-delusion. Church after church is blighted by a part-time mentality. When a pastor and his wife together
are making more than their average layman, then in addition are accepting a free house and salary for no more pastoral care and leadership than many able laymen would be willing to supply for nothing, they are not to be praised but shamed. What may have started, as intended sacrifice has become exploitation.

The real reason? Maybe God has part of a man’s time because He really has only part of the man.*

Anyway, before taking that job—before downgrading the ministry by teaching or anything else—better read the article in this issue, “Earn Their Living by the Gospel.” Here’s the other side, well said by a young man who, with his like-minded wife, proved that God lives, and that He is still able to supply the needs of those who cut all ties to do the one thing God has called them to do.

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**Dr. Hastings on “Originality”**

*When the War Came* [World War I] it was hoped that the empty pews would be filled. The War has come and gone and the pews are empty still. What is the reason? There is just one reason. Local or ephemeral reasons may add to its effect, but the reason is one and one only. It is the poverty of the preaching.

That does not mean that the preaching of today is not “up-to-date.” It is sometimes far too much “up-to-date.” It means that there is nothing in it. The hungry sheep look up and are not fed. The preacher has entered the pulpit with nothing worth saying to say. Now it is no use for any man to tell us that he is not a preacher. If any man honestly believes that he cannot preach he is mistaken. Preaching is a matter of taking pains. Any man, without physical defects and with the grace of God, can become a preacher, even an effective and useful preacher, if he will take the trouble.

It is so pleasant to make our own discoveries in the interpretation of the Bible that the temptation has been strong to neglect the discoveries already made. It seems, besides, to ensure originality; and originality is regarded as essential.

What is most essential, however, is not originality (certainly not the originality that is due to ignorance); it is personality. No congregation is bound (or is likely) to accept the plea, “It may be a poor thing but it is mine own.” We have to see that it is our own by making it so, but we have also to see that it is not a poor thing.

There are two kinds of sermons, that are bad. There is the sermon that has nothing of the preacher’s personality in it, and there is the sermon that has nothing else. Without the preacher’s personality, which gives life, the sermon will be a failure. But there must be something in the sermon for his personality to work on. If present-day preaching is as insipid and ineffectual as it is said to be, it is due more to the thinness of the thought and the weakness of the wording than to the absence of the preacher’s personality.

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One year later—let us look back long enough to clarify our look forward

**Portland and Predestination**

A Sermon to Nazarenes

*By Robert H. Scott*

A YEAR AGO I worshipped in the city of Portland, Oregon, with more than 21,000 Nazarenes from all over the world. We were gathered in Memorial Coliseum to open the Sixteenth General Assembly of the Church of the Nazarene.

That Sunday morning service was the opening of a historic week as far as our church was concerned. And as such, Portland became more than the City of Roses, more than an inland port along the Columbia and Willamette rivers. Portland became like a crossroad that symbolized destiny, a destiny out of the past, into the present, for the future—a crossroad that has implications for my family and yours, for our church and other churches, for our city and other cities around the world.

As I sat through that service and the subsequent business sessions, and as I have reflected since on what happened there and tried to assess its meaning, I have thought of the big and controversial subject in theology—called “predestination.” It means predetermining, the foreordaining of a thing. It has been given twisted meaning by some religious circles across the years; asserting God has preestablished who will be saved and who will be lost.

But it has a correct and beautiful, a wonderful and valuable meaning that we must not miss.

With respect to Portland and predestination, I faced some thought-provoking questions:

1. Did we come to where we are now (as a church) because of some unavoidable fate that forced us in this direction?
2. Are the dangers we now face predetermined to throw us over and destroy us?
3. Will we inevitably go forward in the future simply because we have done so in the past?

Pertinent questions . . . all of these . . . not only for our denomination, but indirectly having bearing on our society of the future. They are questions that make “Portland and Predestination” a subject we ought to pursue.

The scripture from Luke 4:14 became the theme adopted by the General Assembly for our church for the next four years. You will hear it and read it often. And the answers to the questions cited above are bound up in the theme—the words: “in the power of the Spirit.”

As we evaluate our church out of the past, apply its ministry to the present, assess its potential impact on the future, we must do so in the light of an accurate concept of predestina-
tion. And we must do so in the light of an accurate application of this dynamic scriptural theme.

I. The Past

Well, what about Portland and our past . . . ?

The question was, "Did we come to where we are now as a church because of some unavoidable fate (or predestination) that forced us in this direction?"

To intelligently answer the question we will need to reflect on where we came from (and Nazarenes need to keep that in mind). Further, to intelligently answer the question we will have to know where we are now.

The origin of our church grew out of an industrializing world, with shifting emphases on the religious scene. These shifting emphases resulted in modifications of traditional and biblical positions, as many churches, individuals, and church leaders held them. They resulted in departures and compromising of faith. And consequent upon this, there occurred a banding together by many other people, even across denominational lines, who were determined not to let the faith of their fathers be so destroyed.

Particularly at stake was the presentation of and testimony to John Wesley’s emphasis on a life of full devotion to God, and God’s cleansing of man’s heart from his nature of sin.

As this theme was slipping through the fingers of some who had previously carried it, other hands were reaching out determined to keep it in their religious life, and provide a place where it could be safely passed on to the generations to come.

They came from many directions, those founding fathers of our church. Among them were William Howard Hoople, E. P. Ellslyon, and Phineas F. Bresee. They dedicated to God a church home where His teaching of holiness could be preserved. And, by the way, this not only tells us where we came from . . . it tells us where we are going: Holiness must always be our dominant note!

One of the great inspirations at Portland was to observe where these efforts have brought us and where we are now.

Beginning 56 years ago with 10,414 members, we now have 415,495.* In the last 4 years 88,000 were received by profession of faith.

Beginning 56 years ago with 228 churches, we now have 5,800, and 300 were organized in the past 4 years.

Beginning 56 years ago with 6,756 enrolled in Sunday school, we now have 824,000.

Beginning 56 years ago by raising $144,556, we raised during the past four years $194,500,000 for a per capita giving of over $153, the highest for any denomination in the world having more than 100,000 members.

Beginning 56 years ago with no world missions work, we now have 4,000 missionaries, 2,070 national workers in 49 world areas, to be among the top 10 missionary sending denominations in the U.S. —

Our radio program, "Showers of Blessing," is carried on 475 English stations and 135 Spanish stations.

Our Publishing House ranks ninth in size among all denominational publishing institutions . . . having over $4,000,000 gross sales last year, and being able to present to our church last year a $1,000,000 General Board office building free of debt.

By means of these and other figures, Portland told us where we are.

Well, the question is, "Did we come to where we are by some unavoidable predestination out of the past?" The answer is, "Absolutely not . . ." We came to where we are in "the power of the Spirit" and by means of dedicated and sacrificing lives.

We have a rich heritage and we dare not minimize it or desecrate it.

Dr. Benner, in the general superintendents’ report, said, "As we move in the present, let us not forget our responsibility to the past. As a great tree is bound by living force to its roots, so the Church of the Nazarene is bound in vital responsibility to her roots of heritage in doctrine, standards, and mission. If we disregard or weaken this rich heritage, we shall wither and die as an apathetic spiritual movement . . ."

No . . . it is not some unavoidable predestination that has brought us to where we are, Portland let us see that and we must not forget it.

II. The Present

But Portland not only stood as a reminder to us of an illustrious past. Portland confronted us with the reality of a dangerous present.

Specifically, five major points of peril were spelled out as threatening the church:

1. First was a substitution of form for spirit and human activity for spiritual power. This is a trend toward formality in worship, lessening of participation by our people, loss of atmosphere of spiritual freedom.

2. The second point of peril: a gradual disregard for the scriptural standards of holy living, indifference to Nazarene norm as set forth in our general and special rules for the church. It does make a difference what you do and how you look if you are Christian!

3. The third peril: a lessening of our evangelical zeal, failure to win souls for Christ.

4. The fourth peril: a loss of the sense of mission as to the promotion of scriptural holiness, failure to preach or to experience what it means to be sanctified wholly.

5. The fifth peril: the demand for security, succumbing to the temptation to devote undue interest to our local needs, to our individual desires, and ignore the risks needed to take on the burdens of the lost world.

These are indeed present points of peril that are being faced by the church as we look within; at ourselves. Some are falling rapidly under these pressures; the danger is imminent to us.

But there is also the external peril that is a part of the outside world of which we are a part.

We live in a day permeated with the spirit of humanism, materialism, sensationalism, sadism, worldliness. Problems and issues bear down upon us that are astronomical in their proportions and they cannot be deferred to another day. Who has not felt this as we have read the headlines recently of the racial strife and economic insecurity and moral breakdown in our own nation?

What with the degree of the perils within and the perils without, no wonder the question rises concerning predestination and the present: Are these dangers destined to overthrow us and ultimately destroy us? Must the Church go through another period of departure and decline as witnessed in the late nineteenth century industrial revolution, that gave birth to our church?

Some are saying it must. Is it true? And what about the church’s ability to stay the hand of horror and hell that threatens our nation and our world? Is there no hope? Are we predestined to defeat?

I must tell you, with all the dangers Portland reminded us of, it pronounced no doom. It set before us a church in a ‘desperate’ present, the theme of a great fact: "in the power of the Spirit." And that theme removes all hint that we must decline
and suffer defeat. It tells our youth and our adults to take heart; God is still on the throne. He has not abdicated His power. He is not baffled by man's distresses. His Spirit has a power and provides a power to overcome. The outcome is ours to determine, for the power is ours to use and save our church and world, or ignore and lose them both.

We are not predestined to failure. Portland let us see that, and we must not forget it.

III. The Prospect

Portland, therefore, not only stood as a reminder to us of an illustrious past and the sacrifice we know it takes, and yet refuse to give. The prospect is not predestined . . . it will be determined by your response and mine.

Our church is calling on us to plan for, and commit ourselves to provide for, success "in the power of the Spirit." Tremendous goals have been set before us and only as we reach toward them can we lay the conditions to survive locally or denominationally.

These are our goals:

1. 50,000 gain in church membership.
2. 500 new churches constructed.
3. $22 million for world evangelism.
4. 150 new missionaries sent out.
5. 1 million enrolled in Nazarene S.S.

6. 10 percent of all we raise invested in the work of world missions.
7. Establishment of two junior colleges and a Bible college . . . 5 percent of our giving for Christian education.
8. A final goal placed before us is this: a vigorous and consistent visitation program in every church; and more evidence of our concern for those who are lost.

But we are not predestined to succeed in the future simply because we have succeeded in the past. Individually we must respond to God's challenge and to our church's challenge "in the power of the Spirit."

We need commitment; we need rugged convictions; we need moral courage; we need people who will not stay aloof, but who will get involved, who will dedicate all and risk all for God and the cause of right. Never was there more need for the young to be drawn into active church service, or for the church to lead her young into such. One-half of the population of America is under twenty-five and this group of young parents and teenagers must now learn to assume responsibility.

If there will be from our churches a general response "in the power of the Spirit," we will win. We are not predestined to succeed regardless of what we do . . . but we can! Portland reminds us, and God is telling us that. There is, you see, an authentic, and genuine kind of predestination: It is not an overbearing God forcing His will on His creatures or on human history. But it is an all-powerful God committing Himself to definite responses to man's call for help. Regardless of the change, the uncertainty, the decay, the revolution of a twentieth-century society, when any man confesses his sins, God has predestined that forgiveness will come; when any man acknowledges God in all his ways, God has predestined that he will receive direction for his path; when any church fully pays the price for revival, God has predestined victory will come. The uncertainty of the future, therefore, is not due to any instability on God's part. It is due to the instability that has always characterized man. Individually and as a church, if we will live by proper commitments and convictions to God, He has predestined for us the right kind of continued success.

There is only one way to do it . . . "in the power of the Spirit." And

Portland reminded us that we have a great church to offer us a channel for our endeavor.

Let's surprise our world by going out to do something for God! We did not come here by force; we need not be defeated by enemies now; we do not have to succeed. But we can as we have. So help us God, we shall.

As servants in God's cause, we will save this day and provide for a better tomorrow, "in the power of the Spirit."


A holy and harnessed imagination is a boon to both preacher and people


Imagination—a Priceless Gift

By J. C. Mitchell*

The human mind is not a debating hall, but a picture gallery. Ezekiel in chapter 8:12 speaks of "every man in the chambers of his imagery." The whole verse reads, "Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery?"

I was talking to an old lady a little while ago. She was not able to leave her home unless taken out in a car by one of her children or her friends. As I walked through the room in which she was sitting, on my way to morning worship, she said, "Remember me . . . as I sit here I can see Jesus with a smiling face going about among the people, healing the sick,


July, 1965
truths about God and man embedded in His stories and parables would slowly work their ministry of good. In teaching children, we are beginning to follow His example.

The whole of the Bible's appeal is an appeal to the imagination. Its truth is taught through great happenings, great stories, great utterances: the crossing of the Red Sea, the mysterious manna, David and Goliath, Daniel in the lions' den, Joseph and his brethren—pictures that contain undying Christian truth. God knows the importance of our imagination.

Like all God's gifts, imagination can be misused—used for our harm and not our good. I've had to deal with people whose lives have been dominated by fears and worries. All of us have to wage the battle against them. People worry about their health, their possible financial insecurity, other people's opinion of them. These fears and worries come at times to all of us, but we can prevent their completely monopolizing the walls of our chambers of imagery. People allow their imagination to create images of possible disasters, possible misfortunes until the whole of life becomes like a dark, haunted wood.

The truth is that many people are ill, not because there is anything organically the matter with them, but because they are constantly imagining there is something the matter with them, and this gives birth to chronic worry which wears them down, drains their strength, and leaves them wide open to the attacks of disease. One of my most difficult problems was trying to help a man who was mentally ill because he carried an imaginary difficulty in his mind. His problem had no foundation in reality.

Now when such pictures hang on the walls of the mind, a deliberate effort has to be made to pull them down, spring-clean this mental room, and replace the harmful pictures by those which suggest the healthy, the lovely, the pure, the strong; then life will be relieved of a burden and will acquire new color and effectiveness.

This, I say without hesitation, is where prayer and Christian faith come in. Christian belief as Jesus proclaimed it abounds in images which suggest the love, the power, and the all-sufficiency of God. When we pray, when we make time to read the Bible, when we throw our hearts and minds open to God, we submit our hearts to the influence of helpful images. For instance, when the unclean image appears, quickly turn from it, and throw on the screen of your imagination the picture of Jesus talking to the woman who was caught in the net of sin. He dispersed the evil cloud, not by wholesale condemnation, but by granting her His cleansing power, at the same time helping her to realize the terrible consequences of evil practices. When at night anxious fears possess our hearts, and the storm begins to rage, and we fear the possibility of sinking in utter despair or failure, throw on the screen of the mind the picture of the storm on the Sea of Galilee, Jesus rebuking the wind and the waves, and the calm that followed. Believe deeply and sincerely that Jesus is the same today, that round our restlessness flows His rest, that He can give us the insight and the power to see our way out of our problems.

If we spend some of our time every day reading and thinking about what the Gospels have to tell us about Jesus, who went about helping all sorts of people with all sorts of problems, we shall furnish our minds with pictures which will work wonders in our day-to-day experience.

If equipment speaks, as this writer declares, what does yours say?

Equipment Is Important

By Gene Hudgens

When you walk into a room that is well equipped, neatly kept, and well arranged, there is an air of expectancy. It says, Studying God's Word is important here.

But what happens when you walk into a room where the chairs are, of different colors, heights, and types—where the tables are the wrong height, unpainted, and littered—where there is a stack of supplies on the piano and budding from behind—where there are no contrivances and the only storage is an unpainted orange crate with an assortment of old literature, crayons, and some "lost and found" items? What does that room say? Come in if you can. It really doesn't make too much difference, for nothing important is going to happen here.

Bennett Dusdier, in his excellent chapter on building and equipment (The Sunday School Superintendent, pp. 88-89), keynotes the reasons why equipment is important. It is because it speaks. It says things to us. And as far as the church is concerned, what it says has spiritual implications.

True, the most important factors in spiritual learning are personal ones. Mark Hopkins on one end of a log and the pupil at the other denotes the importance of the teacher above everything else in the teaching situation. And perhaps if every pupil had a private tutor, a log might suffice for us today—or perhaps a walk through the woods to talk of spiritual things.

But we deal in terms of quantity and schools of fifty and a hundred and a thousand. And we live in an age which places value upon the right kind of buildings and the very best in equipment, particularly as it relates to the education of its young. The public school very plainly speaks of the care and concern of society for the child and his education. Special care must then be taken by the church to communicate that both the pupil and the subject matter are of utmost importance.

More important, however, than this practical comparison is the proven relationship between mental attitudes which affect learning and such things as color, comfort, and orderliness.

Seating, particularly, is important. Chairs should be provided at proper height so that the feet can rest firmly on the floor. Sufficient support in the small of the pupil's back is also important, as is a slightly tilting seat so that the pupil's weight will keep him against the back of the chair in an erect and alert position.

Here are the recommended sizes for both chairs and tables:

The Nazarene Preacher

July, 1965

*Director of Sunday School Administration, Department of Church Schools, Kansas City.
<table>
<thead>
<tr>
<th>Nursery</th>
<th>10 inches</th>
<th>Table Height</th>
<th>20 inches</th>
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<th>24 by 36 inches</th>
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<tr>
<td>Kindergarten</td>
<td>10-12 inches</td>
<td>20-22 inches</td>
<td>30 by 48 inches</td>
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<td>Primary</td>
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<td>Junior</td>
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<td>Junior High</td>
<td>16-18 inches</td>
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It will be noted that in each case the recommended height for tables is ten inches above that of the chair. The size of the table is important because it limits the number of pupils a teacher may work 'with, and this teacher-pupil ratio is a most important factor in good Christian education.

Rectangular tables are better than round, and adjustable-height tables make possible additional uses other than the Sunday morning class session. The extra money spent for stain-resistant formica tops will be well worth the cost over the long run.

This same principle holds true in the purchase of all equipment. A wise old carpenter shared his philosophy which governed a lifetime in the building trade: "Measure twice and cut once." When considering equipment, a first rule might be to purchase well and buy but once.

There is no area in the economic life of the church where it is easier to be "penny wise and pound foolish" than at the point of buying equipment. Many is the church basement, which has become the victim of somebody's bargain basement. These turn out to be costly bargains in the long run.

Sometimes the problem goes back to building committees which make a very common mistake. They estimate the costs of building without adequate consideration for the costs of furnishing and equipment. As building costs soar, or as the little items at the end of the building program eat into the meager balance, very little if anything is left for equipment. A good rule of thumb might be to allow 10 percent of the total educational building or remodeling costs for furnishing and equipping the building (not counting carpets and draperies).

Good equipment does not necessarily have to be expensive. It should, however, be fitting; and it should be durable. Purchase well, and buy but once.

Safety is a factor which must be considered as well—as particular as it relates to equipment for younger children. Toys and cribs with nontoxic paints, and rounded corners on all exposed items, are of utmost importance.

In addition to the equipment already mentioned, due consideration should be given to such things as sufficient tack boards and chalkboards for a variety of expressional uses. These must be at a height which can be readily seen and used by the particular age-group. Picture railing is a useful item in all departments, as are worship centers, podiums, picture files, record players, songbooks, and projection equipment.

It is not enough to purchase good equipment. It must be cared for. Adequate storage is essential at this point, and a good rule to follow is 10 percent of the educational space to be given over to storage. Rules of responsibility and equipment removal should be carefully worked out and posted, with all equipment well marked as to class or department ownership.

It is well for the education committee or church school board to make a periodic check of all equipment and, after determining the needs, to establish a priority list with a definite time schedule and budget for the securing or replacing of needed equipment.

As they do, thought should be given to the particular place where the piece is to be used—to the size, shape, and color scheme of the room as well as to the definite purpose for which it will be used.

Let your equipment speak as to the importance both of the pupil and the gospel message which is to be learned.

Preachers should—

**Earn Their Living by the Gospel**

By a pastor who writes from experience

_Shall the minister supplement his income with part-time employment? If so, will he be in danger of becoming a "pastor on the side"? What are a man's obligations to his divine call to the ministry? What are his obligations to his family and himself? Are the two mutually exclusive or vitally interrelated?_ 

I am not sure that I have worked out a well-ordered philosophy on the subject. Nor am I desiring to set up my thoughts or experience as the standard by which others should be judged. I am quite ready to admit that in a true brand-new "home mission" situation there might be some justification for supplemental employment. I think that there is biblical example to be found in the experience of Paul and Barnabas (recorded in I Corinthians 9). But even here, I believe Paul's cryptic rhetorical question can have only one response, which is the principle he is working toward: Secular employment by the man of God is not normal, and the truth is that he has a "right" to have adequate pay from his preaching. The high-water mark of Paul's reasoning is seen in I Cor. 9:14—"On the same principle the Lord has ordered that those who proclaim the Gospel should receive their livelihood from those who accept the Gospel" (Phillips).

I believe, as a matter of conviction based on God's Word and my own intellectual and emotional observation, that the preacher is to live by his gospel work and be totally unfettered and undistracted from the bondage of secular employment. This same principle holds true for the pastor's wife ... and this, too, is the conviction of my wife. This principle is definitely applicable to the pastor's wife in our
particular tradition simply because
we look on the pastor-wife as a
"team" laboring in the work of the
Lord. We do not view the ministry
strictly from the professional standpoint.
Evidently this is biblical, be-
cause Paul has careful requirements
for wives of deacons and bishops.
I do not have a consistent answer
to the question posed in the state-
ment: "Paul said the preacher is to
live by the gospel, not die by it." I do
not believe God wants a preacher's
children to starve. But I don't believe
the preacher or his family will starve
when as a matter of conviction he
refuses to entangle himself with secu-
lar employment. At any rate, it may
be necessary for the preacher to make
a commitment to "dying" if that is
necessary to preach the gospel.
It is my conviction that if the
preacher will faithfully give attention
to these instructions he will pros-
pers. "Till I come, give attendance to
reading, to exhortation, to doctrine.
Neglect not the gift that is in thee
... by prophesy, with the laying on
of the hands of the presbytery. Medit-
ate upon these things; give thyself
whole to them; that thy profiting
may appear to all" (I Tim. 4:13-15).
A man who will conscientiously
do these things will produce a greater
income in the church, and his income
will increase. If the preacher will
faithfully "do the work of an evan-
gelist!" ... if he will "preach the
word; be instant in season, out of
season; reprove, rebuke, exhort with
all long-suffering and doctrine"
(II Tim. 4:2) the new depth of
character he builds into the lives of
his people will produce a great variety
of "fruits," which will include mon-
etary rewards. A pastor cannot fail
to see a host of dividends if he studies
to become a "workman that needeth
not to be ashamed." If no other value
would come than that the improve-
ment in his preaching and shep-
herding would make a larger place
for his ministry, that in itself would
be the seeds for increased rewards
to the future. A faithful shepherd
who feeds the flock of God, and who
is free from secular responsibility-so
that he can have a constantly open
counsel chamber and a midnight hand
of comfort to the "deadly sick body"
of a member is bound to profit, even
monetarily, as time goes by.
How can the preacher be "an ex-
ample of the believers" if he is en-
tangled with divided loyalties? How
may he warn his members that "the
love of money is the root of all evil"
if he (and perhaps his wife) has be-
come accustomed to a mountain of
luxuries that supplementing secular
employment encourages and pro-
vides? The exact and most appro-
table spot where the example of the way
a Christian pursues material things
needs to be in the pulpit.
This principle will, of course, lead
to several restrictions, but also to
character discipline that is not cal-
culable. For one thing, it will demand
the curtailment of one's wants. It
will help to nurture contentment with
the absolute necessities. It will nur-
cure a childlike dependence on God.
It will cause careful scrutiny of pur-
cussions of all kinds.
Further, it will foster the rigid dis-
cipline of careful budgeting. It will
Teach the utter necessity of estab-
lishing priorities. It will be the im-
placable enemy of charge-a-plater-ism
and twelve easy-payments philosophy.
In addition, it will be the means of
keeping a pastoral couple keenly
aware of the simple enjoyments of
life. There are many things at hand
that can be enjoyed that cost nothing.
We're so apt to become oblivious to
these things in our gadget-conscious
culture. The couple that lives by the
ministry will be daily aware of the
support of God, which has called them.
Actually they will be more aware of
the nonverbal enrichment that the
personality of each offers the partner.
These principles have been prac-
ticed in our lives from the first, and
we've always had enough of every-
thing. In our first pastorate in a
little, dying mining town, where the
starting salary was $20.00 per week,
we proved them. With car payments
and the necessity of purchasing fur-
niture (for we had very little at all
-just fresh from the Seminary),
somewhere we made ends meet. The
-going got rough, and we faced the
temptation to take supplemental secu-
lar work. But each time, after
prayer, God checked us. There were
several times when prayer in a bare
pantry was necessary; but we never
breathed a word to another human,
and God strangely moved the grocery-
man. I took up hunting, not merely
as a sport. After two years, the voice
of the district superintendent offer-
ing a church paying $25.00 more per
week sounded heavenly. This in-
crease could certainly be used in our
budget! But God wouldn't release us.
Even when my wife was threatened
family solvency, God helped us in a
wonderful way. When we went to
another church after four years, we
were receiving $45.00 per week, and
all our bills were paid and the car
payment was current.
Since that time (in recent days)
we have had opportunity again to
prove our original conviction. For the
present my wife is having to do my
secretarial work, for which previously
a person had been paid. The church
board has had no intention of the
work being donated, but my wife feels
that to accept pay would put her un-
der a bondage that would blemish
the office of pastor's wife and break our
original covenant. Oh, I'm sure we
could find legitimate places for the
"extra" finds, but we'd lose far more
than we would gain. In a recent
board meeting the matter became an
item of genuine concern on the part
of the official board of the church.
"This is unfair," they said. However,
another opportunity presented itself
to witness to the fact that long ago
we had promised God we would live
by the gospel, and if we couldn't we
would die by it.
Beyond whatever material care
God has bestowed upon us through
our commitment, the formative influ-
ence of these principles upon our
ministry is vastly more important. It
is as Paul says in I Tim. 6:6, "There
is a real profit, of course, but it comes
only to those who live contentedly as
God would have them live" (Phillips).
I believe "those who preach the
Gospel should earn their living by
the Gospel." (New English Bible)

If a man can have victory with God in solitude he can have it in
the crowd.—L. T. Corlett.

When I lose my creativity I begin to grow stale.—L. T. Corlett.

Missions is not incidental, but central to life in the Spirit.—Everett
Cattell.

When revival is immediately channelled into mission it avoids excess.
—Everett Cattell.

July, 1965
Queen of the parsonage

AUDREY J. WILLIAMSON

Greater than Borglum Is Our Sculptor
-Finer than Stone Is Our Soul

By Mrs. B. Edgar Johnson

Winning our way through the Black Hills of South Dakota, we came suddenly in full view of Mount Rushmore, on the solid granite face of which the likenesses of four great Americans have been sculptured, each sixty feet from chin to forehead.

"I was instantly impressed and inspired as I learned more about this great work of art. I read the words of Gutzon Borglum, the sculptor: "It want, somewhere in America, a few feet of stone that bears witness to the great things we accomplished as a nation, carved high, as close to Heaven as we can, then breathe a prayer that the wind and rain alone shall wear them away."

This he accomplished, and the great pile of shale at the base of the monument bears testimony to the years of drilling and blasting, punctuated with many delays in the work caused by lack of funds and unfavorable weather.

Some thirty miners worked on the monument following the minute directions of Mr. Borglum. The first step was to blast away the surface rock until a point was reached where a solid granite face, unbroken by the deep fissures lining and cross-checking the face of the mountain, was exposed. The work was done by drill, jackhammer, and dynamite on the basis of measurements obtained from a model. I was amazed to learn that it was possible to dynamite to within an inch or two of the intended surface.

That evening as I knelt to pray, in a spontaneous burst from my soul I cried, "O Lord, carve Your divine image on my soul even as I have seen on Mount Rushmore today."

The scene continued to grip me, and two days later while in Sunday morning worship, I seemed to hear the Holy Spirit's call, "Give Me a man or a woman who will bear witness to the great things God can accomplish, and let the divine image be carved on his soul until time and eternity shall not wear it away."

"As best as I knew I had answered that call seven years ago and committed my life to Him. And then I seemed to see a vision of my soul. At the base of it was a great pile of shale while on the face of it a blurred image was taking shape. Then I knew that through the years He had been drilling, chipping, and occasionally dynamiting, to rid it of the useless surface rock, and by careful measurements and directions was perfecting the image of Christ.

I saw some of the circumstances of my life in a different light. I realized that there had been many interruptions when work had been hindered by lack of "funds" and unfavorable weather in my soul. But I praised Him for His faithfulness and again prayed that the work would continue, that I might also bear the image of the heavenly."

"Oh, to be like Thee... pure as Thou art...
Stamp Thine own image deep on my heart."

The Nazarene Preacher

IN GRATITUDE!

This is not a lecture on the sin of INGRATITUDE, but a few words IN GRATITUDE to our missionary societies which have contributed so generously this past year toward the support of the ever-growing "La Hora Nazarena," Spanish broadcast. Of course our thanks go also to the pastors who have backed this effort.

The Fact Is:
"La Hora Nazarena" has had a phenomenal growth, progressing from 12 stations in 1953 to 289 stations in 1965.

WE ARE GRATEFUL that the missionary offerings for "La Hora Nazarena" have also increased from the original goal of $10,000 to a goal of $30,000 last year, which was exceeded by more than $2,000!

OUR DEEPEST THANKS to the General Council of the N.W. M.S. for setting the goal for 1965 at $35,000, and to Miss Mary Scott for words, encouraging the churches to surpass this goal in the light of the financial need due to the great increase in the number of stations.

IN GRATITUDE, we give our appreciation to those who are making it possible for us to serve our missionary interests around the world, taking advantage of the many-open doors to the gospel message through radio in these days when we must hasten to take the message to those who sit in darkness.

Nazarene Radio League

July, 1965
**N.Y.P.S. = “Involvement in the Evangelistic Mission of the Church”**

**Three-Point Program for Fall**

1. **September—IMPACT MONTH.** Encourage all teens to secure the IMPACT booklet from Nazarene Publishing House. Set up a four-week IMPACT training class using materials in third quarter “Teen Topics.”

2. **October 17—YOUTH NIGHT in every Nazarene evening service.** Our goal is 100,000 teens and young adults in that service.

3. **October “Conquest” is all evangelistic.** Use it as a witnessing tool. Teens will want to become involved in this IMPACT project.

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For additional copies of this Special Issue of Conquest—use the SPECIAL ORDER BLANK distributed by your district N.Y.P.S. president.

**NOTE:** All orders MUST be received by August 15, 1965.
MEET THE STAFF

REV. DEAN WESSELS
Executive secretary. His hometown is Dallas, Texas. He was elected as department executive in 1956. He has overall supervision of the Department of Ministerial Benevolence and the Board of Pensions.

DR. GEORGE COULTER
General superintendent sponsor for this department. His personal manner and wide experience have already earned him to Department members and staff.

REV. PAUL SODOWSKY
Administrative assistant. A native of Blackwell, Oklahoma. He served as office manager and assistant to Mr. Wessels before he accepted a position in November, 1960.

MRS. ELISABETH BRUNSON
Secretary to Mr. Wessels. She has been employed at Nazarene Publishing House and Headquarters for twenty-three years.

MRS. PEARL COLE
Public relations editor for the Department and office editor of "Pastor's Supplement." She began work in the department in August, 1956.

MISS HESTER VAN DYNE
Ministerial Benevolence secretary. Her hometown is Independence, Kansas, where she worked as a secretary to an attorney before coming to the Department in April, 1961.

MRS. MAXINE LAKEY
Office secretary. Her hometown is Mountain Grove, Missouri. She left a position as payroll clerk for a shoe company to come to Headquarters in November, 1962.

MRS. BERTIE FREYNZ
Insurance secretary. Her hometown is Union Bridge, Maryland. She held position as secretary-bookkeeper for a utilities firm before coming to Headquarters in August, 1962.

MRS. HELEN STRINGFIELD
Annuity secretary. Her hometown is Kansas City. She has worked for the Nazarene Publishing House for twenty-five years...
PRAISING PREACHERS NEEDED

As Nazarene preachers we need to reaffirm again our faith that prayer is something that works. To really pray, through means work, but it is the most effective work any preacher can do.

There have been revivals without preaching, without organization, without church promotion, but never has there been a real revival without prayer. And so the Department of Evangelism continues to call for PRAYING PREACHERS who will pray for spontaneous revival.—For how long?—Until IT COMES!—Our need today is for a spontaneous, Holy Ghost revival—not man-made or organization-sent, but prayed down. Preachers, let us pray for it; pray long and loud if need be, but pray through for A HOLY GHOST, SPONTANEOUS REVIVAL IN YOUR CHURCH IN OUR DAY. And pray for the TEN SUNDAY NIGHTS OF SALVATION, September 26 through November 28, 1965.

RESERVE THESE DATES

JULIUS H. LAMBERT

TUESDAY - THURSDAY
JAN. 11-13, 1966

MID-QUADRENNIAL CONFERENCE ON EVANGELISM
MUSIC HALL
KANSAS CITY, MO.

Have You Ever Wondered—

Why does the Church of the Nazarene not have a program like the Peace Corps, under which we would send out young people as short-term missionaries for two or three years?

Veteran missionaries tell us that a new missionary seldom is able to contribute much of value to the work of the field until he has been there at least one full term of five years.

New missionaries must master the language. They must adapt themselves to the people and their culture, and to the climate, before they are ready for full missionary service.

A young person sent out for two or three years would not have time to accomplish these things. He would be scarcely more than a long-staying tourist—a guest of the working missionaries, possibly consuming much of the veteran missionaries' precious time, as they tried to give him guidance. His lasting contribution to the work would be negligible. To the people, he would remain a "stranger" who did not care enough about them to want to stay and live among them. A series of such short-term "visitors" could precipitate many costly blunders through ignorance of the people and their customs, even though they might be most sincere in their efforts.

In addition to the hazards of ignorance and transience, there are very practical factors to be considered. Short-term appointees would double the cost of transportation and living expenses, with a very limited contribution to the serious work of the field.

Missionaries begin their most valuable service when they go back for their second term. The first five-year term is largely one of preparation. Only those who go for a long term, or for life, make a lasting contribution to the work of the church.

It is true that short-term doctors and nurses, whose skills are such that they transcend the handicap of language, and who pay their own expenses to go out and help in an emergency, have been a real blessing in our African hospital. Their knowledge filled a great need, even though they had to work through an interpreter. But even in this area, our greatest need is for doctors and nurses who will go for life—who will master the language, learn the ways of the people, become familiar with their illnesses, and thus be able to shoulder a permanent share of the hospital and clinic load.

Preachers, especially, need to go for a lifetime assignment. A preacher using Western idioms and illustrations, speaking through an interpreter, going his Western way for a few months or even a year or two, may do more harm than good on the mission field. He is a stranger—a visitor—a foreigner. His ways are often offensive to the customs of the people. His religion may be considered a curious foreign phenomenon, with no serious claims on the hearers. They feel that this stranger does not really love them, because he does not plan to stay and share their lives.

Sending out short-term missionaries, with the church paying the cost, is an expensive project. The value of their service is so uncertain that the Church of the Nazarene does not feel it can afford to spend God's money for such a program when there are called missionaries waiting to go and give their lives in God's service on one of our mission fields.

22 (010) The Nazarene Preacher July, 1965 (511) 22
THE MITES OF THE MANY WILL MAKE POSSIBLE
THE MIGHT OF THE MASTER

The offerings received from local missionary societies have
made possible our entire Spanish radio work.
Last year the giving for this purpose was more than
$32,000, which, although generous, was approximately $4,500
less than was spent by the Radio League for our Spanish-
language broadcast.

1965 MUST NOT BE A YEAR OF RETREAT!
In the light of the many open doors for this gospel min-
istry, our goal of $35,000 is reasonable:
Many societies have never given to this worthy cause. Let
EVERYONE help some! The goal can be reached with but little
effort if EACH will do his part.

HERE THEY ARE!!

ARGENTINA
HAITI
ARUBA
HONDURAS
BOLIVIA
MEXICO
BONAIRE
MONACO
CHILE
NICARAGUA
COSTA RICA
PANAMA
CUBA
PERU
DOMINICAN REPUBLIC
PHILIPPINES
ECUADOR
PUERTO RICO
EL SALVADOR
URUGUAY
GUATEMALA
UNITED STATES

VENEZUELA

In all of the above places “La Hora Nazarena” has been aired.
TWO HUNDRED AND EIGHTY-NINE RADIO STATIONS now
carry this GOSPEL MINISTRY!
HOME MISSIONS IN OUR CITIES

The urban population increase is the greatest challenge to home missions of our day. Each year in the United States alone the expansion of the metropolitan cities is equal to the entire city of Chicago. At the same time, there are smaller cities that are growing, giving opportunity for the church to enter.

Since January, 1964, we have organized new churches in some of our metropolitan areas. We have also placed our first church in the following cities:

- East Orange, New Jersey (New York District), pop. 76,500
- Cortland, New York (Albany District), pop. 19,600
- Delray Beach, Florida, pop. 16,100
- Stanton, California (Southern California District), pop. 15,200
- Henderson, North Carolina, pop. 13,700
- Kassel, Germany, pop. 102,500

God has called us to holiness evangelism. To reach our great and growing cities will demand faith and prayer, cooperation of all our churches, and a home missions strategy of long-range proportions.

SUMMER AND THE RURAL CHURCH

While many other denominations are closing their rural churches, the Church of the Nazarene is busily engaged in rebuilding the small town and country church. More than 50 percent of our churches organized during the last quadrennium were in small towns or rural areas.

But it is not enough just to organize a rural church. That church must grow, for it is only then that our rural evangelism will be successful.

Church growth demands a challenging consecration. Every farmer knows that he must work in full cooperation with his soil and the climate in order to secure the best yield.

We must have dedicated preachers and laymen, fully cooperating with the Holy Spirit in order to seek out the lost and win them to Christ.

We must challenge our people with a soul-winning program. There is no assignment more challenging than winning others to Christ.

Summer is revival opportunity time in many of our rural churches. Let's make it especially true this summer.
"LOVE MORE THAN MAKES THE DIFFERENCE"

The difference in what? Oh, just the difference in deciding what qualifies a church or district as 10 percent for world evangelization, when using the old formula or the new.

New Base
What is the difference between the old formula and the new? Actually, the new base of calculation is all money raised for all purposes during a given year as the amount paid for General Budget, Alabaster, and Missionary Specials. This is Item A on the financial report less Items 19 and 20.

To illustrate: A certain church raised $45,000 grand total for all purposes (Item A). They paid for General Budget $5,500 (Item 18) and for Alabaster and Missionary Specials $800 (Item 20). That church, to qualify as a 10 percent church, should give a tithe of $10,700 or $4,070. This is $430 less than required according to the old formula, which would have been 10 percent of $15,000 or $4,500.

Advantages-Disadvantages
What is the advantage of this new system? Simply that it does not require that a tithe of the tithe be paid. The base of calculation does not increase with every added contribution to General Budget, Alabaster, and Missionary Specials.

What is the disadvantage in making the change? It lies in the fact that a slight modification, which calls for a new distinction.

Admitting that the advantage in the change can be exaggerated beyond its practical value, we must also concede that there is no great calamity involved. Four years ago the items included in the 10 percent were increased by allowing offerings received by missionaries on deputation to count, provided said offerings were reported to the General Treasurer's office for record. Some felt anxious about this change. But there has been no ill effect. We simply raised more money than before. Now, no matter how advantages and disadvantages balance out, the problem is not a great one. We will go on to give more for the worldwide program of the church than ever before. More churches and more districts will reach the 10 percent goal.

In 1963-64, nineteen districts were in the 10 percent group and the entire church gave 9.35 percent according to the old formula. Under the new formula there would have been thirty-five districts in the 10 percent group, and the denomination would have given 10.31 percent. It is believed that this new incentive to achievement will in- spire greater generosity.

How Much Should We Give?
What dictates how much we should give away? It is love. Motives are more important than Mechanics. Fundamental principles mean more than formulas for performance. If we have the powerful impulse of love, we will go the limit in giving. We will not stop at the minimum goal. We will go beyond it.

Ten percent has always been a minimum goal.
Why do we give in support of the world outreach of the church?
Because our risen Lord commanded, "Go ye!"
Because the need is so vast among those who have never heard the "good tidings of great joy."
But deeper, stronger cause is in the fact that God gave Christ came. He died. He rose again to save all men. This will compel us to go farther and give more.

Jesus said, "Freely ye have received, freely give." He also said, "Give, and it shall be given unto you." If we give more, we will have more.

Recommendations
What are the recommendations of the Board of General Superintendents and the General Board:
1. Always remember 10 percent is the minimum.
2. Fix the General Budget allocation at no less than 9 percent of the agreed base of calculation by both districts and local churches. Some are making the accepted General Budget 10 percent.
3. Continue to fast and pray to fill Alabaster boxes and to add the approved specials as able.

"LOVE MORE THAN MAKES THE DIFFERENCE."

Love More than Makes the Difference is printed in attractive brochure form and may be obtained by writing:

The General Stewardship Committee
6401 The Paseo
Kansas City, Missouri 64131

July, 1965
5 SIMPLE STEPS in the "MARCH to a MILLION"

TRIUMPH IS THE SIMPLE WORD

TRY WITH A LITTLE UMPh ADDED

Department of CHURCH SCHOOLS

View on Public Relations

NOT often does a pastor make the Congressional Record in Washington, but a Wheeling, West Virginia, minister did. Excerpts from an article on public-relations relations by Rev. John F. Strong, an evangelical Lutheran, were printed in the Record.

He advocates public-relations as the best link between the church and community and says it is important to guard against misinformation and prejudice.

His ten precepts for church public relations:

THOU SHALT be thy Master's voice in public.

THE ORIGINAL sin against the public is not being original.

THOU SHALT be on good terms with the church's FCC-Friendly Church Communicators.

THOU SHALT honor church and community with inspiring news for their needs.

REMEMBER the deadline and keep it inviolate.

TELL THE TRUTH and you won't have to explain.

PUT THE BEST construction on all reports, for there is some good in all people.

THOU SHALT NOT extol one group over another at each other's expense.

GIVE CREDIT where credit is due.

THOU SHALT NOT covet thy co-workers' stories or duplicate them.

"Every man is an ad of the religion he professes. You have the same twenty-four hours that everyone else has. Now is the time to start."

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 periodicals checked below will be changed from this one notification.

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

New Address ..............................................

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

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

New position: Pastor .................................. Evang. ................................

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THE THEOLOGIAN'S CORNER

The Sanctified "Ugly Duckling"

QUESTION: Why do holiness people sometimes seem "difficult" to deal with, and why do Christians often treat their fellow Christians more carelessly than worldly people treat each other?

ANSWER: On the whole this is not true. It may however be true in a measure with young Christians for a brief period of time, until they reach some degree of spiritual and emotional maturity. I believe there are explanations for this strange phenomenon (insofar as it is actually the case).

A new Christian has a new aim, new kinships, a new role, and is governed by a new law. It is out of this very newness that a temporary deception of interpersonal relationships can develop, which will take considerable spiritual growth to readjust.

1. The man of the world aims primarily to please himself and his fellows; therefore he adjusts easily to the world around about him. He is sufficiently anxious to be well thought of that he will often say the opposite of what he thinks and make many compromises in order to conform to his "set." This is radically changed at conversion. Now the primary aim is to please God rather than man. Particularly when one is filled with the Holy Spirit, the emancipation from slavery to man's opinions and standards is so radical that the Christian is very apt to find himself in deadly conflict with the preferences and opinions of others. He must learn all over again to be concerned about what people think, but now with a new motive, and with new Christian discipline which does not permit the concern to become a renewal of bondage.

2. Again the man of the world belongs to the family of the unawake and therefore he is perfectly at home among them. They are his kind and his people. This too is changed when one is converted. The people of God are now his family, and it is as natural for a young Christian to feel free to exploit the privileges of kinship as it is for two closely knit sisters to wear each other's clothes. It is this fact which may make an immature Christian punctilious with his obligations at the bank but careless with his obligations to a fellow Christian from whom he has borrowed money, or possibly with a holiness college which he is attending. He is not intentionally dishonest and is not aware of taking advantage of anyone; he simply feels that his "family" relationships give him privileges that he would not dream of claiming from the world. This has a strong degree of validity in it, for we are brothers and sisters in Christ, and we are supposed to help each other in material as well as spiritual ways. This mutual concern and tolerance is basic in Old Testament Judaism and also in New Testament Christianity. It is hard therefore for a young Christian to escape a feeling of being "let down" when he gets a cold, businesslike done from a fellow Christian, or from a Christian institution, and he has to learn the hard way that, whereas the business manager of the school, for instance, is his brother in Christ, he is still a businessman and that his business relations with him must be as precise and methodical as they would be with the banker downtown. It takes a while for young Christians to make this emotional and conceptual adjustment. After all, "we wouldn't be treated this way by our father or mother," and it is always dif-
difficult to accept such treatment from fellow Christians without a little feeling of hurt and disappointment.

3. Then the new lord makes a tremendous difference. The divine love which the Holy Spirit puts in the heart of a Christian giver to him a new concern for the other person's welfare, coupled with a new kind of courage to be frank and honest in his relationships with him. For this reason the new Christian is apt to be too frank at times, even to the point of bluntness and rudeness. The Christian is motivated by the feeling that this man ought to be told, and since nobody else seems to be doing it, then I guess it's my duty. And he does. It is not always easy to see that love is the real back-lying motivation, but it may indeed well be in more situations than we know.

4. Now let all these factors be added to allegiance to a new law. Whereas the unregenerate person by his very nature tends to live by the law of convenience, or expediency, or of self-interest, or personal advancement, the Christian now lives by the law of right. His chief concern is to find the right and do it, rather than find the easy and pleasant and the expedient. This will be costly in many situations involving human relationships, in his family, in his office, at the factory.

In the beginning of his Christian life he will handle these situations awkwardly, probably with a measure of defiance and stubbornness that may exceed the justifiable demands on his discipleship. This concern for right also takes the form of an intense zeal respecting his new loyalties. He is now loyal to Jesus Christ, to the Bible, to the church, and in this zeal he is at times overly ready to argue, and overly quick to see any potential enemy which might be subservient to this new triumvirate of cherished treasures. Whereas shortly before he was outside the church, now he is so thoroughly that he feels himself to be the protector of the church and wants nothing permitted that would tend to change the church from being the kind of instrument it was when it brought him to the Lord. This is the psychological setting which tends quite naturally to excessive criticism of others round about him by the very one who loves them in his heart and is so anxious that the status quo be preserved. His ideal is right. His manner of reacting to the unusual facts of life which he finds in the church is wrong.

But in these respects only gentle guidance by wise pastors, plus his own spiritual development, will help him find ultimately a balance, so that he will learn to be gracious and relaxed in dealing with the world, while at the same time firm in standing for his convictions and witnessing for his Lord; to blend businesslike faithfulness to his dealings with his fellow Christians as well as family-like ease and familiarity; to be courteous in his frankness, and frank in his courtesy, and thus become more amiable and Christlike in personality.

When one analyzes the situation thus and takes into account all of these psychological and spiritual factors, it is not difficult to understand why Christians sometimes are unpleasant in their personalities and careless with fellow Christians along some lines. These tendencies are inherent in the very nature of the situation. Therefore let us not unchristianize these immature saints, and certainly, let us refrain from so magnifying this phenomenon that we would seem to be casting doubts on the value of our Christian faith. Rather let us extend to these awkward disciples the full measure of our understanding, sympathy, and guidance.

If it's carnality take it to the cross; if it's sinfulness take it to the throne.

--ALBERT J. LOWN

The Nazarene Preacher
Christian is to give constant attention to this business of praying. Arndt and Gingrich list a number of meanings for proskartereo, such as "attach oneself to, wait on, busy oneself with, be busily engaged in, be devoted to, hold fast to, continue or persevere in, spend much time on." All these ideas might with profit be related to the noun proskarteresis and applied to the matter of praying.

"Uterance"

The Greek word is logos. Occurring 330 times in the New Testament, it is rendered "word" 222 times and "saying" 50 times (KJV). But it is also translated at least 25 other ways in the New Testament (KJV).

Coming from the verb lego, "say," translated thus 1,184 out of its 1,343 occurrences in the New Testament—logos is used properly "of that by which the inward thought is expressed," and so, "a word, not in the grammatical sense of a mere name," but a word as embodying a conception or "idea"; and so, "a saying, statement, declaration . . . speech, discourse." But it appears that here the rendering "utterance" is best (so ASV, RSV, NASB).

The clause reads literally, "in order that to me there may be given an utterance in opening of my mouth" (correctly rendered in ASV, RSV, NASB). Paul was concerned that he might be able to preach freely the gospel committed to him.

"An Ambassador in Bonds"

Literally the Greek says, "in a chain"—translated "in chains" in almost all the modern versions. But the expression in the King James Version makes a catchy and fully justified sermon title, "A chain" simply indicates the particular type of "bond" that bound him day and night to the soldier who guarded him. Peter slept "between two soldiers bound with two chains" (Acts 12:6). Does "a chain" here suggest that Paul had only one soldier chained to him?

"Boldly" or "Freely"?

In verse 19 "boldly" is the translation of en parresia—a preposition with a noun, used adverbially. In verse 20 the expression is parresiasia—literally, "in order that I may be bold (or free) in it, as it is necessary for me to speak."

The noun parresiasia means: "freedom of speech, plainness in speaking, freedom in speaking ... adverbially, freely, openly, plainly . . . 2: In LXX . . . and NT, also (from the absence of fear which accompanies freedom of speech), confidence, boldness." The verb parresiasmatizō means—form in the text is in the subjunctive—means "to speak freely or boldly, to be hold in speech."

It will be seen that "boldly" is a stronger translation than "freely," although the latter is the original meaning of these terms. Most versions have adopted "boldly." (ERV, ASV, RSV, NASB). Phillips has "freely" in verse 19. In that verse both meanings are given in NEB—"boldly and freely." Perhaps that best conveys the thought. Arndt and Gingrich suggest "fearlessly."

"Servant" or "Helper"?

The Greek word for "servant" (v. 21) is diakonos. Thayer defines this as "one who executes the commands of another," and would translate it as "a servant, attendant, minister." Arndt and Gingrich prefer "helper" here. Later on the word had the technical meaning of "deacon" (Phil. 1:1; 1 Tim..3:8, 12). But probably the more general meaning of "minister" (ASV, RSV, NASB)—not in the modern sense of clergyman—or "helper" (NEB) is best here. Either translation fits well. Tychicus ministered to Paul's needs and helped him in the work of the Lord.

"Have Sent" or "Am Sending"

The Greek is epimēnos (v. 22), which properly means I have sent" (KJV, ERV, ASV, RSV, NASB). But this is a good example of what is called the "epistolary aorist." The correct translation is, "I am sending." That is, Paul was sending Tychicus with this Epistle to the Ephesians. From the standpoint of the readers when they read it later it would be, "I have sent," but from Paul's point of view it was, "I am sending."

"Sincerity" or "Immortality"?

Paul wished grace to all those who loved the Lord Jesus Christ "in sincerity" (v. 24). But the Greek noun (dative case) is ephēthos, which means "incommunicability, immortality." Arndt and Gingrich write: "The meaning of ephēthos in Ephesians 6:24 is no different; it refers either to those who love the Lord, and as such are now partners of the future life, or to the Lord himself, who reigns in immortal glory." Thayer says that this passage means "to love one with never diminishing love."

Meyer renders it thus: "who love the Lord in incomprehensibility, i.e., so that their love does not pass away."

The passage is properly translated: "in uncorruptness (ERV), "with a love incorruptible" (ASV, NASB), "with love undying" (RSV), "with unfalling love" (Phillips), or "a never diminishing love" (Berkeley). That is the kind of love for Christ which a Christian must have (cf. Rev. 2:4-5).

**Growth in Grace**

By G. W. Ridout

Let it be remembered sin is cleansed, not outgrown. The remains of depravity must be removed from the soul by faith in the atonement and not supplanted by a new nature. In fact, the weeds will choke the growth of the wheat. The remains of the carnal mind will hinder the development of the spiritual nature. The energies which should be spent in working for Christ are used in watching, and chaining, and keeping the old self subdued and in prison, when he ought to be slain and buried, and then these guards could do active duty for God and humanity. The soul is exhausted in this dreadful struggle with self. The inner poverty and emptiness have no overflowing streams for the thirsty souls of others. Self-environed and self-absorbed, they do not move as a living forse, an inspiration and courage to their fellowmen. They need the cleansing of the blood of Christ, and the baptism of the Holy Ghost which always follows, and then they will grow.
**Gifts of the Spirit**

By Hudson Mackenzie

_**Serenic Studies**_ 
Towards Better Preaching

**Scripture:** 1 Corinthians 12

**Critical Questions:**
1. Is the use of the word "gifts" in verse 1 justified?
2. What is the relationship between verses 2 and 3?
3. What is the significance of the word "gifts" in v. 4?
4. Do the gifts mentioned manifest themselves through believers only?
5. Does v. 11 support the idea of unconditional election?
6. What is the purpose of Paul's teaching in verses 4-11 and how does he apply them?
7. Are the gifts mentioned in or relating to v. 28 to be sought for?

**Exegesis:**

The word "gfts" (in v. 1) is not in the Greek manuscripts and can prove very misleading. In 11:17-22, Paul has been commenting on the unenlightened behavior of the Corinthian church. They had been childish in the extreme and Paul, recognizing their astonishing immaturity, would teach them in simple terms about the operation of the Spirit of God upon all mankind. Many have allowed the word "gifts" to have a far too restrictive influence upon their interpretation of this passage.

Most commentators seem to have overlooked the fact that in verses 2 and 3 Paul is laying down two basic principles to guide the Corinthians in their thinking. We find the first principle in v. 2 and can state it thus: There are evil spiritual forces seeking and able to lead men to spiritual darkness and destruction. The second principle, in v. 3, can be stated as follows: By His Holy Spirit, God is at work in the world seeking and able to lead men back to Himself through Jesus Christ and Him alone. It cannot even happen that anyone will acknowledge Jesus as the Messiah who is not influenced by the Holy Ghost! is a comment that Barnes makes on this verse. But to acknowledge it alone will not save us (Matt. 7:21-25).

Upon this latter principle, Paul is about to construct a glorious edifice of truth to the glory of God the Father, Son, and Holy Spirit (finishing at I Cor. 13:13). In verses 4-11 he talks specifically about the gifts of the Holy Spirit. The word used here for "gift" is charisma and means "a divine gratuity or "free gift." Paul's use of the word ranges from that pertaining to the physical, as in II Cor. 1:11, to that which is definitely and deeply spiritual as in Rom. 6:22. Thus every movement of God's Spirit upon our lives that brings physical, mental, or spiritual help is God's gift to us.

It would seem that Paul never intended that a qualifying word, such as believer, be inserted in the phrases "all in all" and "every man" in verses 6 and 7, as none of the gifts mentioned in the following verses are the exclusive property of believers. Listen to a group discussion in any mature organization and see how often it is left more for one to provide the wisdom, another the knowledge, for another to inspire the faith, and another to be the mouthpiece or prophet, and so on. Each one's general response is traceable to influences given "by the Holy Spirit as he wills"; and we sometimes glibly say of the man, "He's always been that way," or "That's his natural ability.

Thus instead of giving the credit to God, we, after the manner of the heathen, give it to nature. In another place (Eph. 4:8) Paul quotes from Ps. 68:18, which states that God's gifts are "for men; yea for the rebellious also, that the Lord God might dwell among them." Let us give to God His full place. Read the section on "Prevenient Grace" in W. Orton Wiley's Christian Theology, Vol. II. Chapter XXVI, noting especially Mr. Watson's analysis on page 532; then read I Cor. 12:1-11 again.

The Greek word used for "as he will" in verse 11 "does not so much imply arbitrary pleasure as a determination founded upon wise counsel," and gives no support for the theory of unconditional election. See Wiley's above work and same chapter for a full discussion on this subject.

In verses 4-11, Paul gives a description of the operation of the Spirit of God upon all men. He can now proceed to show how this knowledge ought to be applied in the Church, the mystical body of Christ. He likens the body of Christ to the human body and then (in v. 27) declares that they (believers) are His mystical body — each with his own place and function (Amplified NT). Following this, Paul writes of the relative importance of the various positions in the body of Christ, and indicates that by God's appointment some have been given special abilities, in order that they might carry out special functions and make special contributions to the Lord's work.

"Zealously cultivate" (Amplified NT) is a much safer translation than "covet" or "desire earnestly." Paul means us to go after what we have not got, only so far as it can be obtained by cultivating the abilities God's Spirit has already bestowed. Have your gifts quickened, fired, and charged with His Holy Spirit and charged with His love!

**Homiletical Approach:**

Since this passage provides a most instructive insight into God's grace to all men, and unfolds step by step the full responsibilities of a Christian toward the body of Christ, it is especially suited to the doctrinal approach. Such an approach could be strictly expository, highlighting God's gifts of salvation could be developed under the following headings:

1. Man—his spiritual darkness and lostness.
2. Christ—the Lamb of God, slain from the foundation of the world, forecasting the future possibility and making possible the Holy Spirit's influence upon our lives.
3. Man in Christ—invited to unite with Christ for time and eternity.

A challenging thought: Some people would rather see dead men in hell than walking with Christ on earth.

Or this chapter can be given a definite holiness emphasis in a message with the title "Rescued from Time BUT ... " and the headings:

1. Rescued from destruction (of Adam's race) by preventive grace BUT ... (I Cor. 12:2; Rom. 6:23a; Isa. 55:7).
2. Rescued from damnation by saving grace (I Cor. 12:27) BUT ... (1 Cor. 12:31, Ezek. 36:25; Mal. 3:2-3; Matt. 11:12; Mark 12:30; Rom. 12:1; John 15:2).
3. Rescued from disease by sanctifying grace (I Cor. 12:31) BUT ... (Ezek. 36:26; Titus 2:1-14; II Tim. 2:15; Rom. 5:2; i.e., warned clearly, watching carefully, working diligently, and waiting joyfully).

A doctrinal message on the gifts of the Spirit could be entitled "A Heart Encased in Abilities." The introduction could delve briefly into the enormous energies locked up in nature, as well as into the usable patterns of nature and intriguong relationships, and conclude with the thought that, when we look at man and consider his almost limitless capacities, we might well describe him as a heart encased in abilities.

(Continued on page 330)
8-10 as supernatural endowments given after conversion only. They contrast the gifts of the Spirit with what they call "natural gifts," but we might ask, Where in Scripture is such a distinction made, and since when could "dumb nature" bestow gifts? This is language foreign to Paul.

We pass then to a consideration of:

1. God, the Creator—creating us in Adam with abilities (Ps. 139:13-15) that fit us for a special place in the mystical body of Christ (the second Adam). 
2. Christ, the Redeemer—capturing our hearts andclaiming our abilities. 
3. The Holy Spirit, the Sanctifier—purging our hearts, quickening and energizing our abilities. "The strength of the Church is not in the sanctified hearts of its members, but in Him who dwells in the hearts of the sanctified." 

Another message could be developed around the thoughts that perfect love will help us to (1) know our place, (2) fill our place, and (3) keep our place. Yet another could be based on wandering from the edge of the gift is important. Open up the definite dangers through wrong views, such as (1) coveting another's place or special ability (e.g., one with special ability in teaching wishing he had been given special ability in evangelism—see vv. 17-18 and Rom. 11:29); or (2) imagining "we have such gifts from God as we have not," or (3) abusing or ignoring that which we do possess—Matt. 25:30. Then point out that the Church is to function (1) as a spiritual body in unity, (2) with each member contributing according to the gifts given, and (3) with each one's gifts quickened by the Holy Spirit and divinely energized through an experience of heart holiness.

Illustrations

For good illustrations see Clarke's Commentary (1 Cor. 12:21-26), Meyer's and Cook's books (see below); and any good book or article on nature's wonders.

Bibliographical Aids

The following are worthwhile references for further reading and study:

J. Wesley, Forty-four Sermons. Sermon 32 very helpful and appropriate.
F. B. Meyer, Christian Living. Chapters 8-9 especially appropriate.

Rich in illustrations:

Clarke's Commentary
Matthew Henry's Commentary
Pulpit Commentary
John Wesley's Notes on the New Testament

Barnes' Notes on Corinthians and Galatians

He uses the word "perfect" in two instances in this passage—vv. 12 and 15. He may seem to contradict himself on the surface. However, the words and the context of each will help to clear up the matter. In verse 12 he uses the Greek word, τελειωματις, as "perfect." This is a combination of the particle τε, which indicates "connection or addition," and τελιωμα, which means to complete, consummate, consummate (in character): to concretize, finish, fulfill, make perfect. Thus this seems to indicate perfection with addition or "perfected" (final) perfection. (There is also "connection" from the standpoint that the perfection of verse 12 is basic to the perfection of verse 15.)

In verse 15, Paul makes an unequivocal testimony to present perfection. "Perfect" in this verse is the Greek τελειωμα, which indicates "completeness, fullness, man, perfect and a perfectly approved labor, moral and moral character, etc." This perfection seems to be that mature moral character which is the result of crisis and growth and which is a present possibility. Paul does not contradict himself, as it seems. But the words ("perfect") themselves and the context clearly indicate that he is admonishing himself and his hearers who are enjoying Christian perfection to press on toward that resurrection perfection which is both in "connection with" and in "addition to" the former.

Christian perfection is possible for and important to this life. Resurrection perfection must await the life to come.

However this does not mean that the "perfect" of verse 15 "have arrived." This perfection is but the commencement of life that will be marked by greater exploits for God and richer experiences with God, ever looking onward to that event when we shall "see face to face" and "shall know, even as I also am known." A race is never won or completed in one step, no matter how long or how high that step may be. A successful race is composed of many conscientious, courageous, consistent steps leading to a goal and reward or fulfillment. Likewise, there is progression in perfection leading from a crisis on to the goal and reward or fulfillment—resurrection perfection.

Homiletical Approach

This passage of scripture lends itself to several homiletical approaches.

First, one might employ the allegory of the runner, as Paul most assuredly was doing. It might be entitled "The Race of Life for Life." The words of the "starter" might supply the points: (1) Get Ready; (2) Get Set; and (3) Go. Some of the factors you may want to emphasize are preparation, dis-

"From Earth to Glory"

By Ralph Sprung

Phil 3:11-16

Critical Questions

1. What is the theme of this passage?
2. What method does Paul use to make this theme clear?

The Nineteen Percenter

3. What does the word "perfect" mean as it is used in this passage?
4. Does Paul contradict himself in his use of "perfect" in vv. 12 and 15?
5. Is "perfection" both possible and impossible in this life?

57 (330)
ideals, progress, perseverance, purpose, perspective, and prize. Those who run must "lay aside every weight," run according to the rules, and finish the course if they are to receive the prize. And remember, the Christian does not run this race alone nor in his own strength.

Again, this passage might be used to define and differentiate the word "perfect" as used in its context. The following outline might be suggested:

1. **Perfection Predestination** (vv. 11-15);
2. **Progressive Perfection** (vv. 13-14);
3. **Present Perfection** (vv. 15-16).

The passage lends itself to this order:

You may want to reverse the outline in order to present it in an ascending manner. You might entitle this "Possibilities for Perfection."

Further, vv. 15 and 16 of this passage reveal Paul's admonitions to the Philippian church in the light of present Christian experience and future potential in the resurrection. A message built around these admonitions might be called "Paul's Imperatives for the Perfect." It could be outlined as follows:

1. The Desire of the Perfect ("Let us therefore... be thus minded");
2. The Direction of the Perfect ("a let us walk by the same rule"); and
3. The Discipline of the Perfect ("... let us mind the same thing").

The desire of the mature Christian ought surely to be his resurrection. His direction ought always to point toward that resurrection, no matter what his "light" may be at present. His discipline ought to be such as to alleviate him of all unnecessary weight and such as to avoid all detours and shortcuts in his race for the prize.

Illustration

The farmer who endeavors to plow a field sets for himself a marker at the opposite end of that field. In order to successfully plow a straight furrow to completion he must have adequate marks upon which to depend upon the marker; his hand to the plow, and his heart on the task. The Christian who expects to experience that perfection of the resurrection must have adequate grace, keep his eyes on the "prize," his hand to the task, and his heart in tune.

**Bibliography**


Material taken from Strong's Concordance.

**MY PROBLEM**

QUESTION: Recently a widow urged the church to pray that she might sell her home, promising that if she did she would give a certain sum toward the new addition to the church. When she sold her home she gave two rockers and a beautiful baby bed for the nursery. A few months later she sent her daughter and son-in-law for the rockers and the baby bed. I was under the impression that such gifts were the property of the church and could be disposed of only by action of the church board. What should I do in a situation like this?

A PENNSYLVANIA PASTOR WRITES:

My advice is to let the daughter take them. They are not worth making a great problem. Unless the records show in writing that these gifts, the family can always say that they simply were loaned to the church, and if the pastor objects to the daughter's taking them, there may be a great deal of trouble. Some churches have a "split" over such an incident—and this is not good nor necessary.

After pastoring for twenty-five years, I have found it wise to advise our people to make gifts of money to the church, and let the board decide what should be purchased with the money. We might as well accept the possibility that, when some particular items are presented to the church, the family giving them may consider them as personal property rather than belonging to the church. Accept it—and make the best of it.

AN OHIO PASTOR ADVISES:

Presuming there was no written promise as to the use of the money she would give to the church, and also that no official action by the church board in receiving the rocker and baby bed was made, such as a letter of thanks from the church board, or announcements made in the church newsletter or verbally, the wisest thing to do would be to express...
appreciation from the church to the people for the mother letting the church use the items for that period of time, and tell them that you hope they will be as helpful to them as they were to the church. You can buy two rockers and a baby bed for cheaper than you can afford to injure people and the friends whom you may win to Christ and the church.

PROBLEM: How can I get my choir (and choir director) to be ready on time for the Sunday morning service?

"Pastors, what do you say? Write your opinions. If published, a $50 book credit will be given. Not over 200 words, please.

**Hymn of the month**

"This Is My Father’s World"

(Praise and Worship hymnal, No. 81)

About the Author.

Just to read the words of this song makes one feel happier, more optimistic, more certain that things are going to turn out for the better. We are not surprised to know that the author of them was a radiant Christian—a happy man who truly loved God and his fellowman—one who could always find the bright side of every dark cloud.

Malvind D. Babcock, an American Presbyterian minister, was born in Syracuse, New York, in 1858 and died in 1901. During his college days at Syracuse University he was an expert baseball pitcher, a fine swimmer, and a leader in athletics in general. He was full of fun and mischief, but he would not tolerate cheating or lying or bullying. One day when he saw an older boy bullying one younger than himself and using vile language besides, Babcock quietly rode him by the seat of the trousers and the collar, and warning him to watch his future conduct, tossed him over the fence.

Malvind Babcock is described as a tall, handsome man, broad-shouldered, with muscles of steel. After graduating from Auburn Theological Seminary he took his first pastorate at Lockport, New York. Young people loved Dr. Babcock and he was invited to speak to college groups all over the country.

Although the churches he served throughout his lifetime were all city churches, Dr. Babcock’s intense love for the outdoor world of nature can be found in many of his writings. One of the most familiar of his verses gives us a good idea of his appreciation for God’s plan for providing for us. From your primary lessons you no doubt remember:

- **Back of the loof is the snowy flour,**
- **Back of the flour is the mill,**
- **And back of the mill is the wheat and the shower,**
- **And the sun, and the Father’s will.**

While in his first pastorate at Lockport, New York, he would often rise very early, saying, “I am going out to see my Father’s world.” Then he would run about two miles to the brow of a hill from which he could see the lowlands for miles around and the beautiful Lake Ontario shining in the morning sun.

Nearby there was a ravine where many varieties of birds could be found. On these early morning jaunts he loved to watch them and enjoy their singing.

About the Hymn.

The familiar stanzas of “This Is My Father’s World” are taken from a much longer poem in Thoughts for Everyday Living, a book published by his wife soon after Dr. Babcock’s death. This book contains selections from his sermons and poems.

Perhaps it was on one of his early morning walks, when the fragrance of dew-fresh flowers filled the air, and with happy birds singing joyously, that he wrote the words of this worshipful and very beautiful hymn. Certainly he bears out the statement of friends who knew him best—“Malvind Babcock’s two outstanding characteristics were his abounding faith in God and his intense love for nature.”

**About the Hymn Tune**

Many of our best tunes are evolved from traditional folk songs. This tune, "Terra Beata," means "happy land," or "earth," and is from an old English melody. It was arranged by Franklin L. Sheppard in 1815.

**Kathryn Blackburn Peck**

**Power to Shine**

A man once rigged up an electric battery to ring his front doorbell. Then he thought he would run a wire to his bedroom and use the battery for a light. After failing, he called in an electrical expert, who smiled and said, "Don’t you know that it takes more power to shine than to make a noise?"

"Everything in the modern home is controlled with a switch—except the child."

**These Seven Things I Have Tried**

Laughing at difficulties and found them disappearing.

Attempting heavy responsibilities and found them growing lighter.

Facing a bad situation and found it clearing up.

Telling the truth and found it the easiest way out.

Doing an honest day’s work and found it most rewarding.

Believing men honest and found them measuring up to expectations.

Trusting God each day and found Him surprising me with His goodness.

From Dateline, published by the National Association of Manufacturers

**The Foundation of Holiness**

"Many think the work of holiness, like a tent, may be readily pitched without a foundation—whereas it is a great palace of the inward life built to last through the ages, and must needs have a foundation broad and deep in the very bed-rock of our nature."

**George Watson**

**What Is Vacation?**

A vacation is a succession of 2’s. It consists of 2 weeks, which are 2 short. Afterwards, you are 2 tired to return to work and 2 broke not 2. Therefore, pay the 2 weeks’ tithe before you leave for the 2 weeks or more. The Lord’s work must go on in summer as well as winter.

**Main Street Messenger**

"The body is a bad master, but it can be a good servant."

**Stephen Riedek**

"Nothing will induce me to form an impure church. Fifty added to the church sounds well at home, but if only five are genuine what will it profit in the day of judgment?"

**David Livingstone**

"Nothing is opened by mistake more often than the mouth."

**Canton Nazarene**

**Feir God for His power;**

**Trust Him for His wisdom;**

**Love Him for His goodness;**

**Praise Him for His greatness;**

**Believe Him for His faithfulness;**

**Adore Him for His holiness.**

**The Glou**

Detroit First Church

H. DALE MITCHELL, Pastor
A Theology of Christian Experience
By Delbert R. Rose (Minneapolis: Bethany Fellowship, Inc. 275 pp., Cloth, $4.95.)
The name of Joseph H. Smith must not be lost from the roster of the great preachers and leaders of the holiness movement. Believed by many of his own contemporaries, such as Henry Clay Morrison, to be the greatest exponent since John Wesley, he represents the message of full salvation at its intellectual best, as it was articulated by the movement between 1869 and 1920.

But the exposition of the Scriptures was for Smith a means to evangelistic ends. He was supremely the evangelist who was as successful in turning men to God as in teaching.

Dr. Delbert R. Rose, professor of biblical theology at Moody Theological Seminary and, official historian of the National Holiness Association, has rendered a monumental service to this generation "who knew not Joseph," by preparing this indispensable biographical and theological study.

The background for Smith's ministry is drawn by a careful synopsis of the holiness movement from John Wesley forward. In this history there are some very illuminating sketches of the organizers of holiness camp meetings and holiness associations such as John Inskip and J. A. Wood. But the major attention is given to Joseph H. Smith, first in tracing the events of his life, second in analyzing the characteristics of his ministry, and third in elucidating his theology. Since Smith was acknowledged by both friend and foe as probably the strongest exponent of holiness movement and holiness literature, this study of his theology is the best way to understand what our forefathers in the holiness movement taught. A careful reading of this volume will show that the doctrinal position was sane and balanced, with proportionate attention devoted to both the crises and the processes of holiness. The distorted emphasis and extravagances of some who have precipitated some of the modern misapprehension and complaints would not have plagued us if this generation of holiness preachers had made use of holiness doctrine as thoroughly as did Smith and his compatriots.

Three classes of preachers will be benefited measurably by this volume: first, those with a historical interest, who are inspired by the lives of great men; second, those who want a more accurate and comprehensive understanding of the theology of holiness; and third, evangelists, including not only full-time specialists in every part of the country, but all who would aspire to this skill. For while not intended as such, this is the best one-volume on the general principles of evangelism, especially public, that this reviewer has seen.

Smith's undying loyalty to the Methodist church was based on his optimistic hope that the holiness movement, by staying largely within its ranks, could recapture and revitalize the denomination. If anyone could have accomplished this end it would have been Smith, for he never lost the respect for Methodism of his church. But events proved his optimism unjustified; and indirectly, and probably unintentionally, the book provides a rationale for the organization of separate, distinct holiness denominations.

This doctrinal dissertation for the Ph.D. degree has been available since 1952 in mimeographed form. The Bethany Press is to be commended for making it available to the general public in this attractively bound volume. It has careful documentation, full bibliography, and two appendices.

R. S. T.

Theological Dictionary of the New Testament, Volume I
Edited by Gerhard Kittel, translated by Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1964. 782 pp. $18.95)
The indefatigable labors of Geoffrey Bromiley (Hebrew and Aramaic) have made available to the preacher who has a minimal use of his New Testament Greek the most comprehensive tool in existence for linguistic and theological study of New Testament words. Kittel's set, which first began to appear in Germany in 1933 and is yet to be completed, replaces the long out of date and inadequate Biblio-Theological Lexicon of New Testament Greek, 3rd ed. 1869 by Hermann Cremer.

Theology of the work is to treat every word of religious or theological significance in the New Testament. The emphasis is upon what is styled "internal lexicography." The writing has involved the labor of numerous contributors. While the methodology employed cannot be criticized (cf. James Barr, The Semantics of Biblical Language, London: Oxford University Press, 1962) and although the theological judgments of the writers cannot always be accepted, the evidence is fully listed for each word and the reader can make his own theological evaluations.

Volume I, alpha through gamma, includes such crucial significant words as agape, hagiast, hamartan, boul, apator, tel, and gnos. For the minister who seeks to be truly Biblical in his preaching perspectives, here is a wealth of information which, when used with discretion, can bring him closer to the heart throbs of the New Testament. Here is a fountain where Hebrew sinks, their philological thirst, classical works, and the labors of the leaders of the New Testament students find a real theological refreshment" (F. W. Danker, Multidisciplinary Tools for Biblical Study. St. Louis: Concordia, 1960, pp. 127 L.

Frank G. Carre

A Psychiatrist Looks at Religion and Health
By James A. Knight (Nashville: Abingdon Press, 1964. 207 pp., Cloth, $3.75.)
The author is both a clergyman and a psychiatrist. Some helpful material for the discriminating reader, especially the chapter on the care of the dying. But while guilt, sin, repentance, forgiveness are acknowledged as valid concepts and essential to the treatment of the ill, there is no grasp of the true atonement through Christ or of the possibility of ultimate loveliness. The delineation of mental health is excellent, but the distinction between mental health and spiritual soundness is not clear.

Our Lord Prays for His Own

Books Received
The Miracles of Christ
By David A. Redding (Westwood, New Jersey: Fleming H. Revell Co., 1964. 176 pp., Cloth, $2.95.)

The author has no quarrel with science, nor with any theology. His only pre-requisite to this study is the belief in the miracle of Christ himself. Presented with a freshness and appeal to convince the most dubious.

Memorial Messages
Here are sixteen meditations used for particular funerals. Each is soundly based on biblical truth and appropriate to the family's need for comfort. Contains meditations for the elderly, teen-ager, Christian mother, etc.

Fathers of the Bible
By C. P. Dane (Grand Rapids, Michigan: Baker Book House, 112 pp. Cloth, $1.95.)
Another helpful volume for the Minister's Handbook Series, presenting a study of several representative fathers as described in Scripture, and extracting the lessons for the guidance and instruction of fathers and parents today.

Parables of the Old Testament
By Rudolph F. Norden (Grand Rapids: Baker Book House, 1964. 100 pp., Cloth, $1.95.)

The Holy War
By John Bright (Chicago: Moody Press, 1964. 378 pp., Cloth, $4.95.)
Another in the Wycliffe Series of Christian Classics, this one by the author of Pilgrim's Progress. Fine. While not as well known, this allegory on the losing and taking again of the town of Mansoul should be in every pastor's library.

R. S. T.
A rich source of sermon material. Each parable is treated according to the following outline: (1) The Textual Setting, (2) The Parable, and (3) The Lesson. It is an instructive book packed with ideas and material and intriguing sermon titles.

Living Miracles

The conversion stories of 'twelve-nine famous Christians who are living miracles of the transforming power of Jesus Christ. These true stories have been taken from five years of walking God's 'beat' in Christian journalism and represent the millions of unreached people who live outside the average church's ministry.

Leading Religions of the World
By Max Stimson (Grand Rapids: Zondervan Publishing House, 1964. 110 pp. Cloth, $1.95.)

This book is not intended to be a detailed guide to the religious, but an elementary study which will give the basic history and beliefs of these religions. Little known information, interesting sidelights, and fascinating background information to these religions are found here. Treats twelve world religions and proves the superiority of Christianity as the only one whose Founder is still alive and sustaining His following.

Tell El Amarna and the Bible
By Charles F. Pfeiffer (Grand Rapids: Baker Book House, 1965. 71 pp. Paper, $.50.)

Baker Studies in Biblical Archaeology. This study is limited to events in Egypt and to Egypt's political and military relations with her vassals in Syria and Palestine. The Amarna Tablets are the primary source of information for Egypt's external affairs, and the artifacts and tomb inscriptions from Amarna (ancient Akhenaton) help to reconstruct life at the Court of Akhenaton—the Pharaoh whose personality is apparent in every chapter.

Stop the Merry-go-round
By Don Mallough (Grand Rapids: Baker Book House, 1964. 97 pp. Cloth, $1.95.)

Spiritual sermons that hit—and they hit hard—at the complacency which keeps the Christian mired in the morass of secularism. Then with the Road Map of Scripture he lights the road which leads to the higher ground of Christian living “Ye have com-

dassed this mountain long enough: turn ye northward” (Deut. 2:3).

Seventy-five Stories and Illustrations from Everyday Life
By Erwin L. McDonald (Grand Rapids: Baker Book House, 1964. 105 pp. Cloth, $1.50.)

Fresh, pointed stories and illustrations. Author is editor of the Arkansas Baptist and these stories first appeared in this magazine under the heading: "Personally Speaking."

So You Want a Mountain
By Ford Philpot (Grand Rapids: Baker Book House, 1964. 111 pp. Cloth, $2.50.)

Twelve evangelistic messages marked with fervor. The author is a graduate from Asbury; he has conducted more than 500 evangelistic crusades across America and also conducts a television ministry.

The following books may now be secured in paperpack editions:

Christ Be with Me

A devotional book with thirty-one daily meditations and personal prayers, and with the prayer there is a simple sentence from the Bible, which can be recalled throughout the day as a watchword of the hopes one has at heart.

Proofs of His Presence

Portraits of Christ's living presence after His resurrection, and of His vital meaning in our lives today.

Sermons from the Miracles

Sixteen sermons from Christ's most famous miracles including such titles as "Disturbing Public Worship," "Defeating Our Fears," "The Whiner," "The High Art of Not Paying Attention," etc.

The Greatest Texts of the Bible

Speaking of gratitude (is it ingratitude)—p. 17. A classic example (of the latter) came to my attention... "Were you the man who rescued my little boy from drowning the other day?"... "Yes, ma'am" (modestly)... "Well, what I want to know is," (irately) "where's his hat?"... Of course, whether there is really any difference between her and the fretting saint who complains about the weather and sunburn, I'll leave to you to decide... Come to think of it, the preacher who fusses constantly about burdens and budgets is cut pretty much from the same cloth... Words have their day too... Just now "involvement" is in... So often words decay, but here is one being redeemed... In the past its connotation has not been the most savory... "When we have said that so-and-so has gotten himself 'involved'-we usually meant something that was whispered about... But now—praise God—it means active participation: real, live, personal, rolled-up-sleeves, hands-in, feet-in, up-to-the-neck, never-say-die, won't-quite-in-there-pitching INVOLVEMENT... Involved 'By the Spirit' will mean IMPACT" (p. 18)... Too many have been spectators much too long... Maybe by redeeming a word we have found the key to the redemption of our youth—and ourselves as well... If anybody is at a loss for causes to become involved in, let him read (pardon!—I mean, reread) pp. 18, 22, 24, 26, 28, 30... One page reading in this issue brings to mind the showers of blessing on the 1860 General Assembly when Verne Mallen sang "Little Is Much When God Is in It." (p. 24)... And when enough love is behind it, the "little" will not be less than 10 percent (p. 28). Until next month
Now in a Handy Loose-leaf Binder . . .

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L. A. REED SPEAKS AGAIN
Robert E. Hollis

WHAT IS "HOLINESS PREACHING"?
The Editor

DOES YOUR SANCTUARY HELP OR HINDER REVIVAL?
Jarrett Aycock

FACTORS THAT FOSTER HOME MISSION PROGRESS
John A. Wright

DON'T LOOK NOW, PREACHER, BUT YOUR IMAGE IS SHOWING
J. Ray Shadowens

HOW IMPORTANT IS READING?
C. Neil Strait

SOME ASPECTS OF ARMINIANISM
H. Orton Wiley

"MAKE ME A SANCTUARY"
Ruth Vaughn
CONTENTS

L. A. Reed Speaks Again, Robert E. Hollis ................................................. 1
The Bible College Offering, Editorial ......................................................... 3
We Can Afford to Listen, Editorial .......................................................... 4
What Is “Holiness Preaching”?, Editorial .................................................. 5
Does Your Sanctuary Help or Hinder Revival? Jerrette Ayers ....................... 6
Factors That Foster Home Mission Progress, John A. Wright ......................... 7
Don’t Look Now, Preacher, But Your Image Is Showing, J. Ray Shallop ............ 9
How Important Is Reading? C. Neil Stroud ............................................. 12
Planning for the Church Nursery, Jay Hatley ........................................... 14
Some Aspects of Arminianism, H. Orton Wiley ........................................ 33
“Make Me a Sanctuary,” Ruth Vaughan .................................................... 35
Gleanings from the Greek New Testament, Ralph Earle ............................... 36
Fellowship and Cleansing, Bill Youngman ................................................. 38

DEPARTMENTS

The Pastor’s Supplement; pp. 17-32 • The Theologian’s Corner, p. 33
• Queen of the Parishage, p. 35 • Biblical Studies, p. 36 • Sermonic
Studies, p. 38 • My Problem, p. 43 • Ideas That Work, p. 44 • Hymn
of the Month, p. 44 • Bulletin Exchange, p. 45 • Here and There
Among Books, p. 47 • Among Ourselves, inside back cover

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Church of the Nazarene

AUGUST, 1965
Volume 10 Number 8

L. A. Reed Speaks Again

DEAR BROTHER HOLLIS:

Your letter of the thirteenth has followed me to the above city
and I hasten to answer it to the best of my ability. Your problem is not
a new one but is in the experience of every young pastor. I am sorry
that you cannot come to the Seminary, for we like to have serious-minded
men such as yourself in our student body, but with your background of
experience, and a thorough devotionality both to God and your task, there
is no reason why you should not be a greater worker in the Master’s
vineyard.

1. Early in your ministry, follow the practice and let your congregation
know that it is your practice, that you will stay in your study during
the morning hours of at least Tuesday, Wednesday, Thursday, and Friday.
These four mornings should be devoted to prayer and sermon preparation.
No one expects you to call mornings, and tradition and history give them to
the pastor for preparation.

2. Emphasize certain types of preaching. Early in your ministry
practice textual, topical, and expositional preaching. Avoid topical
and inferential preaching for at least the first five years of your ministry.
People are built up in the holy faith through scriptural preaching and the
above admonition will “feed the flock.” We have too much preaching of
one’s individual opinions, and not enough of the Word of God. If you will
read the Word devotionally, texts will be presented to your mind through
the influence of the Holy Spirit. Also study passages for text suggestions.

3. As to using another’s outline, I would not practice it, although I
would not avoid it, but would “revamp” one occasionally, when I was
pressed too closely for time, to suit the occasion. However, do not make it
a practice. It is liable to produce laziness. If you can afford it, purchase
a set of The Pulpit Commentary. It has a fine exegetical introduction
to each chapter besides some homiletical helps. It is old enough to assist
us in our doctrinal position. I think it is worth its weight in gold.

4. Alternate your sermonic emphasis. Lay emphasis one Sunday on
the Sunday morning sermon and the next Sabbath on the night sermon.
In this way your congregation will not sense that your preparation is too
centered. Feed the flock Sunday morning and keep your Sunday night
service intensely interesting through music and a short, pointed, evangelistic
sermon.

5. You were called to preach. Keep it first. If you mingle with your

(Continued on page 43)
From the Editor

The Bible College and Seminary Offerings

Before an action is taken in the local board, discussion both pro and con is in order. When the question is put it is proper to vote yes or no. But when the vote is taken, and the action settled, the decision should then be considered the action of the entire body, not just those who voted for it; and thereafter every member should proceed to implement the action cheerfully and loyally. Further division on the issue is now out of order.

There is not a pastor in the movement who would not say a hearty amen to this basic democratic principle, especially if his projects were at stake.

But the principle applies equally to denominational actions.

In 1945 the Nazarene Theological Seminary opened its doors because the 1944 General Assembly willed it so. By this action the project became the responsibility of the entire denomination, not just the responsibility of its more enthusiastic promoters. That situation still prevails. Twenty years later the denomination, in Portland, authorized the quadrennium an annual seminary offering, the immediate aim of which was to raise funds for the much needed new seminary library. The second such offering will be taken February 13, 1966, in just five months.

Every pastor should remind himself that this plan is his own, adopted by him through his properly elected representatives. To impede the aims of the General Assembly by non-participation is to weaken democratic processes.

But another educational institution was created by the General Assembly at Portland, the Nazarene Bible College. This too is everybody’s responsibility. It was created by the denomination, to serve the denomination, and to be supported by the denomination. Neither its breadth of support nor scope of service should now be conceived as partisan or sectional. It should not be thought of as the “pet” of any one class of Nazarenes, or geographical area, or group of leaders. It is no longer proper to divide the church into those “for” the Bible college and those “against” it. We are all for it. Let us prove this by rolling up a generous offering September 12, with unanimous participation, so that this denominational offering shall have a fair chance to get off to a good start. This would seem to be the kind of conduct on the part of parents toward their child which has universally been deemed fitting.

We Can Afford to Listen

When a veteran preacher has won us many souls as Dr. Jarrett Aycock, and has as many years behind him in successful district superintendency and evangelism, we can afford to listen to him when he gives us some practical advice concerning the relationship of our sanctuaries and their furnishings to the promotion of revival. This he does in a timely article in this issue.

It is axiomatic with us that any sanctuary not favorable to the fostering of a revival atmosphere is wrong, and should be changed if possible. It is axiomatic also that pastors and planning committees should be thoroughly aware of the psychological advantage or disadvantage created by such matters in the sanctuary design and arrangement as discussed in Dr. Aycock’s article, and should treat this relationship to future public evangelism as a fundamental consideration in the designing of new church buildings. If the pastor is asleep to the significance of these matters, the District Board of Church Extension should be at least alert, and be prepared to give directions which might compensate for the pastor’s carelessness and thus prevent the sad state of affairs that a church finds itself in when it later attempts to carry on an old-fashioned evangelistic program, with a sanctuary which, instead of being an asset, is a psychological milestone around its neck.

What Is “Holiness Preaching”?

The recent “Sermonic Study” contest brought to light what seems to be a measure of uncertainty among us as to what constitutes holiness preaching. When the adjective “holiness” is used with “preaching” it is obviously a qualifying term which indicates a distinctive kind of preaching. And in this case the word “kind” would naturally refer to subject matter rather than to some particular homiletical form or style of delivery.

If the term “holiness” is sufficiently stretched it can be made to include the whole scope of evangelical truth, and in this case it becomes the equivalent of Christian preaching or gospel preaching. But this is not the connotation which traditionally belongs to the term. When a man calls himself a “holiness preacher” he has in mind (or should!) a distinguishable emphasis in doctrine which sets him apart from others who may be evangelical, but not holiness.

Strictly speaking, “holiness preaching” means an interpretation of the atonement, and of the various aspects of redemption, toward a measure of saving grace and a level of Christian living which other evangelical groups do not always include in their concept of evangelical religion; in fact they often believe that such a measure of grace is neither possible nor necessary. This distinctive emphasis therefore sets the holiness preacher apart and makes him a marked man. The message of holiness as traditionally defined is not acceptable in non-holiness pulpits. This might suggest to us that sermons on repentance, justification by faith, the atonement, the necessity of the new birth, and such themes which would be quite acceptable in almost any evangelical pulpit, do not constitute what we mean by the term “holiness preaching.” We must go farther and be more specific.

Holiness preaching, we would say, is not only the presentation of Jesus Christ as a Saviour from sin, but specifically and emphatically as a Saviour from all sin, including that inherent sinfulness which we call the carnal mind.

August 1965

(Continued on page 48)
A little common sense will aid our prayers in promoting a revival atmosphere.

Does Your Sanctuary Help or Hinder Revival?

By Jarrette Aycock

I am writing from experience and observation only. I have never built a church, neither have I heard a paper or read a book on it; however, I have held meetings for over thirty years and was district superintendent for nearly twenty years, and have tried to keep my eyes open.

Beauty—Not Service

We seem to build so many of our new sanctuaries with a great deal of thought for beauty, but with very little thought for the revival.

We examine and copy the architecture of other denominations. Even if they are evangelical, their methods are not like ours. They only have people come to the front and sign cards, but seldom kneel.

Our church was born in a revival. We have people come forward and kneel for prayer at an altar. Most of our evangelists believe in personal work in the audience, and when we build buildings, we should take all this into consideration.

Vestibule

Build your vestibule as commodious as you please but do not make it too convenient for people to stay in it during the service.

In one of our new churches I found a very large vestibule with glass doors and windows between vestibule and sanctuary. They had a good speaking system, making it possible to hear as well in the vestibule as in the main sanctuary. There were, a number of chairs, also one or two divans. In case of an overflow crowd this area could have served very well. However, people coming in would often stop and visit with ushers several minutes as well as with each other. Sometimes the men would sit down in a chair and talk throughout the service. They could hear what went on in the sanctuary but we could not hear them.

It was also very convenient to take the little ones out there where they could play while parents visited. This was especially true of both men and women in the evening service just as the invitation was being given. You say poor preaching or an uninteresting message. Probably so, yet the pastor said it was a condition he had inherited and had not been able to overcome.

In another church, off the vestibule, but visible from the pulpit and any part of the platform, was a room with a large window four or five feet square—where the money was taken to be counted. Often some were there through the entire service.

It was rather disconcerting to stand in the pulpit and see them counting the money or standing or sitting around talking. I have counted over twenty visiting in the vestibule during the service.

If you build for revival, I would suggest you eliminate your loudspeaker and clear glass in the vestibule.

Lighting and Pews

In building for a revival it is very important to have good lighting. Soft lights, rather dim, may be good for some things but in a revival the sanctuary should be well lighted, so the old and those with poor eyesight may see their songbooks, the preacher, and all around in the church.

I have also found that a well-lighted church greatly helps the behavior of those who would be inclined to whisper and write notes to pass around during the service. The Bible teaches that "people love darkness rather than light."

In buying pews consider the convenience of length for personal work—also the aisles for going to the altar. Pews right against the wall make it very hard to get a person sitting at that end to go forward.

In a beautiful small church the architect, to get away from a center aisle, convinced the young pastor one row of pews would be best with aisles down the walls. The auditorium is beautiful, the people are thrown together, but the pews are twenty-two or twenty-four feet long, making personal work practically impossible.

I know a center aisle is not the best for everything, but I would rather have three or four aisles with shorter pews than to have them too long.

Another church I recently preached in had two aisles, three rows of pews overly long, the outside row tight against the walls. The two aisles each led to a door in the vestibule, and the back pews each sat tight against the wall. The only way from one aisle to the other was through the vestibule.

I would prefer fewer seats even if chairs were needed for special occasions. It encourages your people to have to bring in chairs. An aisle next to the wall would have helped a lot in that meeting. I think a ten- or twelve-foot pew is long enough in the average auditorium, especially on the sides.

Seating Capacity

Again most of our new churches are building too large for revivals. A large auditorium with no overflow is a mistake. The remedy, build a smaller sanctuary and have an overflow room which can be opened in cases of a large crowd, and if for a revival do not make the overflow a gallery.

The extra cost is not prohibitive, and if you ever have to use it, the encouragement to your people is tremendous. A large sanctuary never more than half filled is hard on the revival, the preacher, and all concerned.

Altar and Platform

Build your altar or "mourners' bench" separately from your platform by about three feet. If your church is large enough, build two short altars rather than one long one. It is not a bad idea to build two other benches which can be brought in during the revival if needed for seekers, or leave room at each end where chairs may be added.

From seven to twelve inches is high enough for the front of your platform in your average church. Raise your choir loft higher if you like.

The Nazarene Preacher

August, 1905
Never build a railing on the edge of platform between the pulpit and the altar, so your evangelist will have to walk several feet to the end of the rail if he wishes to go down closer to the people.

Hindrances

I would suggest some physical hindrances in working with seekers at the altar which could have been easily eliminated.

In one church a very long Communion table took up several feet between the platform and the altar, making it most difficult to deal with seekers at that part of the altar. When I suggested in the early part of the meeting that it would be well to move the table until after the revival, I was informed by the pastor that it was a gift from Brother Citizen and he would be greatly offended if it were moved, so it stayed.

Some other things were near the end of the altar that could have easily been shifted say a foot, so the altar could have been extended with chairs; but when I suggested it, I was informed that they too were donations and the donors would be grieved if they were moved. The pastor said there never had been enough seekers to need more space, so they too stayed.

One night God broke in on the service and between thirty and forty came forward with practically no place to kneel, and when the prayer was ended, all who were not at the altar or front seats went back to their seats. Had there been chairs or an altar at which to kneel, they might have stayed and prayed through.

Another hindrance to an altar are plants or flowers, real or artificial, on the altar or pulpit during the revival. To try to carry them away, as I have often had to do, after people start coming forward attracts too much attention and detracts from the service.

Chairs are very good for seekers to kneel at when you need to extend the altar, if they are placed properly. I have found that the best way is to set the chair sideways, so the seekers can kneel on one side and the workers on the other and there is nothing between them.

Plan for Revival

I have made no suggestion which will add to your cost and very little if any that will detract from the beauty of your church.

The average architect thinks of beauty, fitness, and possibly finance when he plans a church but never a thought of the revival. The pastor or evangelist should always have souls as a goal and should try to build accordingly.

Beauty, fitness, or finance need not be sacrificed in order to build a church that is at the same time practical for the work which God has called us to do.

Every community yet without a holiness witness is a reason for fostering home missions

Factors That Foster Home Mission Progress

By John A. Wright*

It is necessary for us to understand some facts about home missions before we can evaluate the factors that make for its progress. Home missions is central—not a side issue—in the work of the church. The fact that, for organization's sake, we must divide the church into component parts robs us of our ability to see it as a whole. We who carry the heavy burden of the church have a tendency to think this is more important than the Sunday school, the Sunday school is more important than the N.Y.P.S., and the N.Y.P.S. more important than the N.W.M.S., and home missions is a district project that is way down the line. In reality, you cannot separate any part of the church work. These together comprise the total and varied outreach of the church and they are inseparably bound together; to fail in any is to weaken all.

Outreach—the reaching out for others—is the distinctive mark of a Spirit-filled church. It is the spirit of Him who said, "The Son of man is come to seek and to save that which was lost." Other churches may hold doctrines so similar to ours as to seem almost identical, but the distinctive character of the Church of the Nazarene has been the aggressive, passionate, sacrificial reaching out through every means for the souls of men.

One leader of a sister denomination scolded his fellow churchmen with these words, "In one of our early years our church grew 156 percent while the population only grew 36 percent. Our record today is so sad and sickening that, give us little more time, they will soon write us off." He added, "With all our education, our theology, our fine buildings, our image of the church, we are doing less to win people to Christ than our unschooled forefathers who rode the frontier spreading scriptural holiness. Evangelism is the heartbeat of the church. We are no longer fishers-of-men but keepers of the aquarium. Among our churches it has become a matter of 'You steal from my fishbowl and I'll steal from yours.'"

Home missions must be central in our church or we are as dead as King Tut—preserved in form, but lifeless in reality.

The factors which make for progress in home missions, then, are passion, program, and personnel. I have talked about the passion; shall we consider the program?

Program is important to progress. The Reserve Army** is doing a won-

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The Nazarene Preacher

August, 1955

*Pastor, Coldwater, Michigan.

**Special reference to the Michigan District.

(343) 7
The man who can stand up to a little crowd and give them his heart, will not always have a little crowd to give it to.

—General Superintendent V. H. Lewis

The Nazarene Preacher

Don't Look Now, Preacher,
But Your Image Is Showing

By J. Ray Shadowens*

WITH THE APPEARANCE in print of The Ugly American, by William Lederer and Eugene Burdick, we are, as never before, image-conscious. Since that time we have been treated to a rash of "image" publications: The Image of America's Serviceman, The Image of the Secular Collegian, and The Images of Faith—to name only a few. "Image" is a contemporary phenomenon. It is a part of the present-day in societv.

Before a representative word-picture of the "image" of the Nazarene preacher could be presented, a mountain of research would have to be scaled. What is offered here is limited to the private views of the writer supported by what can be hoped is relevant data gathered from various sources.

There are those in our confused culture who are raising serious questions as to the justification for our very existence as ministers of the Word. Facing up to such unpleasantness, in what I choose to call "The Distorted Image," though painful, may in the long run, prove to be both enlightening and corrective.

"Why not quit?"

Well, one frustrated ex-minister dared print his confession for leaving the pulpit. He describes the plight of the modern clergyman in "Laymen, Spare That Preacher!" Christianity Today, June 7, 1963:

Present day preachers are so busy doing everything in the church from conducting ladies aid elections to cranking the mimeograph that they have insufficient time and energy left for the contemplative thought, research and organization interesting sermons require (p. 6).**

This distorted image of the minister as a "glorified choir-boy" is damaging to the spiritual influence he should wield.

Admittedly, this may be to some degree but subtle rationalization. The frank admission of failure on the part of one isolated clergyman is insufficient justification for superimposing this objectionable "image" on all conscientious preachers of the Word. Be that as it may, we cannot sidestep entirely the implications of this candid confession.

In a superbly written article entitled "New Pastors Are Coming" in Christianity Today, October 25, 1963, Floyd Doud Shafer, with restrained optimism, points to hopeful shafts of light for twentieth-century heralds of truth:

Today, pastors are no longer hopelessly obsessed with themselves, as their evaluators imply. The open sen-
son on the ministry is over. Pastors are beginning to resist being told that they are sick, aimless, stupid and irrelevant. They are starting to stand up and speak out in their own right—the pastor's right. It was a shock to us when we felt flat on our backs at the insistence that we looked bad. Humility forced us to listen to what the experts said. We were shown film-strips of our hidden faults, ill-concealed hostilities, and easily detected illusions of grandeur.

We paid our humiliating homage to psychology and its sometimes facile documentation of guesses. We were warned to expect a crack-up around every corner. We thought it wise to learn to dance on eggs. We probed our souls, irritated our consciences, and put our blown-up problems in the showcase for public view. A grown floated across the land, "Oh, these sick ministers."

Our critics erred when they immobilized us on our backs. That permits only one line of vision: up. We now towering above us are known of old as the Good Physician (pp. 15-16).

Who would deny that Shafer has, in a very graphic manner, held up to view the "distorted image" of the minister that has been making the rounds for too long?

To add insult to injury, I do not know whether to become righteously indignant or to don sackcloth when I read a revealing assessment of moral conditions in the U.S.A. that includes this indictment: "In a suburban America, the realtor, and banker wield greater power over morality than the minister"—indignant because, I believe, it is an unfair and unjust charge directed at dedicated preachers of the gospel, and penitent because there may be some truth in the accusation that the church has tended to ignore all this.

Honesty compels us to face up to all such unpleasantness if we are to get at the existing attitude toward present-day preachers. In an effort to counteract this "distorted image" of the pastor, let us turn our attention to the "dynamic image" of the pastor.

It is my considered judgment that our responsibility for dissolving the "distorted image" of the minister in the minds of moderns is not by the technique of a frontal attack on this ill-conceived estimate of the clergyman's place and function in our complex culture. Rather, by offsetting this fallacious notion by projecting a "dynamic image" so convincing that even the most skeptical will be hard pressed to explain it away. The old maxim, "A good offense is the best defense," seems to fit here.

Nazerene pastors should demonstrate such unquestioned dedication to Him "who also hath made us able ministers of the new testament" (II Cor. 3:6) that even those who reject His claims will acknowledge our high principle of motivation. Though many critics suspect his theology and look askance at his methods, relatively few challenge the dedication of Billy Graham. Of course we are not all "Arminian Billy Graham's" but the emoluation of his example of whole-souled dedication and devotion could indeed be beneficial. The dynamism which characterized our progenitors in the Weslyan-Arminian tradition had as one of its transparent qualities an unimpeachable dedication.

Confronted, as we are, with an ecumenically-minded Protestantism, where for the sake of a spurious unity all distinctives are expendable, the urgency for an unswerving determination in Nazarene pastors was never greater. The surrender of the cardinal tenets of our faith because the "inclusivist" brethren seem to have captured the public sentiment in their clamor for one church under Christ poses no real threat. No sell-out to ecclesiastical pressures need greatly disturb us. There can be no question but that our policy of "non-alignment" with the current religious movements—National Council of Churches, and National Association of Evangelicals—will continue in force.

In order to present a "dynamic image" we need more than the preservation of theological purity. The Nazarene pastor must be imbued with the spirit of this obvious imperative: that wherever we touch the various strata of our society the impact of our witness will be felt. Men and women of all walks of life will recognize that there is in our ministry a certain sense of destiny and mission that we are committed without apology to the propagation of these great "Pilot Points" of our faith as set forth by Dr. Hardy C. Poyers in his Golden Anniversary message, "The Authority of the Holy Scripture," The Adequacy of the Atonement of Jesus Christ, The Reality of Christian Experience, and The Urgency of Our Message in Soul Winning.

If the "dynamic image" of the pastor is to eclipse the "distorted image," as please God, it shall, it must be illuminated by an unchallenged discipline. Elton Trueblood cogently sets forth the place of this indispensable quality along this line:

Our task is to try to establish in the popular mind, before it is too late, a philosophy of discipline that is as far from bondage to self as it is from totalitarian bondage. The middle ground, which is both the right and the left, is the ground of self-discipline.

"The future" we are told, "belongs to disciplined men." Prophetic power.


The Nazarene Preacher

August, 1965

(347) 11

10 (346)
No man can have breadth and depth in the pulpit who does not cultivate it in the study.

How Important Is Reading?

By C. Neil Strait

A recent national advertisement, sponsored by the International Paper Company, caught my attention with its caption: “Send me a man who reads.” As I thought about this statement and the age we serve, the truth of it became clear. For I had just finished reading Dateline, published by the Clergy-Industry Relations Department of the National Association of Manufacturers, and had been stumped by an article that said: “...75 percent of the American people actually have no contact with books!” Can it be? Yet the statement was made by Dan Lucy, managing director of the American Book Publishers Council of New York.

These two statements prompted my inquiry about the pastor’s reading habits. And I wondered if many of our number would be among that 25 percent.

Reading is a thrilling encounter with ideas, minds, and experiences. The minister is involved in all these areas at some time in his ministry. Thus, reading should be an item on the priority list.

It is true that some ill-founded conventions linger with us, conventions which dictate—if allowed—the important items of a minister’s time. And, sad but true, reading is usually not on the list. For it has all too many times been considered something a minister can do when there is nothing else.

Our task as ministers is to chart new courses, prove ill-founded conventions wrong by finding something better to take their place and lifting the ideals of those we serve. Thus, the importance of reading is something we must discover for ourselves before our congregation will see its value.

Many of us are convinced that reading is important, but finding time is the problem. Reading, let it be said, never fits conveniently into any schedule. So, planning and discipline are the two prerequisites. An afternoon set aside for books, an evening, or an entire day! An hour, or two, before breakfast to encounter a magazine or a book! Or an hour after lunch! And don’t forget the minutes of waiting at the hospital, the doctor’s office, or the grocery store. The time is usually there, but must be captured—through planning and discipline— lest it be consumed with trivia.

The question, “How important is reading?” is not relevant to some ministers, for it is apparently not too important. But to some of us reading is as important as anything we will do in the pulpit.

Reading is important, first of all, because it informs the minister. If he is to retain the respect of his hearers he must be acquainted with the world in which he lives. A news magazine should be on his reading list—weekly! And it should be read—thoroughly! There should be a serious reading of newspaper editorials and book reviews, for they interpret, and spell out the structure of the world scene.

An informed minister must be acquainted with more than his own denomination. He must know the religious world and its developments. Thus, Christianity Today, Christian Century, Eternity, Christian Herald, the Pulpit, Pulpit Digest, to mention only a few, should be coming regularly to his desk—either by subscription or on loan.

Reading is important, secondly, for it provides a supply of preaching resources that are not second-hand, but up-to-date and relevant to the message today. Someone has said that “reading maketh a full man.”

Sermon outlines are a dime a dozen and books of illustration are plentiful, but nothing can replace the thrill of finding new material. The man who does not read will find himself going again and again to the treasured saying and favorite illustration. Our age is a privileged one with so many fine books available and journals of all descriptions. There is hardly an excuse for outdated material when so much awaits the reader.

Third, reading is important for its mental exercise. Someone has said: “Reading is to the mind what exercise is to the body.” The mind, like the body, gets out of shape easily. For one to be a good athlete he must train daily and keep his body fit. Ministers have one of the greatest jobs in the world, but so many times our minds are not fit for the running.

It is good to take a scholarly book and set about to read it. Many times we seek out an easy book. A few such books will not spoil the mind, but a constant diet of this sort will not sharpen the mind.

Fourth, the Bible has something to say about the importance of reading. One of the greatest minds the Church has ever had, the Apostle Paul, admonished Timothy, “Till I come, give attendance to reading, to exhortation, to doctrine” (I Tim. 4:13). While the reference is to the public reading of the Scriptures, it is not out of place to feel that Paul’s admonition was to read all that made the public reading of the Word more relevant. For he writes later, “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (II Tim. 2:15). Paul also gives us some indication of his respect for reading when he writes: “The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the book of parchments” (II Tim. 4:13).

These four reasons, then, should answer the question, “How important is reading?” But John Wesley, writing to John Trenchard on August 17, 1760, answers the question better than anyone before or since. Wesley wrote:

What has exceedingly hurt you in time past, may, and I fear to this day, is want of reading. I scarce ever knew a preacher read so little. And perhaps by neglecting it you have lost the taste for it. Hence your talent in preaching does not increase. It is just the same as it was seven years ago. It is lively, but not deep; there is little variety; there is no compass of thought. Reading only can supply this, with meditation and daily prayer. You wrong yourself greatly by omitting this. You are a deep preacher without it any more than a shallow Christian. O begin! Fix some part of every day for private exercises. You may acquire the taste which you have lost; what is tedious at first will afterwards be pleasant. Whether you like it or no,
The nursery can be the First Church of the Tiny Tots. If properly nurtured here they will thrive well when transplanted to the big sanctuary.

Planning for the Church Nursery

By Joy Latham*

The term "nursery" applies to children from birth to four years of age. There are four distinct groups: crib babies, toddlers, two-year-olds, and threes. "Church nursery" means the room or rooms in the church for children under two years of age. For twos and threes we provide curriculum and class situations.

The purpose of this article is to discuss a place in the church for the youngest. Two basic reasons for this ministry are:

1. It provides service to parents of children under two who need the fellowship and worship of the church.

2. It offers potential for foundation character development in babies and toddlers. Impressions, attitudes, and concepts begin to form at birth.

Because of these facts, the importance of the church nursery cannot be overstressed. In our desire to make it possible for parents to attend Sunday school and church, we must consider carefully the specialized needs of the young child. Perhaps no part of the work of the church requires more careful thought and preparation, or pays greater dividends in contribution to Christian family life.

There are two requisites for the success of this ministry:

1. Parents must be assured that their babies are well cared for according to standards of cleanliness and health.

2. The environment must be such that babies and toddlers are happy and comfortable. It is in the nursery that love for the church may begin. Unhappy experiences may cause early dislike which is hard to overcome in later years.

What then shall be our standards for the church nursery?

I. Space and Location

First of all, consideration should be given to the fact that "children under two" include two groups. Infants in the crib and toddlers over a year old who can move about should be separated. Two rooms are preferable. If this is impossible, however, partial division can be made with 36" high, open shelves.

Space requirement for both infants and toddlers is 30-35 square feet per child. There should not be more than twelve crib babies in one room, or fifteen toddlers.

The best location for the room or rooms is on the ground floor—preferably with windows on the south—easily accessible to parents, yet not too close to adult Sunday school rooms.

It is better that the room does not adjoin the church sanctuary. Glass windows into the auditorium and loudspeakers cause confusion and disturb the babies. A comfortable room away from the auditorium with consecrated, efficient leaders enables parents to attend a Sunday school class and church service free of anxiety.

II. The Rooms

It is important that all rooms for nursery children be as attractive as possible. Walls and woodwork of cream or pastel green are restful in well-lighted rooms. Soft yellow is pleasing where there is lack of sunlight.

Windows should be of transparent glass so that children can see out. Drapes, if used, should be washable, harmonious in color, and hung so as not to shut out light or sunshine.

Floors should be of linoleum, asphalt tile, or other durable finish for easy cleaning. For toddlers the floor should be warm and free of drafts. Small, washable throw rugs may be used.

III. Equipment

This need not be elaborate or expensive. Some items, however, are essential.

For Crib Babies:

1. Bed. This should be approximately 27" x 48", hardwood, in natural, durable finish. A baby attending regularly should have the same bed each Sunday. The baby's name, with the schedule of feeding, may be attached to the bed. A few small beds 18" x 36" may be used for babies up to six months.

A place for baby's things. To provide a place for the diaper bag and other belongings there are several possibilities: (1) A chest with three or four drawers or open shelves may be used for each three or four beds. Each drawer or shelf may be labeled with a baby's name to match name on the crib nearby; or (2) a utility table between each two beds with a shelf for each baby may serve the purpose. (3) A hook or shelf may be placed on the wall near the bed.

A bottle warmer. This should be in a convenient place out of reach of toddlers.

A storage cabinet. This may be built high on the wall to provide storage for linens, supplies, aprons or uniforms, toys.

A rocking chair. This should be a moderately sized, wooden rocker, without upholstery for easy cleaning.

A Bible. Even a baby begins sensing that here is a special Book as he sees nursery workers use the Bible with reverence.

Toys. A few carefully chosen toys suitable for young babies are part of the nursery equipment. These should be safe and durable, plastic, rubber, or...
Things I Cannot Afford

By John K. Abney

1. Unholy ambition
2. Laziness
3. Secondary values
4. Unfaithfulness
5. Disobedience
6. Dishonesty
7. Inaccuracy
8. Service without love
9. Fuss or poor preaching
10. Forsaking my calling

In World Missions

The Nazarene Preacher

August, 1965

(353) 17
Department of EVANGELISM

SEPT. 26  TEN SUNDAYS OF UNIQUE EVANGELISM  NOV. 28

The Department of Evangelism participates with
TEN SUNDAY NIGHTS OF SALVATION
preceded by earnest seasons of prayer, witnessing, and house-to-house visitation.

PASTOR: DON'T LET THESE TEN IMPORTANT SUNDAY NIGHTS
JUST SLEEP BY WITHOUT SPECIAL ATTENTION!

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These special "TEN SUNDAY NIGHTS OF SALVATION" emphasized by the
Department of Evangelism and the "TEN SUNDAYS OF INCREASED ENROLL-
MENT" sponsored by the Department of Church Schools, plus an ALL-OUT
N.Y.P.S. effort of "IMPACT" EVANGELISM. IN OCTOBER, WHEN WORKED
TOGETHER CAN PRECIPITATE GENUINE INTEREST IN TOTAL OUTREACH.

REMEMBER 50 HOLY WATCHNIGHTS OF PRAYER

Sunday, August 1, 1965    6:00 p.m. to midnight local time

PRAY FOR AND ATTEND
Mid-quadrennial Conference on Evangelism
Music Hall, Kansas City, Missouri
Tuesday, Wednesday, Thursday, January 11-13, 1966

PRAISING PREACHERS Praying every month
for spontaneous revival in every
CHURCH OF THE NAZARENE

Can Nazarenes Afford to Relax their world evangelism efforts
at a time when the non-Christian population of the world is increasing
at a far faster pace than the membership of the Christian Church?

THE CHURCH MUST NOT THINK OF ITSELF
AS ITS MISSION

JUST AS 10 PERCENT IS THE MINIMUM giving standard for an in-
dividual, should it not be a MINIMUM GOAL for an evangelistic, out-
reaching church?

CHURCHES SHOULD BE GOOD STEWARDS TOO!

August, 1965   (355) 19
**CHRISTIAN SERVICE TRAINING**

**PROCEDURES**

for Registering and Reporting a Training Class

**SELECTION OF COURSE**
- Select the course needed by your church
- Church school board approves the teacher

**REGISTER THE CLASS WITH**
- The C.S.T. Office, 6401 The Paseo, Kansas City, Missouri, 64131.
- Order books from the Nazarene Publishing House or include with class registration.

**WE SEND UPON RECEIPT OF THE CLASS REGISTRATION**
- Individual registration slips (enough for estimated enrollment)
- A class report blank (triplicate)

**YOU SHOULD DO THE FOLLOWING WHEN THE CLASS IS COMPLETED**
- Fill out class report blank (list names alphabetically)
- Remove carbon paper and send first two copies to the General C.S.T. Office.
- File third copy in the church office (not file 13).

**UPON RECEIPT OF THE CLASS REPORT WE**
- Send credit cards to be completed and presented to those earning credit.
- Send you another registration form for your next class.
- Place one copy of the class report in your local church file in the general office.
- Send the district C.S.T. director copies of all class reports at the end of each quarter.

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**NAZARENE INFORMATION SERVICE**

**That All Might Know**

**IMPROVED COMMUNICATIONS within the local church is a continuing concern for all pastors. Any church, large or small, is effective in its work for the Lord to the degree that its members know of and cooperate in its program.**

Many Nazarene pastors have found a weekly newsletter very helpful in this area. Some 450 Nazarene churches now enjoy such a publication.

**A Move by the Brethren**
To acquaint its pastors with the worth of such an effort, the Church of the Brethren, with about twelve hundred churches and two hundred thousand members, headquarters in Elgin, Illinois, has printed a brochure in which it lists several advantages of a newsletter including:
- Reaches more people regularly than a Sunday morning sermon.
- Gets into all homes.
- Keeps people informed and builds an awareness of the mission of the church.

The author includes several suggestions on how to "get your money's worth" from a newsletter, that will interest Nazarene pastors whether they have such a publication or are contemplating one.

**Small and Polished**

The first suggestion is to keep the newsletter small. "One page, printed on both sides, is better than two pages printed on both sides. You are mailing to busy people." Some of the other suggestions follow in part:
- Keep it open. Weeklies are better than biweeklies.
- Keep it readable. Use good weight paper and produce on a good mimeograph. Remember the image of your church is at stake. Keep it neat. Few will read it unless it is presented in an attractive way. Throw away messy sheets.
- Keep it active. Put the important items at the top of the first page.
- Keep it "scannable," so a person with limited time can glance over it and get the gist by reading the headlines. Mail it in an envelope. This gives it the dignity that a church newsletter deserves. It's that image again.

**Selection of Material**
Keep it vital. Speak to needs. Skip editorials. Instead use quotes that are editorial in nature. Keep it personal. Use as many names as possible, but use them in meaningful ways. Keep it broad. Use district and international church news that is important to your church. Keep it tied. Explain the faraway news item to your congregation and situation. Keep it planned. Don't let it just happen. Decide what items are most important before you start. Make a dummy copy.

Keep it economical. Mail to 200 persons or more, permitting the use of bulk rates (11/14 cents per letter). The cost for a weekly mailing, including postage, mailing permit, paper, printed envelopes, stencils, and an electric 'stencilled masthead, is just under $390 a year.

The author of these suggestions, who is a district secretary, declares that the idea of a newsletter is better not implemented "unless you are willing to follow most of these principles." He says it is not true that "something is better than nothing" when the image of the church is involved.

Copies of a brochure on publishing a church newsletter are available free on request to: Joe Olson, N.I.S. 6401 The Paseo, Kansas City, Missouri 64131.
THE PATTERN FOR SUCCESS
in your
CRADLE ROLL
FIRST STEPS TOWARD GOD
A Cradle Roll-Nursery Packet
This all-new, colorful packet contains guidance materials for parents of young children. It is for use with Cradle Roll and Nursery children under two, in a planned program of home visitation. Each packet contains nine leaflets, envelopes, a gift cover, birthday cards, enrollment certificates, and a new record system. Complete instructions for use on each packet.
Price: $1.50 each; 12 or more, $1.25 each

SURVEY FOR PROSPECTS
One out of five families in the U.S. move every year. But they settle down in September to put their children in school. A community survey is the best way to locate them. (See page 108 for survey evangelism materials.)

SURVEY FOR WORKERS
Every new trained worker normally means another ten people enrolled in Sunday school within a year. September is the month to enlist them. Preach on stewardship of time and talent and distribute the “Christian Service Survey cards” (R-42)* for the people to indicate experience they have had what they would like to do, and what they are willing to be trained to do.

PROMOTE WITH MEANING
The last Sunday in September is the best time for promotion. Make this as significant as the promotion in the public schools. If you do, Dad and Mom will be there. (Promotion Certificates are listed on page 118.)

RECOGNIZE AND APPOINT WORKERS
A “Recognition Banquet” or some other appreciated recognition will encourage your workers to give their best during the coming Sunday school year. The Request for Reappointment (US506)* and the Teacher’s Covenant will be valuable to you in appointing workers for the new year.

START NEW CLASSES
Promotion time and teacher appointment time is the ideal time to start new classes. Remember, new classes grow faster than old ones and classes grow most rapidly the first few months they are in existence.

OVERSEAS HOME MISSIONS

What is an "overseas home mission field"?
This is the designation used for the work of the church in areas outside continental United States and Canada receiving substantial budget assistance from the Department of Home Missions.

Why are some areas assigned to Home Missions rather than World Missions?
The assignment is by the Board of General Superintendents and the General Board. One of the principal considerations is the potential of an area for full self-support within a reasonable length of time.

How are the overseas home missions administered?
They are supervised directly by the general superintendents. The Department of Home Missions provides budget, but does not have administrative responsibility. When the field develops sufficient strength, it is organized into a district similar to a district in the home church.

Where are these fields located?

NORTH AND CENTRAL AMERICA:
- Alaska, Canada Zone
- Bermuda, Newfoundland

SOUTH AND CENTRAL PACIFIC:
- Australia, New Zealand
- Hawaii, Samoa

EUROPE:
- Germany
- Sweden
- Denmark

AFRICA:
- South Africa
- Central Africa Zone

Are these fields growing?
It is not a simple or easy task to enter a country with a new church, and in some instances a new message. Yet the Lord has opened doors in marvelous ways and the church has grown steadily and often rapidly. In 1960 we reported 2,123 members in 66 churches in 7 fields. There were 6,706 enrolled in Sunday school. Since that time we have entered Bermuda, Newfoundland, American Samoa, Den-

mark, and Sweden. By 1964 we had 2,958 members in 91 churches, 7,888 enrolled in Sunday school; and $419,189 paid for all purposes. While we have not been able to give large amounts for property and buildings, the property valuation in these fields is now $3.5 million.

We now have nearly 1,600 members in the South Africa European district. This involves great distances, and the churches in Rhodesia, Zambia, and Malawi have been set up as the Central African Zone—a sort of branch district. Both Australia and Hawaii now have over 500 members and Alaska is close to that figure. In Germany, 252 members were reported at the 1963 district assembly, a gain of 15 percent in one year. That's a challenge for our home-base districts to match!

How may churches learn more about the overseas fields?
Films strips and slide sets are available from the Department of Home Missions for several fields, and are in preparation for the remainder. These may be rented for $2.50, including narrative on tape, giving an excellent understanding of the development of the work, the nature of the country, and pictures of our present churches.

The church has moved into the great cities of the world with holiness evangelism. Metropolitan Johannesburg has a total population of 1.8 million. The sand mounds of the Robinson Deep are seen behind the buildings of the downtown area, indicating the mining operations that have brought wealth to South Africa. We have several churches, our district headquarters, Bible College, and the Nazarene Publishing House in Johannesburg and its suburbs.
A Goodwill Ambassador

Church of the Nazarene Reflective ROAD MARKER

One-third of all traffic moves after dark! Reach the people who travel at night too with a sign that does a normal day's work: then when darkness comes, reflects its message to passing motorists.

Heavy 20-gauge steel is artistically die-cut and eared with metal primer and a blue background enamel. The message is silk-screened in golden-yellow and white, followed by a coat of clear varnish to the entire surface. Th back side is coated with a special corrosion-resistant enamel. The lettering is painted with a "Codit" reflective material produced by the Minnesota Mining and Manufacturing Company, which is 100 times brighter than white paint and as durable as the enamel itself.

Dupont "Delux" paint finishes are used exclusively, with each wet-paint application individually colored in temperature- and humidity-controlled ovens. Die-cutting and holes are punched prior to painting applications, so that all edges are paint-scaled and smooth.

Although no imprint is necessary, this sign bears a space for the name of your church above the word "Church", and address or other copy below the word "Nazarene." This too is "Codit" at no additional cost to you. Its reasonable price will permit you to place several along the highways, junctions, and streets of your city.

SIZE: 23" wide x 36" high. Maximum of 18 letters on imprint.

Shipping charges extra from St. Louis, Missouri. Allow four weeks for delivery.

Order by Number SI-383

One Road Marker ...................................................... $2.50 each
Two Road Markers ..................................................... $5.00 each
Three Road Markers .................................................. $7.00 each
Four Road Markers .................................................... $9.00 each
Five or More Road Markers ........................................ $4.05 each

*NOTE: Quantity prices apply to identically lettered signs only.

Prices slightly higher outside the continental United States

Advertising with Signs Doesn't Cost—IT PAYS!

The Nazarene Preacher

82 (362)

A Goodwill Ambassador

Church of the Nazarene MASTER SIGN

Proclaim to all who pass by that there is a Church of the Nazarene in the community!

The MASTER SIGN is designed for use suspended in a welded steel frame. The frame, decorated with a scroll and cross, is painted with Dupont "Delux" paint finishes and finished in white enamel, is ready for mounting on a 2" O.D. pipe. Dupont "Delux" paint finishes are used exclusively, with each wet-paint application individually baked in temperatures and humidity-controlled ovens. Die-cutting and holes are punched prior to painting applications, so that all edges are paint-scaled and smooth.

SIZE: Hanging panel, 32" high and 48" wide. Allow dimensions (including frame and cross), 45" high x 52" wide. Maximum of 14 letters on imprint.

Produced locally, such a sign would cost $75.00.

Through your Publishing House, it is available for

ONLY $39.50

Order by Number SI-395

Shipping charges extra from St. Louis, Missouri. Allow four weeks for delivery.

An Excellent Project for an Adult Sunday School Class or One of Your Laymen
SERVICEMEN'S RETREAT

- November 15-18, 1965
- Berchtesgaden, Germany
- Speaker: Dr. Norman Oke
- Coordinator: Chaplain Calvin Causey

All Nazarene military personnel (including dependents and friends) on duty in Europe, the Middle East, and North Africa are invited.

PASTOR:
You can help your military people by urging them to attend. The average cost is about $15.00 per person. Some churches pay it, in part or in full, for their military young people.

Nazarene Servicemen's Retreat in Europe is a part of your evangelistic opportunity and responsibility. Join in prayer that November 15-18, 1965, will provide spiritual depth for our servicemen.

WORKERS TOGETHER FOR GOD

INTEREST THEM: Over 150,000,000 people in the U.S.A. alone listen to the radio each week. "Showers of Blessing" reaches millions of them over its 525 stations, telling them of Christ and His power to save, sanctify, empower and acquainting them with the Church of the Nazarene.

VISIT THEM: Sunday school workers and church visitors call in thousands of these homes each week, inviting children and adults alike to join in the study of God's Word with its attending blessing.

MOTIVATE THEM: Pastors and evangelists greet them in the sanctuary with the word of reconciliation, and the gracious invitation of "whosoever will, let him take of the water of life freely."

WIN THEM: Christian friends pray for them around the altars at church and at home, until their sins are pardoned, their hearts cleansed, and their feet are walking the way of righteous living.

CHALLENGE THEM: The Great Commission calls for the very best in all of us to answer its great challenge. The auxiliaries of our church—the Sunday school, N.W.M.S., N.Y.P.S., and youth organizations—channel these energies to a lifetime of activity and purposeful living for Christ.

TOGETHER the RADIO and the CHURCH make an effective team to reach the unevangelized, going into the "highways and hedges" of everyday life seeking the lost as guests for the marriage supper of the Master.

RADIO CAN HELP YOU
### The General Budget and Missions 'Specials Dollar 1964

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<tr>
<th>Where It Came From</th>
<th>Amount</th>
<th>Description</th>
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**ART THOU THIS MAN?**

Once upon a time there was a pastor who tended the flock of God that was in his charge, not by constraint but willingly, not for shameful gain: but eagerly, not as domineering over those in his charge but being an example to the flock (See I Peter 5:2-3, R.S.V.)

He listened more than he talked and he refused to manipulate his people in order to accomplish his goals. Instead, he prayed humbly for the guidance of the Holy Spirit and then he moved with his people toward a common goal that had both wisdom and vision in it.

His sincerity, his faith, and his dependence upon his Lord gained him the confidence and love of his flock and they followed him, saying, "He hath shown us the way and we would lead others also."

—General Stewardship Committee

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**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 periodicals checked below will be changed from this one notification.

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

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 PREGACHER  ......................... OTHER ............

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

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**STEWARDSHIP**

**THE GENERAL BUDGET AND MISSIONS 'SPECIALS DOLLAR 1964**

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**STEWARDSHIP**

August, 1965

(C377) 31
A Goodwill Ambassador

Church of the Nazarene ILLUMINATED LAWN SIGN

Now your church can own a sign that harmonizes with the architectural theme of the church at a price it can afford.

Whether you choose brick, stone, antique iron, or wood scroll as a setting, this handsome 3 x 5', double-faced sign will welcome the entire community to your church services, both day and night. The rugged, acrylic plastic panels are translucent, allowing a soft glow from the three fluorescent lamps inside. Hence the sign doubles as good advertising and an inexpensive night-light for your property.

The white panels with royal-blue embossed lettering are encased in a sturdy, 6'-wide aluminum frame. Welded corner angle-iron braces, and steel plates top and bottom, give adequate reinforcement. Two vertical tie rods provide further rigidity.

When necessary to change a tube, the two end panels may easily be removed. All paint is applied to the backs of the plastic panels, which means it will not "weather" off. Also, the electrical components carry the Underwriters Laboratory (UL) label. For the purposes of mounting and electrical connection, a 3" outside-diameter (O.D.) pipe extends 6 inches beneath the sign.

At no additional cost the sign may be personalized with your church's name, in either block or script lettering. The copy "Church of the Nazarene" is available only in block lettering. Should imprint not be desired, "Church of the Nazarene" in itself gives a well-balanced appearance.

Locally, if available; this sign would cost between $400 and $500. Now, for a comparatively small investment, your church can afford the style sign it has been wanting. Once it has been installed, maintenance is nominal, operating cost only a few cents a month.

SIZE: 3 feet high, 3 feet long. Maximum of 16 letters on imprint.

Order by Number SI-396

A $250 investment that will prove its worth for years!

Allow four weeks for delivery. Shipping charges extra from Knoxville, Tennessee.

Price slightly higher outside the contiguous United States.

NAZARENE PUBLISHING HOUSE

Post Office Box 527, Kansas City, Missouri 64141

32 (360)

THE THEOLOGIAN'S CORNER

Some Aspects of Arminianism

By H. Orton Wiley

[Edited and submitted by Rose E. Price, from an address given by the late Dr. H. Orton Wiley, to the Swedish Covenant Church of Pasadena, 8:00 p.m. June 27, 1954.]

(In three articles: Article I. "The Distinctions")

There are two things that we ought to clearly understand in considering the difference between Calvinism and Arminianism:

1. The Calvinistic position against which Arminians and the Remonstrants revolted. Comaratus, who was a hyper-Calvinist, held to the following position:

"That God has absolutely and precisely decreed to save certain particular men by His mercy or grace, but to condemn others by His justice. And to do all this without having any regard in such decree to righteousness or sin, obedience or disobedience, which could possibly exist on the part of one class of men or the other."

"That for the execution of the preceding decree, God determined to create Adam, and all men in him, in an upright state of original righteousness; besides which He also ordained them to commit sin, that they might thus become guilty of eternal condemnation and be deprived of original righteousness."

The Westminster Confession includes the following: "By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished" (Chapter III, last sentences).

The Reformed American Creed states: With reference to predestination in Chapter III—"Concerning those who are saved in Christ, the doctrine of God's eternal decree is held in harmony with the doctrine of His love to all mankind, His gift of His Son to be the propitiation for the sins of the whole world, and His readiness to bestow His saving grace on all who seek it. That concerning those who perish, the doctrine of God's eternal decree is held in harmony with the doctrine that God desires not the death of any sinner, but has provided in Christ a salvation sufficient for all, adapted to all, and freely offered in the Gospel to all; that men are fully responsible for their treatment of God's gracious offer; and that no one can be damned except on the ground of his sin" (Revision, Chapter III). These American revisions of the older Calvinism are significantly in the direction of Arminianism.

Concerning Infant Salvation, Section 5, Chapter X, states: "That it is not to be regarded as teaching that any who die in infancy are lost. We believe that all dying in infancy are included in the election of grace, and are regenerated and saved by Christ through the Spirit, who works when and where and how He pleases." Here, again, is a radical departure from the position of Comaratus.

It is interesting to note that what is called Calvinism in these days is in reality either Plymouth Brethrenism or
They are surprised to find people doing things very differently as compared to the teachings of Arminianism. The reader will be interested to note that H. C. Thissen of Wheaton, and Lewis Sperry Clurman, of Dallas, have defended this position in the same order as did Arminius.

Arminianism teaches a divine election, but an election of class and character rather than one of particular individuals regardless of their obedience or disobedience.

2. The position of Arminius: Arminianism, so called, was not a system of doctrines proposed by Arminius in opposition to the hyper-Calvinism of his day, but an insistence upon the ancient teachings of the Church. Arminius set himself to the study of the ancient Church Fathers, and from them compiled again the ancient teaching of the Church, which he set over against the legalistic teachings of his day. These he contended were innovations of the original position of the early Church.

Arminianism is therefore a return to the ancient teachings of the Church. It holds, that the, fatalistic doctrine of absolute predestination (or unconditional election) was never known until developed as a sort of philosophy by one phase of the Reformers’ teaching. It certainly was not held by Luther, the great Reformer, or his associate, Melanchthon, the great theologian of Lutheranism.

Arminius rejects this doctrine of absolute predestination or unconditional election, such as held by the rigid Calvinists like Gomarus, in the following statements:

“(1) Because it is not the foundation of Christianity, or Salvation, or of its certainty.

“(2) This doctrine of predestination comprises within it neither the whole nor any part of the Gospel.

“(3) This doctrine was never admitted, decreed, or approved in any Council, either General or Particular, for the first six hundred years after Christ.

“(4) None of the Doctors or Divines of the church who held correct orthodox sentiments for the first six hundred years after the birth of Christ, ever brought this doctrine forward or gave it their approval. Jerome Augustine—see his Calling of the Gentiles; Prosper of Aquitaine; Hilary; Fulgentius and others; certainly not Tertullian; Athanasius; Lactantius; Tertullian; Cyprian; Ignatius; Irenaeus; or Hyppolytus, etc. Augustine against the Manichees (for free will); against the Pelagians (for the doctrine of divine sovereignty).

“(5) It neither agrees nor corresponds with the Historicism of the Confessions which was printed and published together in one volume at Geneva in the name of the Reformed and Protestant Churches.

“(6) It is repugnant to the nature of God, particularly to those attributes of His nature by which He performs and manages all things, such as His wisdom, justice, and goodness. [Note: the Calvinists of Arminius’ day recognized but

(Continued on page 46).

The Nazarene Preacher

Queen of the parsonage

AUDREY J. WILLIAMSON

"Make Me a Sanctuary"

By Ruth Vaughn*

It was on an Easter Sunday morning. Our church was filled with flowers and people with happy smiles. The choir sang with spirit and the little girls rustled in the seats with starched-skirted and their mothers nodded new bonnets.

I looked up at my husband standing before the people on this day of days. I have heard that prayer as the minister’s wife to this congregation. As we stood for prayer, the words that sprang to my lips were these: “Lord, what is the very best thing that I can do for these ‘my people’ as their minister’s wife?”

My heart still questioning, we were seated and I opened my Bible for the morning service. As I thumbed through its pages, suddenly these words leapt out at me: “Make me a sanctuary; that I may dwell among them.”

I paused and read the entire verse and setting, realizing that God was speaking here of a tangible building. But somehow I felt that these words were His answer to my heart’s quest concerning my best contribution as a minister’s wife. God was not asking that I be a beautiful singer, a poised hostess, a glamorous personality. Instead He was asking that I make of my heart a sanctuary, that He would daily dwell among these people.

I had, many times, heard that my body was the temple of the Lord—but this was a new, startling thought, that I, through the purity, sweetness, and strength of my life, could give a beautiful, imperishable sanctuary of understanding, compassion, and love to the people of our parish. I was in a position of service—yet merely being nice, agreeable, and helpful was not enough. For they needed a minister’s wife who would be able to meet the description given in Ex. 32:2. And she shall be as a hiding place from the wind, and a covert from the tempest, as streams of water in a dry place, as the shadow of a great rock in a weary land.

God wanted me to “make” a sanctuary for Him in this parish.

I opened my Bible to the flyleaf on which I had penned a prayer of Thomas a Kempis:

*Pastor’s wife, Prairie Village, Kansas.

(Continued on page 46)
Gleanings from the Greek New Testament

By Ralph Earle

Phil. 1:1-6

“Bishops”

The Greek word for bishop is episcopos (cf. episcopal). It occurs five times in the New Testament. In Acts 20:28 it is translated “overseers.” In 1 Pet. 5:2 it refers to Christ, “the Shepherd and Bishop of your souls.” It is used twice in the Pastoral Epistles (I Tim. 3:2; Titus 1:7) and is correctly translated “bishop.” (“Office of a bishop” in I Tim. 3:1 is another word, episcopike.) Critics have sometimes insisted that the technical use of episcopos for “bishop” in the Pastoral Epistles reflects a later development in church organization and so demands a second-century date for these letters. But the same usage here in Philippians (written about A.D. 61) undercuts that argument.

The word episcopos comes from episcopos, “a watcher.” So it means “a superintendent, guardian, overseer.” Thayer notes that it has this same comprehensive sense in Homer’s Iliad and Odyssey and in classical Greek writers from that time on. The large lexicon of Liddell-Scott-Jones (1940) gives as the first meaning of episcopos “one who watches over” and lists numerous examples of this use. This was the name given in Athens to the men sent into subdued states to conduct their affairs. The word was used fourteen times in the Septuagint in the sense of “overseer,” or “inspector.” Deissmann notes that in Rhodes episcopos was “a technical term for the holder of a religious office” (in the temple of Apollo), as well as being used in the plural, for “communal officials.”

Lightfoot mentions its use at Athens, and adds: “The title however is not confined to Attic usage; it is the designation for instance of the inspectors whose business it was to report to the Indian kings...; of the commissioner appointed by Mithridates to settle affairs in Ephesus...; of magistrates who regulated the sale of provisions under the Romans...; and of certain officers in Rhodes whose function are unknown.”

By the end of the second century we read of diocesan bishops. Early in the second century Ignatius indicates that in each church there was one bishop, a group of presbyters, and a group of deacons. But in Paul’s Epistles (here and in the Pastoral) “bishop” and “presbyter” seem to be used synonymously. Lightfoot observes: “It is a fact now generally recognized by the theologians of all schools of opinion, that in the language of the New Testament the same office in the Church is called indifferently ‘bishop’ (episcopos) and ‘elder’ (presbyteros).”

“Deacons”

The word diakonos occurs no less than thirty times in the New Testament. But it has the technical meaning of “deacon” only three times—here and in I Tim. 3:8, 12. Elsewhere in the KJV it is translated “minister” twenty times and “servant” seven times. But since “minister” usually carries an ecclesiastical connotation today, it would be better rendered simply as “servant” (except in the three passages noted above).

Thayer defines the word thus: “one who executes the commands of another, especially of a master; a servant, attendant, minister.” It was also used for “a waiter, one who serves food and drink.”

In pre-Christian inscriptions the term was already employed for an “attendant or official in a temple or religious guild.” From this it was an easy transition to the church “deacon.”

Moulton and Milligan cite approvingly Hort’s rendering of this passage: “with them that have oversight, and them that do service.” But it seems better to take “bishops and deacons” as referring to the titles of officers in the church.

“Prayer” or “Request”?

Verse 4 reads: “Always in every prayer of mine for you all making request with joy.” But “prayer” and “request” are the same word in Greek, diakonos. This word literally means “a wanting, need,” and so “in asking, entreaty, supplication.” Probably the two occurrences of the term should be rendered consistently: “always in every prayer of mine for you all making my prayer with joy” (RSV)—an excellent literal translation of the Greek (cf. NASB).

“Fellowship” or “Partnership”?

Paul thanks God for the “fellowship” of the Philippians in proclaiming the gospel (v. 5). The word is koinonia. It is translated “fellowship” in Gal. 2:9; Eph. 3:9; and three times in this Epistle (1:5; 2:1; 3:10), as well as four times in 1 John (1:3 [twice]; 6, 7). Altogether it occurs twenty times in the New Testament.

H. A. A. Kennedy notes that the reference here is to “their common participation with Paul in spreading the Gospel.” So it would seem better to translate the term as “partnership” (RSV) or “participation” (NASB).

“Perform” or “Complete”?

Paul expresses his confidence that the One who had begun a good work in his readers would “perform” it until the day of Jesus Christ (v. 6). The Greek verb is epiteleomai epip, “upon,” and telos, “end.” So it clearly means “to complete, accomplish, execute.” Occurring eleven times in the New Testament, it is translated seven different ways in KJV. The best rendering here is “bring it to completion” (RSV, NEB, Berkeley).

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Sentence Sermons

The difference in men is not in their talents but in their dedication.

—Emerson

You can find God everywhere and miss Him anywhere.

—Selected

You can never bring a soul into God’s kingdom farther than you yourself have come.

—Rufus Mosely

August, 1955

(373) 27
Fellowship and Cleansing

Scripture: I John 1:3–2:6

Critical Questions
1. In 1:4 the King James says “your joy” while other translations have “our joy.” Which is correct?
2. In 1:7 does the “fellowship one with another” refer to the believer’s fellowship with God, or with other believers?
3. What are the words translated “sin,” “sins,” “unrighteousness,” and “sinned” in 1:7–2:2?
4. How are verses 7–10 to be interpreted?

Exegesis
1. Nestle’s Greek Text reads “our joy” but gives the variant reading “your joy.” The American Standard Version, Berkeley, Phillips, Williams, Weymouth, and Moffatt all agree on “our joy.” While the reading “your joy” might at first appear more attractive, a closer study could very well reveal that “our joy” is the reader’s highest good. (See David Smith in Expositor’s Greek Testament, Vol. V, p. 170). Evidence favors “our joy,” but as the New Bible Commentary observes, “It does not greatly matter which we read for, as Brooke reminds us, ‘in the spiritual harvest, sourer and reaper rejoice together.”’

Kenneth Wuest in his Expanded Translation inserts in brackets in v. 7 “the believer and God.” In his preface to First John he justifies his interpretation in three ways: First, the theme of John’s letter as stated in 1:3 is fellowship between the saint and God; second, v. 6 describes those who do not have fellowship with God and v. 7 those who do; and third, the first part of v. 7 refers to God and the believer (Vol. III, p. 190).
3. All the words in 1:7–2:2 translated “sin,” “sins,” or “sinned” are derived from the verb hamartano. The noun (vv. 7, 8, 9, 2:2) literally means “a missing of the mark” (Vine, Expository Dictionary of New Testament Words, Vol. IV, p. 32). Arndt and Gingrich’s Lexicon notes that in Johannean usage the noun is conceived as a condition or characteristic (p. 42). Cremer sees it generally referring to a principle manifesting itself in the conduct of the subject (Lexicon, p. 100).

The verb form (v. 10 and 2:1) is the most common verb for sin in the New Testament (Cremer, Lexicon, p. 72). It is generally given the literal meaning of “missing the mark or way” (Edward Robinson, A Greek and English Lexicon of the New Testament, p. 35). In addition to the implications of its noun cousin, the verb conveys the idea of sin actually committed.

As these two words comprise the most common designation for sin in the New Testament, it is important that we formulate a definition that comes nearest embodying their New Testament meaning. Dr. Purkiser studies the question of whether sin in the New Testament is primarily legal or ethical and concludes that it is most sensibly understood as an ethical concept (W. T. Purkiser, Conflicting Concepts of Holiness, p. 40). Thus when sin is contemplated as hamartano it can be defined as any lack of conformity to the moral law of God, involving guilt only when there is wrong intent or an impure motive.

The unrighteousness of v. 9 is a translation of adeia. It occurs twenty-five times in the New Testament and is also translated unjust, unrighteous, wrong (Young’s Analytical Concordance).

Unrighteousness is basically all that is the opposite of righteousness. It seems to refer both to a condition of unrighteousness and the resultant actions (Thayer, Lexicon, p. 12). Dr. Wiley summarizes its meaning as “a state or condition, wherein the center around which his [a person’s] thoughts, affections, and wills should revolve is displaced, and hence has become one of unrighteousness” (Christian Theology, Vol. II, pp. 84–85).

4. Many are the interpretations of these verses that would so construe them as to mean what they do not say and thus make allowance for continuance in sin. Adam Clarke’s explanation is sensible, logical, and in harmony with the rest of Scripture. Verse 7 is an unmistakable condition that gives rise to the following verses: “The blood of Jesus Christ . . . cleanseth us from all sin.” Verse 8 reveals John’s anticipation of some arguing that they have no sin and have no need of cleansing. Verse 9 gives hope for the fact of sin revealed in verse 8. It shows what God will do if they will meet the conditions. Verse 10 is the anticipation of an argument arising from verse 9: “If we confess our sins?” “We have not sinned” But John insists that those who argue thus make God a liar (Adam Clarke’s Commentary, Vol. VI, pp. 904–5).

August, 1965

Additional Resources
The Expositor’s Bible, vol. on St. John and Revelation.
The Fellowship, an expository study of I John by Guy H. King.

Homiletical Approach
Outline No. 1: MAN IN FELLOWSHIP WITH GOD

Scripture: I John 1:5, 7

Introduction: Is it possible for a finite man to have fellowship with an infinite God? And if so, what kind of fellowship is possible?

I. Fellowship is a reality.

The word used here is also found in Cor. 1:3 and II Cor. 13:14. Koinonias designates close relationship. It was used to express “the marital relationship as the most intimate between human beings” (Arndt and Gingrich). Another form of this word means “companion” or “fellow partner.” This fellowship is a companionship.

II. Fellowship is a oneness.

III. Fellowship is a relationship with conditions (1:6–7; 2:3–5).

A. Note who cannot have this fellowship:
1. Those who walk in darkness (1:6).
2. Those who do not keep His commandments (2:4).

B. Note who can have this fellowship:
1. Those who walk in God’s light (1:7).
2. Those who do keep His commandments (2:3, 5).

IV. It is a fellowship that must be demonstrated (2:6).

Outline No. 2: THREE FACTS ABOUT SIN

I. The principle of sin has infected every man (1:8, EGT and NBC).

II. The practice of sin can be found in every person (1:10, EGT).

III. The power of sin can be broken in every life (1:9).
III. Our discipleship is tested by our imitation of Christ (2:6).

Outline No. 5: How To Be Sanctified

Scripture: 1 John 1:3-2:6

Introduction: The sanctified life is the cleansed life: It is the same as that described in 1:7,9,2:1. How then can one enter into this experience?

I. You must believe it is possible (2:1a).

II. You must recognize that the atonement provides it (2:1b).

III. You must know that you need it (2:8).

IV. You must desparately want it (implication of vv. 8-10).

V. You must confess, seek, and believe (1:9).

Conclusion: As Adam Clarke says, "Reader, it is the birthright of every child of God to be cleansed from all sin, to keep himself unsullied from the world, and so to live as never more to offend his maker." (Commentary, Vol. VI, pp. 904-5.)

Bible Youngman

In Heavenly Places

Scripture: Eph. 1:3-14

Critical Questions

1. What is the meaning of the phrase, "in heavenly places" (v. 3)?

2. In what way are believers chosen (v. 4) and predestined (v. 5) and what relationship do these concepts have to each other?

3. Is there any special reason for combining the terms "holy" and "without blame" (v. 4)?

4. What is the word translated "sins" (v. 7)? Is there any special significance?

5. What is the meaning of v. 8?

6. How is the Christian "sealed with that Holy Spirit of promise"?

7. What is the meaning of "earnest" (v. 14)?

8. What is referred to by the expression "purchased possession" (v. 14)?

Exegesis

1. The King James phrase "in heavenly places" is more literally translated "in the heavens." Lange takes it to mean "in the domain of the heavenly." Salmon, in the Expositor's Greek Testament, describes it as "the region in which the spiritual blessing is found." They are blessings which have their seat where God Himself is and where Christ reigns.

This phrase seems to be a further description of those blessings which are by nature "spiritual." By this they are connoted with things earthly. It could also be an attempt to lift the believer's thoughts upward, i.e., heavenward, helping him to recognize that his "citizenship is in heaven" and thus to live accordingly.

2. The verb translated "he hath chosen" in v. 4 means in the New Testament "to choose out as the recipients of special favor and privilege" (Green's Lexicon.) Being in the middle voice, its full meaning is "He chose for himself." So Wuest translates it, "He selected us out for himself"; and Weymouth, "He chose us as His own."

Are some then arbitrarily chosen to receive God's special blessings while others are left out? -Cremers says:

Historically the ekklados denotes those who by faith have renounced all merit, and thus have entered upon the state intended for them by God's free-love as contrasted with "the rest," whom have asserted the claims of their own righteousness in opposition to God's electing grace. The ekklados are therefore the personal objects of the election in so far as through faith they answer thereto, and not those whom God chose in foreknowledge of their faith (p. 404).

Concerning "predestinated" in v. 5, Eadie remarks that the signification of the verb is "prioritas."

"To mark out beforehand, and it is the act of God. We were marked out for adoption—not before others, but before time... The doctrine taught is that our reception as the blessed, prerogatives, rights, prospects implied in adoption, is not of our own merit, but is wholly of God" (pp. 31-32).

These two verses do not teach unconditional election or predestination. In both cases the concepts are qualified by a relationship to Christ. It is the relationship that Paul designates as "in Christ" that qualifies one to be the recipient of the results of God's choice and predestination. Our election is found in Christ, and as Salmon notes, "Apart from Christ and without respect to His special relation to us, and His foreseen work, there would be no election of us."

3. The two expressions "holy and without blame" apparently have the same general meaning, i.e., a moral and ethical quality of life both acceptable and pleasing to God. Eadie suggests that "holy" refers to the inner quality of holiness, its positive aspect, while "without blame" refers to its result, the observed life, its negative aspect (Commentary on Ephesians, p. 21).

4. In verse 7 the word translated "sins" is paremmastic. Young's Analytical Concordance shows that it is used twenty-three times in the New Testament, being translated "fault" twice, "fault" twice, "offense" seven times, and "trespass" nine times. It is used in Rom. 5:15 to refer to Adam's "offense" and is translated "trespasses" in Eph. 2:1, which is probably the preferred translation. Its use here is apparently an attempt to refer to sin in the form of "separate acts of transgression" (Elliott), for which the context notes, there is forgiveness.

5. Verse 8 is a transitional statement leading from the thought of v. 7 to the thought of vv. 9-10. Elliott thinks "abounded" is better translated "overflow," which is what Phillips uses. The meaning then would be that the riches of God's grace are so abundant that they not only provide the blessing of salvation, but flow over in the form of "wisdom and prudence" in us, which enable us to understand "the mystery of his will" revealed in v. 10. Col. 1:16-20 amplifies the truth summed up in v. 10.

6. Verse 13 spans of the believer being sealed with that Holy Spirit of promise. In his Expository Notes upon the New Testament, John Wesley says: "The sealing seems to imply, (1) a full impression of the image of God on their souls, (2) a full assurance of receiving all the promises, whether relating to time or eternity," Adams Clarke believes that since Paul has mentioned the doctrine of truth and since the Holy Spirit is also the Spirit of Truth, the seal is "the impression of his own eternal purity and truth in the souls of them who believe." Eadie says the seal corresponds to the "circumcision not made with hands." Whatever special forms this sealing might take or imply, we should note

The Nazarene Preacher

August, 1885

(377) 41
that it is the Holy Spirit himself that is the Seal. As Ellictt observes, "The emphatic position of the epithet Holy One seems to point to the effect of His indwelling in the actual sanctification of the soul thus sealed."

The "Holy Spirit of promise" is the promised Spirit of the Old Testament.

7. The "earnest of our inheritance" in verse 14 is translated in The Amplified New Testament "the guarantee of our inheritance." It is further explained as "the first fruit, the pledge and forerunners, the down payment that made a contract valid." (Arndt and Gingrich).

8. "Purchased possession" in verse 14 is described by Earle as "an over-translation." The word actually means no more than "possession, one's own property" (Thayer's Lexicon). Wesley describes this possession as "the Church, which He has purchased with His own blood."

Bibliographical Aids
Arndt and Gingrich, A Greek-English Lexicon of the New Testament
Adam Clarke, Commentary, Vol. VI
Harman Cremer, Bibico-Theological Lexicon of the New Testament
John Eadie, Commentary on the Epistle to the Ephesians
Elliptt's Commentary on the Whole Bible, Vol. VIII
Expositor's Greek Testament, Vol. III
Thomas Sheldon Green, A Greek-English Lexicon to the New Testament
John Peter Lange, Commentary on Ephesians
J. H. Thayer, A Greek English Lexicon of the New Testament
John Wesley, Explanatory Notes upon the New Testament.

References for Further Study
Alexander Maclaren, Expositions of Holy Scripture, "Ephesians"
Moulle, Ephesian Studies,
Epistles to the Gentiles and Ephesians

The Expositor's Bible, "Ephesians-Philippians."

Hymnological Approach
Outline No. 1: An ANTHEM OF PRAISE
I. Praise be to the Father (vv. 3-6). He planned our salvation.
II. Praise be to the Son (vv. 7-12). He purchased our redemption.
III. Praise be to the Holy Spirit (vv. 13-14). He pledges our glorification.

Outline No. 2: THE STORY OF REDEEMING LOVE
I. Its past bewilderment (vv. 3-6).
CHOSEN before . . . . , "predestinated unto . . . ."
II. Its present benefits (vv. 7-12).
V. 4 implies a present holiness.
III. Its future blessings (vv. 13-14).
"Redemption of the purchased possession."

Outline No. 3: God's CHOICE for His People (text, v. 4)
I. It is God's choice that His people be holy and blameless.
II. The holiness God chooses for His people is found in Christ.
III. Love is the sphere in which man's holiness and blamelessness operate.
IV. This holiness is God's choice for all His people (implied in "us, "we").
V. This choice has been God's eternal decree.
VI. As God chose this quality for His people so He alone will judge it.

Outline No. 4: THE BLESSNERS OF BEING "IN CHRIST"
Introduction: In Christ are found "all spiritual blessings." What are they?
I. Redemption ("through his blood," v. 7).
II. Acceptance ("in the beloved," v. 8).
III. Adoption ("by Jesus Christ," v. 5).
IV. Sealing "with that holy Spirit" (Christ, in whom . . . , ye believed, v. 13).
V. An inheritance ("in whom also we have been justified," v. 21).

From A Pastor in Ireland:
Pastors should regularly be互通ing that the early hours are best for being alone with God, and all Nazarenes should give them to God alone.

An easy way to deal with this situation is to rise earlier than the people do, something not usually very difficult. Jesus did this.

Closet prayer should be pretty well attended to, except in emergencies, before others are free to visit. After that, the pressure is off, study is comparatively pleasant, and time can be given to the problems of others without serious loss in gaining knowledge.

If some offenders call very early, thus suitling themselves, quietly request them, and others like them, to come at a reasonable hour. If the offense is repeated, visit those concerned, and tell the church of the fault, to correct the guilty, and safeguard others.

PROBLEM: What is the purpose of incorporating the local church?

We've persuaded the general secretary, Dr. E. Edgar Johnson, to answer this one for us. Thanks for the same, pastor. But have you ever sent in an answer on the July question? You may have just enough time to get it in if you write at once.

L. A. Reed Speaks Again
(Continued from page 1)

people and keep four afternoons a week for calling, and give four mornings a week to preparation, keep Mondays for recreation and relaxation and Saturday to help your wife and gather up the rough ends of unfinished tasks, God will bless you in your work. Your devotional life comes first; preaching second; other church tasks third; your family always.

God's blessings be upon you,
L. A. Reed
August, 1965
(379) 43
"Churches" in a Church

In order to more effectively reach many of the fringe families in the church, we assigned the families of our congregation into groups with five or six families to a group. A couple were appointed as lay "pastors" of each group, which is called a "church." We have twenty churches. The "pastors" keep in touch with the families in their "churches" to encourage attendance in our regular services including Sunday morning, Sunday evening, prayer meeting, and revival services. The "church" also works to bring in new families for the services.

These "churches" in turn are grouped into three "districts," and a "superintendent" is appointed to lead each "district." He is to work with the minister, and the lay pastors are to report their attendance to him each service.

Besides stimulating attendance, another benefit is that the "pastors" become acquainted with the families in their groups—and this we need. This system may be used effectively for relaying emergency announcements or other promotion, with no one having to make more than five or six calls to alert the entire membership. There are many other possibilities such as cottage prayer meetings, social fellowship, etc.

After the first three months I reorganized the groups, adding new families. This gives those who serve as "pastors" opportunity to work with different families.

Hymn of the month

"God of Our Fathers"

No. 430, Praise and Worship hymnal

Daniel C. Roberts, the author, wrote this hymn to be sung at a special celebration in honor of the one hundredth anniversary of the signing of the Declaration of Independence. Having no tune composed especially for the words, they were first sung to the tune "Russian Hymn."

When Mr. Roberts' hymn poem was accepted for use in the Episcopal hymnal, the committee looked for someone to compose a fitting tune just for the poem. Mr. George W. Warren, who was organist at St. Thomas' Church in New York City, was selected to write the music.

This hymn has grown in fame through the years, and today it is found in almost every American church hymnal.

Thou Man of God

Thou man of God, behold our ways;
We live in strange and fearful days.
Give us a message for this hour;
Make it plain, and speak with power.

O watchman brave, "What of the night?"
We look to thee for gospel light.
Lift high the flaming torch of love;
Give us guidance from above.

Be thou a prophet true and great;
That sinful men may know their fate;
And tell of mercy from above;
Sweet forgiveness through God's love.

Then preach it straight and preach it strong;
And speak it to the rushing throng.
For time is short for men to hear;
Awful judgment may be near.

Let heaven's banners be unfurled
And give God's truth to all the world.
Find sinful man at BEST—or WORST—
Put EVANGELISM FIRST!

EVANGELIZE, EVANGELIZE,
And point LOST MILLIONS to the skies.
Be this THY TASK till life is done,
That men in darkness may be won.

By H. B. Garvin

The Nazarene Preacher

A Unique Inscription

When Mrs. Morton died, her husband, who was greatly devoted to her, erected a tombstone with this inscription:

"CAROLINE FRENCH, WIFE OF J.
STERLING MORTON AND MOTHER
OF JOY, PAUL, AND MARK MARTIN."

On being asked by a friend why he had his son's names put upon the stone, he replied: "I took my boys to the cemetery, and showing them their mother's grave, I said to them, 'Boys, your mother is buried here. If one of you shall ever do anything dishonorable or anything of which she would be ashamed if she were alive, I will chisel your name from her tombstone.'" It is hardly necessary to add that the three names are still there.

Short Course in Human Relations

The most important 6 words: "I admit I made a mistake."

The most important 5 words: "I am proud of you."

The most important 4 words: "What is your opinion?"

The most important 3 words: "If you please."

The most important 2 words: "Thank you."

The least important single word: "I."

Phoenix East Side "Oasis"

When you come to the end of the road, you'll find yourself at the wrong place.

Love needs not a rival to slay; it neglect will do it.

Never place a question mark where God places a period.

When you dig another out of his troubles, you find a place to bury your own.

Bulletin, Liberal, Kansas

A Driver's Prayer

Dear Lord—before I take my place
Today behind the wheel,
Please let me come with humble heart
Before Thy throne to kneel
And pray, that I am fit to drive
Each busy thoroughfare,

(Continued on next page)
And that I keep a watchful eye
Lost some small child be there,
And keep me thinking constantly
About the Golden Rule.
When driving past the playground zones
Or by some busy school.
Then, when I stop to give someone
His right to cross the street,
Let me my brother's keeper be,
And ignore a life that's sweet.
Please make me feel this car I drive
You gave me to enjoy,
And that it's purpose is to serve
Mankind, but not to destroy.

A tract by Osterhus Pub. House,
Minneapolis, Minnesota.

"Make Me a Sanctuary"
(Continued from page 35)
could, in my own sphere, "make a sanctuary" for all whose lives I touched.
"Make me a sanctuary; that I may dwell among them" (Exodus 25:8): I possess no greater challenge, no greater privilege, no greater thrill!

Some Aspects of Arminianism
(Continued from page 33)
two divine attributes in salvation—justice and mercy.

"(7) This doctrine of Predestination has been rejected both in former times and in our own days, by the greater part of the professors of Christianity."
Cf. Arminius' "Declaration of Sentiments."

(The book is completed)

For the sake of comparison we list them here:
Modified Universal Atonement Calvinism, Rates them as follows:
1. The decree to create all men
2. The decree to create all men
3. The decree to provide salvation for all men
4. The decree to elect those who believe and leave the rest to just condemnation
5. The decree to provide salvation for all men
6. The decree to elect those who believe and leave the rest to just condemnation
7. The decree to provide salvation for all men
8. The decree to let the elect be places who believe and leave the rest to just condemnation

The Arminian Decrees are as follows:
1. The decree to create all men
2. The decree to create all men
3. The decree to provide salvation for all men
4. The decree to elect those who believe and leave the rest to just condemnation
5. The decree to provide salvation for all men
6. The decree to elect those who believe and leave the rest to just condemnation
7. The decree to provide salvation for all men
8. The decree to let the elect be places who believe and leave the rest to just condemnation

The book, a tract by Osterhus Pub. House, Minneapolis, Minnesota, is completed.

What Is "Holiness Preaching"?
(Continued from page 3)
It is at this very point that others would balk; but by the same token, it is at this exact point that we must be perfectly explicit, without any ambiguity or ambivalence, if we would call ourselves "holiness preachers."

Holiness preaching is simply preaching holiness. Stating this, however, immediately demands amplification; for we mean more than the holiness of God, of the Bible, of heaven, etc.; a positional sanctity which belongs to all Christians by virtue of their relationship with Jesus Christ. We mean that God requires men to be personally holy in heart and life. In this requirement the Bible is perfectly clear. Holiness preaching further insists that man by nature is not holy and that he cannot achieve holiness by his own efforts; therefore if he is to become holy he must be made so by the grace of God through the power of the Holy Spirit. Holiness preaching further insists that such holiness is precisely the essence of the new covenant, the provision of the Lord Jesus Christ on the Cross, and the central ministry of the Holy Spirit. Holiness preaching is also specific concerning the stages in the acquisition of such holiness. It teaches that men are made holy by means of two distinct works of grace—

1. The new birth and entire sanctification—and that they are kept holy by strict obedience and moment-by-moment commitment to Christ through the Holy Spirit. Holiness preaching further includes the affirmation that eternal life will finally and ultimately be ours only as we cooperate with the Holy Spirit in maintaining the holiness which Christ died to provide. This is holiness preaching. Are we "holiness preachers?"

The Nazarene Preacher

The Message of the Wesleys
Here is a book that ought to be circulated freely among all people of the Arminian, Wesleyan, and holiness persuasion. It is a gem, and fulfills just what its subtitle indicates: "A Reader of Instruction and Devotion."
The book is an actual compilation of gleanings from the writings of John and Charles Wesley, grouped around the great themes of the Christian faith and life. The prose doctrinal discussion from the writings of John are accompanied in each case with a poem or verse from the pen of Charles which expresses the same teaching in rhyme. The compiler has used acute insight and valid understanding of the Wesleyan position in his selections. In fact the book is a work of art as well as of insight and understanding.

After a preface that introduces the reader to the Wesleys, there follow three major divisions. The introduction deals with "The Anglican Connection." Chapter I, "The Discovery of a Message," sets forth in narrative form, from their own writings, the conversion experiences of the two Wesleys. Chapter II, " Fulfillment of a Mission," gives their own explanations of Methodism, its doctrines, and the spirit of Methodist discipline.

Part One: deals with "Instruction in the Faith," Here are discussed, in the words of the Wesleys, "The Majesty of God," "The Greatness and Littlest of Man," "The Mystery of Godliness," and "The Experience of Grace." This section of the book is worth the price of the entire volume. Part Two, entitled "Guidance to Glory," deals with the principles of Christian life and behavior, as set forth in the Wesleyan writings. Chapter I treats of how to wait upon God; emphasizing the proper use of the means of grace, works of piety, and moral virtues. Chapter II, "Christian Behavior," which considers stewardship, self-denial, temperance, business, vocation, courtesy, mental culture, use of money, use of leisure, and Christian attitudes. Chapter III is concerned with "Growth in Grace" in which holiness, the spiritual life, Christian perfection, the perfections of the perfect, stewardship of the physical body, variaities of experience, and patience of hope are treated. Chapter IV is entitled "Looking Toward Eternity." Its respective sections are Death, the Intermediate State, Judgment, the Communion of Saints, Judgment, Hello, Heaven, and the New Heavens and the New Earth. An Epilogue covers Wesley's meditation on the Lord's Prayer. The single chapter (IV of Part One) on "The Experience of Grace" was most helpful to any seeker after God. It is really the gem of the entire book.

Dr. Watson holds the Master of Arts and the Doctor of Divinity degrees from Cambridge University, England, and is presently serving as professor at Garrett Theological Seminary, Evanston, Illinois.

Every Nazarene pastor should own it and read it carefully, then circulate it by the dozens among his congregation. It will have a salutary effect on the spiritual life of his church. Dr. Watson's observation is: "The most important thing about the Wesleys is that they were men of God, men who knew God and knew how to lead others to the knowledge of God."

This reviewer plans to use it as part of the reading requirements in courses in Wesleyan Thought, and the Doctrine of Holiness.

Ross E. Price

Charles Wesley: The First Methodist
By Frederick C. Gill (New York, Nashville: Abingdon Press, 1964. 259 pp. Cloth. $4.00)
We have been so captivated by John Wesley, that we may have neglected his younger brother, the great hymn writer of Methodism. This volume, which appears to be the first effort to interpret Charles Wesley's life and work, does a commendable job of portraying the character and life of Charles adds inevitably to the richness of our knowledge of John. The success of Charles' marriage is in striking contrast to the failure of John's. But of
more interest to the student of Wesleyana
is the tracing of the major controversies
in which the brethren were involved, some
with others, some, unfortunately, with each
other. But the deep love between them
was never destroyed, but grew with the
years. And like a good Methodist, Charles
died well. When asked on his deathbed if
he wanted anything he replied, "Nothing
but Christ." When asked if the valley of
death was not difficult, he exclaimed, "Not
with Christ."

R.S.T.

Parson to Parson
By Adolph Bedsole (Grand Rapids: Baker
Book House, 1964, 149 pp. Cloth, $2.05)

There is no parish in which you will not
be a better man and a better shepherd by
reading this book. It is written not by a novice
but by a veteran, who has been taught both
common sense and spiritual insight by hard
knocks and divine grace. His descrip-
tion of the appalling unbelief which has
captured hundreds of American pulpit
in the first church will stagger you. But
in subsequent chapters are many challenges
to compensate for some measure
for the languor in others by the vigor and
effectiveness of your own ministry. He discus-
ses the inevitable of the pastor's
time, but also such out-of-the-way
topics as helping the visiting salesman
and handling the office staff. He tells the pas-
tor how to hurry—yet slow down. He dis-
cusses the pitfalls of preachers, but does
not stop with either warning or condemna-
tion, but tells the despairing man who has
failed to hold on to the text and other chapters,
one on the pastor's prayer life, and the
other describing a great spiritual
tide and cleansing in his own life, will bless
the soul. The man is a Baptist, but he has
Wesleyan substance in spiritual matters.

R.S.T.

The Word and the Doctrine
By Kenneth E. Geiger (Kansas City: Be-
con Hill Press, 1965, 427 pp. Cloth, $5.95)

The publication of this weighty volume
is a milestone in the holiness movement, for
it compiles the scholarly labors of some
thirty-five theologians in Wesleyan circles,
presented first as papers to the Winona
Lake Study Conference on the Distinctions
of Wesleyan-Arminian Theology, held in
November, 1964. The work is divided logical-
ally into four sections: The Concept of
Sin, The Content of Salvation, The Life of
the Christian, and The Church and the
World. An attempt is made to interpret,
clarify, and relate the whole spectrum of
Arminian doctrine in direct relevance to
the day in which we live. Such eminent
leaders and thinkers are included as Ray S.
Nicholson, J.B. Grider, Dobert B.
Rose, Ralph Earle, Donald E. Domarray, W.
Curry Mavis, Donald S. Metz, Eldon R.
Fuhrman, George A. Turner, Everett Cat-
toll, and George R. Palling. No one
facing the religious world of today was
deliberately sidestepped, though subject
matter had to be somewhat selective
because of space limits. While these discus-
sions are not intended to be presented to
the public as officially definitive, they are
at least representative. A careful reader
will find diverse viewpoints here and there,
some that may even be contradictory. There
is still much work to be done in articulat-
ing the amazing message of heart holiness
through Christ to this generation, in forms
that communicate both to the mind and
the heart, and disclose rather than distort
the biblical perspective.

R.S.T.

Victory in Vietnam
By Mrs. Gordon H. Smith (Grand Rapids:
Cloth, $3.95)

This is not a story of the military war,
but a more important one, the war for
souls waged by heroic missionaries of the
W. E. C. behind communist lines. It is il-
ustrated by dozens of photos, and writ-
ten by one of the missionaries, in graphic
style. The center of operation is the Bible
school, but out from that evangelism in the
face of constant peril is carried on by boat,
jeep, elephants. Some exciting adventures
in hunting big game are recounted. In far
more impressive is the story of the Chris-
tian pastor who was snatched at night from
his family by the communists, and after
a forced march of five days was then buried
alive. The book is not merely interesting
to all who like missionary literature but it
reveals in stark clarity the real nature of
the struggle going on in the world. One
will sense a new meaning and purpose in
America's intervention in Vietnam.

R.S.T.

The Nazarene Preacher

AMONG OURSELVES

A preachers' magazine is an odd place for a column such as Joy
Latham has given on p. 15, right-hand, "Bottle warmer, "bed,"
even a "rocking chair." These are the things the pastor has been
trying to wean some of his people away from for years . . . (You
notice I didn't say himself—I'm getting kinder) . . . Come to think
of it though, he could use the bottle warmer . . . . He certainly has to
tote enough bottles . . . Could it be that his forty-year-old
babies have not thrived better because he has been feeding them on
cold milk? . . . Warm it up, Brother! and see if that's sweet and fresh
. . . . Maybe if the milk is right, they will get strong enough to chew
a little steak . . . But I guess we and Joy Latham are not thinking of
the same kind of babies . . . But why should she talk about a nursery
in a preachers' magazine? . . . Simply because most building and
planning committees are made up of men . . . How would they know
how to fix up a nursery unless they read it in black and white . . .
And the preacher has to read it first, so he can show them . . . Unless
he wise up and puts some women on the planning committee which
there should have been all the time anyway . . . If there is such a thing
as conditioning an infant to feel at home in a church atmosphere,
we can't start too early . . . But this planning committee we were talking
about—Pastor, they will eat out of your hand if you neatly bind all
the articles on the subject of building for Christian education which
we have been running this year, and pass them around . . . Before
the planning committee gets too much done by the stumbling-fumbling
method. . . These are expert tips by experts . . . Too many of our
planning committees plunge on cheerfully with gross ignorance—
which is 144 times worse than ordinary ignorance . . . I mean, of
course, about the sort of thing Miss Latham is writing about.

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