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THE MINISTER AND TEMPTATION
General Superintendent Young

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MAY 1967
The Minister and Temptation

By General Superintendent Young

More than twenty years ago a leading district superintendent in our connection asked General Superintendent Chapman which was greater in its damage to the Church, the sins of the flesh or the sins of the spirit? Without hesitation Dr. Chapman replied, “The sins of the spirit.” He went on to explain that the sins of the spirit were more subtle, more fundamental, more widespread, and therefore more damaging. He might have added, they were more respectable and therefore more common.

Even in coming to grips with sinful men to turn from their sins, the sins of the spirit are often the “key” sins. Also, it is in the area of the sins of the spirit that Satan takes his last stand. Likewise, in leading men to the experience of heart holiness, the supreme clash is with the sins of the spirit.

This is the place where the minister is most likely to break down, and the enemy of our souls is more likely to get a “toehold” here than anywhere else. A good start would be in the area of ministerial jealousy or to begin to impugn the motives and/or the methods of one of our colleagues who is having more “reported success” than we. Or pride over quick success might make us censorious with the “slow ones.”

Even despondency can be a form of sulking or pouting with God, and faith then grows threadbare. Perhaps our best efforts have been misunderstood or have gone long without any reward.

The very poverty of the ministry carries its own temptations with it. Why not turn aside to something lucrative for a while or part-time and carry on as though we were still giving God full time? But don’t spend too long in prayer; the Spirit of God may speak clearly at the point of departure.

Sins of the spirit can also look like human weakness—especially to other people. But we know better. The change or turn is so gradual. The surest road to hell for the minister, too, is the gradual approach. C. S. Lewis expresses this well in his famous Screwtape Letters. Screwtape is the old devil and he is advising Wormwood, the young devil, how to bring about the downfall of a young Christian.

He writes, “Like all young tempters you are anxious to be able to report spectacular wickedness, but do remember the only thing that matters is the extent to which you separate the man from his God.”

(Continued on page 2)
From the

Who Should Enter the Evangelistic Field?

How is a man to know whether or not God has called him to be an evangelist? It surely goes without saying that no man should ask for—or be given—a commission unless there are evidences of a divine call.

For one thing, there should be evident the peculiar gifts and graces which are requisite to this highly specialized field of ministry. It is elementary to insist that no one should presume to expect to be kept busy if he is not a better-than-average preacher. And it takes awhile to become a better-than-average preacher, many years in most cases.

In addition to superior preaching ability, the better-than-average evangelists have possessed what might be called "color." Not that they have been freaks (though some have, we admit), but they have been highly individualistic, dynamic, and often dramatic. They have had some sort of drawing power, in either personality or unusual talent, which pulled people in. Among those who have endured as successful evangelists for many years this uniqueness has been much more than mere eccentricity; its center of gravity has been in the substance of their ministry. They have had something to offer, something solid and respectable. C. W. Ruth, Joseph H. Smith, "Bud" Robinson, H. C. Morrison—all were highly colorful and individualistic, but not one was frothy. They were all showmen (in the best sense of the word), but they never put on just a show. They had a message. They had passion and motivation. They had high intelligence. Theirs was a superlative combination of deep religion and good sense.

Furthermore, successful career evangelists are—and should be—very intense men. They are campaigners and crusaders. They are aflame with an insatiable love for souls. They are restless anywhere else, but in the smoke and noise of battle. This may explain why some of the best evangelists in the past would not have made good pastors. The very intensity of their nature was against them.

But the most important evidence of fitness for the work of revivalism and evangelism is the seal of the Lord. Whom God has called He uses. God's blessing is obviously on the meetings of some men. Souls are converted, believers are sanctified wholly, churches are revived, and even when statistical results are minimal, the church is left stronger and richer for their having been around a few days. When God is on a man's ministry, that ministry is bound to be a benediction. The absence of this divine seal may not prove anything defective in the man's character or spiritual life, but it surely would suggest that he is a self-appointed evangelist rather than a God-called one.

By the same token, men with these evidences of God's call—general fitness, gifts, and results—will normally have no problem keeping busy. They will have more calls than they can handle. Possibly this should be a hint that those who consistently have trouble keeping busy should conclude

they are round pegs in square holes, and become pastors, without either humiliation or recommitation.

Humble men may discount their abilities, and fear to enter the field. This is a wholesome reluctance. Too often those who have the least reluctance are also the least qualified. So due deliberation is always in order. But in some cases only time will tell whether the essential gifts, plus the divine seal, are present. Naturally, the district board involved cannot be absolutely sure when an applicant is up for the first time (see Manual, par. 225, sec. 1). Because of much prayer and hard work, some men "make it" who start with great handicaps; others with glittering personality soon fizzle out after a few brilliant explosions, like the big rockets on the Fourth of July. And of course one cannot tell, either, simply by a single, isolated revival meeting. A few pastors are such dullards and their churches so dormant that even Gabriel could not blast a promising tremor in a week's time. But generally something constructive can be done, so that on the whole it is safe to say that if results do not proclaim a man an evangelist he should not attempt to stay in the field. And he certainly should not presume that the denomination owes him a full slate of "good churches" just because some district assembly has voted him a commission.

After twenty-five years in the pastorate God called W. E. Cox* to the evangelistic field. Skeptics said, "He doesn't have the personality for it." He said, "I'm not going to have revivals by my personality but by the Holy Ghost." And he had them, for the next twenty-five years. While he did not rely on his personality—and no one should—time proved that he did have "what it takes." While his personality was not especially winsome, and certainly not dramatic; it was powerful. There was a grip on truth, a courageous integrity, a manly, communicating delivery, a sober sense of mission, a dignity of bearing blended moderately with Irish wit, plus an obvious anointing; and there are ingredients which when combined will augment the force of any man's personality. That which W. E. Cox chiefly illustrated, however, is that a divine call to the field of full-time evangelism and revivalism will be confirmed in due course by unmistakable evidences in gifts and results, in spite of apparent initial handicaps. And this, we believe, will always be the case.

*A Methodist holiness evangelist of the Northwest, now deceased.

The Minister and Temptation

(Continued from page 1)

It does not matter how small the sins are... Indeed—the safest road to hell is the gradual one—the gentle slope, soft underfoot, without sudden turnings, without milestones, without signposts.

It is not morbid to pray the Psalmist's prayer in this twentieth century too:

"Search me, O God, and know my heart! Test me and know my thoughts! See whether there is any baneful motive within me, and lead me on the everlasting way!"  
(Psalms 139:23-24, The Berkeley Version)

May, 1967
When the Holy Spirit Comes

By Richard Lee Spindle*

Historically, the Holy Spirit has been the neglected Person of the divine Trinity. Today, however, there is a renewal of interest in and emphasis on the Holy Spirit. Much is currently being said and written concerning Him. Such renewed interest should induce us to recall just who the Holy Spirit is and what His coming actually means to us.

The Holy Spirit should not be considered to be just divine energy or divine influence proceeding from God. He is not simply a thought or heavenly concept; rather, the Holy Spirit exists as an intelligent, self-conscious, self-determining Person. As the Third Person of the Trinity, He possesses eternity, true knowledge, and sovereignty. He brooded over the waters in the beginning. He inspired men to prophesy. He came at Pentecost and continues to come to purify, recreate, and fill the hearts of hungering men.

The coming of the Holy Spirit to man is not an unexpected happening. Centuries before His coming, the prophets foretold it. In the prophecy of Isaiah, the Lord said, "For I will pour upon you the Spirit of my Son, and my blessing upon thine offspring" (Isa. 44:3). Ezekiel records the Lord's words to read, "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you . . ." (Ezek. 36:26-27).

Scripturally, when the Holy Spirit comes to the heart of man, He does at least three things:

First, He comes revealing. What does He reveal? He reveals the nature of sin, the nature of the Son, and the nature of salvation. To whom does He reveal? He reveals to two classes of people. To those who pray, He reveals. He will not force Himself. He does not come where He is unwanted. He comes to those who continue in prayer and supplication (Acts 1:14). To those in accord, He reveals. God, the Holy Spirit, is a balance, a unity, an equality. To find the reality of the Spirit, one must be unified with God in conversion and in the demands of the Scripture. He comes to those who are with "one accord" (Acts 2:1).

Second, He comes suddenly. Those in the Upper Room had tarried for some time. They waited in an attitude of supplication as the third hour or hour of the Jewish morning prayer arrived. Suddenly, as if a shot was fired or a shell exploded, the divine presence of the Holy Spirit penetrated the "house where they were sitting" and also penetrated their hearts. The "rushing mighty wind" at Pentecost symbolized the power of the Spirit. He gives power for service, power to overcome, and power to live. Such power enabled the 120 at Pentecost to precipitate a great day of soul winning. We need such power to make us aggressive, courageous, and forceful in our witness. The "cloven tongues like as of fire" at Pentecost symbolized the purging of the Spirit. He purges, cleanses, burns out of the nature of man the carnal nature, the root of bitterness, the body of death. Although the symbols are not so important, the things symbolized—power and purging—came as a sudden or crisis experience.

Third, He came filling. The void or emptiness left in the human soul by the sudden purging by the Holy Spirit is just as suddenly filled by the Spirit himself. At Pentecost, "they were all filled with the Holy Ghost" (Acts 2:42). Today, the heart of the sanctified man is likewise filled with the personal presence of the eternal God, in the person of the Holy Spirit. At Pentecost, they "began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4b). The language of the people was confounded at the building of the Tower of Babel, and the people were scattered over the earth. The new language or utterance at Pentecost was a gift from the Spirit to enable them to gather the scattered nations together. The disciples spoke to the people the good news of salvation in the language of the people then present. A new tongue of witness was given them. It was not an evidence of the reception of the Spirit, but a result. The "second Pentecost" resulted in bold witnessing too, but in the common dialect (Acts 4:23-33).

When the Holy Spirit comes to our hearts, He reveals our needs, meets our needs, and fills our beings with His presence. This presence of the Holy Spirit within the human heart demands a personal witness. To serve God, we must serve man. We must act. We must witness. We must not be static or passive. The Holy Spirit works in and through man to accomplish His purposes.

"Controversy, though not desirable in itself, yet, properly managed, has a hundred times rescued truth, groaning under the lash of triumphant error."

—John Fletcher

Studies in the Methodist Revival

By Herbert McGonigle*

Part III. The Calvinistic Controversy

On Tuesday, August 7, 1770, the twenty-seventh Methodist Conference met in London. John Wesley's entry in his Journal is a good specimen of his brevity: "Our Conference began and ended on Friday 10th." That's all, but those eight words sum up a conference that was to give rise to the most bitter theological opposition Wesley had yet met. Part of the famous Minutes ran: "Take heed to your doctrine. We said in 1744 [the first conference], 'We have leaned too much toward Calvinism.' Wherein? . . . We have received it as a maxim that a man is to do nothing in order
to justification. Nothing can be more false. Whosoever desires to find favour with God should 'cease from evil and learn to do well.'

The preamble: "We have leaned too much toward Calvinism," was obnoxious to many, but the conflagration was really sparked off by item six of the Review. It read: "As to merit itself, of which we have been so dreadfully afraid; we are rewarded according to our works," yea, 'because of our works.' How does this differ from "for the sake of our works'? And how differs this from 'secdum veritatem operum—as our works deserve?' Can you split this hair? I doubt I cannot.

A WAR ON ANTINOMISM

The Minutes were expressed with Wesley's succinctness, but had he faced the storm that would break, he would have explained them more fully. The Minutes were not voiced for popular use but for the preachers who were accustomed to theological study, and they had not objected to the propositions. The actual point of controversy, and the one upon which the Calvinists seized, was the unguarded use of the term "merit." The sense Wesley intended, it was quite scriptural, nor did it differ, as some argued, from what he had taught for the years. By "merit" Wesley did not mean that any or all good works we do put God under obligation to reward us, but that Christ's work, done through us by the Spirit, as we obeyed, would merit, or be worthy of, reward. Such work was, in essence, the work of Christ himself. When Wesley explained the phrase "secdum veritatem operum" to mean "as our works deserve," he was speaking, not of a believer's present justification, but of his final reward. John Fletcher came to the defense of his friend: "If Mr. Wesley meant that we are saved by the merit of works and not by the merit of Christ alone, we might claim against his propositions as erroneous. But as he flatly denies it in these words, 'Nor by the merit of works,' and has constantly asserted the contrary for above thirty years, we cannot, without monstrous injustice, fix that sense upon the word 'merit' in this paragraph" (Fletcher's Works, Vol. II, p. 260).

If we ask why this minute appeared in the 1770 conference, the answer is not far to seek. The Methodist societies were being poisoned by antinomianism and the Minutes were intended as a counterattack. With its teaching that "a man must do nothing but believe" in order to be saved, antinomianism destroyed the whole scriptural foundation of good works and personal holiness. Wesley had seen only too clearly the sad consequences of antinomian teaching, and his references to it were forthright and severe:

April 4, 1755: "We rode to Birmingham, a barren, dry, uncomfortable place. Most of the seed which has been sown here for so long, the 'wild boars' have 'rooted up,' the fierce, unclean, brutish, blasphemous Antinomians have utterly 'destroyed it.'"

January 4, 1760: "I preached in the evening at Kenninghall, where the Antinomians had laboured hard in the devil's service."

Fletcher's protest was no less strong: "If the Lord does not put a stop to this growing evil, we shall soon see everywhere what we now see in too many places; self-conceited, unhumbled men rising against the truths and ministers of God. We stand now as much in need of a reformation from Antinomianism as our ancestors did of a reformation from Popery" (Works, Vol. III, p. 392).

News of the Minutes spread rapidly and reactions were soon apparent. Lady Huntingdon, uncrowned queen of the Calvinists, "preached that the fundamental truths of the gospel were struck at" in the Minutes. Rev. Walter Shirley, prominent among the Calvinistic Methodists, declared with typical Irish warmth that "peace in such circumstances would be shameful indolence and silence no less than treachery" (Life and Times of the Countess of Huntingdon, Vol. II, p. 236).

Shirley need not have worried; however; peace there was not to be, and the silence was soon broken by cries of "Shocking." "Horrid," "Blasphemous." Wesley's supporters were unmoved. All his preachers were solidly behind him, though only a few actually took part in the ensuing controversy. Joseph Benson, an outstanding scholar and preacher, was classical tutor at Trevecca, Lady Huntingdon's theological college. As soon as the countess heard her opposition to the Minutes, Benson came to Wesley's defense and wrote a stirring work on the baptism of the Holy Ghost. The countess and Mr. Shirley pronounced it unscriptural and the former "avowed her determination that every Arminian should quit the College." Wesley, who had earlier written to Benson urging him to be firm and courteous, wrote now again urging him to stand by the Minutes. Benson needed no prompting and was immediately dismissed.

John Fletcher, president of Trevecca, found himself in the same position as Benson. The countess' anonymous biographer states that Fletcher, on first seeing the Minutes, exclaimed that Mr. Wesley could not possibly maintain such a doctrine, but this biographer is quite misleading on the whole account of the controversy. He is all too plainly Calvinistically biased, ever eager to caricature Mr. Wesley. His history of the theological dispute was admirably summed up by Abel Stevens: "A mongrel publication that cannot be relied upon" (History of Methodism, p. 206).

Fletcher, in fact, immediately recognized the orthodoxy of the Minutes and "thanked Mr. Wesley for daring to break the ice of prejudice and bigotry among us, by restoring works of righteousness to their deserved glory, without detracting from the glory of 'the Lord our Righteousness!'" (Works, Vol. II, p. 265). He wrote to the countess, defending Wesley: "Mr. Benson made a very just defense when he said he held with me the possibility of salvation for all men; that mercy is offered to all, and yet may be received or rejected. If this be what your Ladyship calls Mr. Wesley's opinion, free-will and Arminianism, and if 'every Arminian must quit the College,' I am discharged also" (Works, Vol. I, p. 151).

Fletcher then resigned from Trevecca.

PREVIOUS SKIRMINISHES

While the Minutes of the 1770 conference were the immediate cause of the controversy, there was a more remote cause that must be noted, yet which seems to have been largely ignored by most writers who have dealt with the controversy, Tyerman excepted. This remote cause was John Wesley's correspondence with James Hervey, at once the most competent and saintly Calvinist of his day. Hervey had died in 1758; had he lived, he was the only Calvinist fit to do battle with Fletcher of Madeley. Hervey, author of the Meditations Among the Tombs, some of the most doleful verses in English literature, had been a member of the Oxford Holy Club. He is best remembered for his Theron and Aspasio, a Series of Dialogue and Letters upon the Most Important and Interesting
Subjects. He sent this work to Wesley for correction, who, in his usual laconic way, expressed his thoughts on Hervey's Calvinism.

In 1758, Hervey began a revision of his work but died before he had completed it. Unfortunately the final revision was left to William Cudworth, and if there was one man who hated John Wesley, it was Cudworth. Hervey had been arank, fair writer, often hitting hard but always straight. Cudworth, with far less ability but making up that deficiency with pomposity, freely interpolated Hervey's letters and bitterly castigated Wesley. Wesley was bound to reply and, accordingly, in 1765 he published A Treatise on Justification, Extracted from John Goodwin, with a Preface, Wherein All That Is Material, in Letters Just Published Under the Name of the Rev. James Hervey, Is Answered.

If until then any had been in doubt as to where John Wesley stood with regard to Calvinism, they were in doubt no longer. It is tempting to quote at length from Wesley's succinct answers to Hervey's Calvinism, but one quotation will suffice. Hervey had written, "If we were perfect in piety, Christ's priestly office would be superceded." Wesley replied, "No, we would still need His Spirit and consequently His intercession for the continuance of that love from moment to moment. Beside, we should still be encompassed with infirmities and mistakes from which words or actions might follow which were not exactly right, though the heart were all love. Therefore in all these respects, we should still have need of Christ's priestly office; and, therefore, as long as he remains in the body, the greatest saint may say

Every moment Lord I need The merit of thy death."

(Works, Vol. X, p. 327)

This was November, 1765, and all might have ended there had not Dr. Erskine rushed to the support of the falling altars of Geneva and, in order to illumine the darkness of the Scottish Methodists, republished Hervey's letters, adding his own venomous preface. This was quickly answered by one of Wesley's itinerants, old James Kershaw, in a pamphlet entitled An Earnest Appeal to the Public, in an Honest, Amicable and Affectionate Reply to Erskine's Preface. Erskine returned to the fray, this time with a "Defense" of his "Preface," in which Wesley was more bitterly attacked than before. Then, to add the last touch, Walter Selvon, whom we shall meet later, in a scathing pamphlet, gave vent to his Arminianism and his anger. Tyerman justly referred to Selvon's work as a "perfect testament of wrathful indignation."

The result of this whole fracas was melancholy. All over Scotland, Wesley's doctrines were stigmatized, and throughout the proceedings of Wesley's Methodism was retarded for twenty years. The fires smouldered until the 1770 conference. Here the Minutes fanned them into an angry blaze, but the original kindling was Wesley's rejection of Hervey's Calvinism.

A NOISY CHANGE AND QUIET RETREAT

We return to Fletcher's resignation from Trevecca. With the decks now cleared, the Calvinists decided on battle in earnest. There was one happy sidelight, however—Whitefield knew nothing of the dispute; the sun of his day had gone down in splendor without his having heard the rumblings of the approaching storm. Mr. Shirley and the Countess distributed a circular letter to ministers of all denominations. Bearing the offensive title Popery Unmasked, and including a copy of the Minutes, it invited all clergy to meet the Wesleyans at their next conference and demand from them "a formal recantation of the said Minutes." To propose to invade a conference to which they had not been invited was certainly a belligerent attitude, nor was it any less egregious to demand the Wesleyans to recant. The circular received little support. Charles Wesley expressed his opinion by endorsing his copy: "Lady Huntington's Last. Unanswered by John Wesley's brother." Fletcher was greatly disturbed on seeing the circular and wrote immediately to the countess, saying that if the meditated attack on Mr. Wesley were not given up, he would come to the defense of the Minutes.

If the circular did not bring the Calvinists to the next conference, it certainly brought the Arminians. All of Wesley's preachers were present when the conference convened at Bristol on August 8, 1771. Arriving in Bristol on the morning of the conference to lead the opposition, Shirley was embarrassed to discover the opposition numbered only ten! He hastily wrote to Mr. Wesley, "regretting that offence should have been given by the mode of the circular," and requesting how they might address the conference. Thursday, the eighth, was fixed and a two-hour debate resulted. Harmony and goodwill prevailed and the Wesleyans agreed to Shirley's request that the conference should fully explain the Minutes in a signed declaration. As Wesley recorded with not a little humor: "We conversed freely for about two hours and I believe they were satisfied that we were not so dreadful heretics as they imagined, but were tolerably sound in the faith." (Journal for Aug. 8, 1771).

The Declaration read: "Whereas the doctrinal points in the Minutes of a conference, held in London, August 7, 1770, have been understood to favour 'justification by works,' now the Rev. John Wesley and others assembled in conference, do declare that we have no such meaning, and that we abhor the doctrine of 'justification by works,' as a most perilous and abominable doctrine. And as the said Minutes are not sufficiently guarded in the way they are expressed, we hereby solemnly declare, in the sight of God, that we have no trust or confidence but in the alone merits of our Lord and Saviour Jesus Christ for justification, or salvation, either in life, death, or the day of judgment. And though no one is a real Christian believer (and consequently cannot be saved) who doth not good works, where there is time and opportunity; yet our works have no part in merit or purchasing our justification; from first to last, either in whole or in part." It was signed by John Wesley and fifty-three of his preachers (Watson's Life of Wesley, p. 228).

Lady Huntington's biographer makes Wesley the author of this declaration, but this is certainly false. The story is that Wesley's and, anyhow, Shirley, in his subsequent Narrative, acknowledged that he drew it up. Thomas Olliver was the only Wesleyan who wouldn't sign; he would have no part in "a patched-up peace." The conference demanded that Shirley should make public acknowledgment of having misunderstood the original Minutes. Shirley hesitated until a preacher rose and asked him, "Mr. Shirley, do you doubt the honesty of Mr. Wesley?" He then agreed and wrote that he was convinced he had mistaken the doctrinal points of the Minutes. This acknowledgment was circulated with the Declaration and not, as Telford thought, written
WHY FLETCHER’S “CHECKS”?

At this point we come to an important and much-debated question—who was responsible for the publishing of Fletcher’s first Check to Antinomianism? Before the 1771 conference convened, Fletcher, in five letters to Mr. Shirley, had defended the Minutes at great length. Fletcher sent these letters, i.e., the first Check, to Mr. Wesley asking him to correct them and “take away whatever might be unkind or too sharp.” Fletcher further requested Wesley to publish or suppress them as he thought best. Wesley decided to publish them. Calvinistic writers have insisted that Wesley acted unfairly; since Mr. Shirley acknowledged he had mistaken the Minutes, there was no need to publish the Check.

Why did Mr. Wesley send the letters to press? For a very practical reason: Antinomianism was rampant as ever, and Mr. Wesley knew there could be no more effective antidote than the Check. He made his position clear in a letter to Lady Huntington:

“Will Mr. Fletcher’s printed letters be answered? I must think everything spoken against these Minutes is totally destructive of his honour... These letters, which therefore could not be suppressed without betraying the honour of our Lord, largely prove that the Minutes lay no other foundation than that which is laid in Scripture.” (Wesley’s Works, Vol. 12, p. 463, 1958 edition).

Hearing that Mr. Shirley had recanted his position to the Minutes, Fletcher, who was not at the conference, wrote immediately to his friend, Mr. Ireland, in Bristol, asking him to stop the publication of the Check. This was not, as Calvinists have maintained, because he regretted his defense of the Minutes, but solely because he had no wish to dispute further with Shirley, whom he greatly admired. Oliver, who had refused to sign the Declaration, was in charge of the printing and he went ahead with the Check. Fletcher was grieved, but as he wrote to Mr. Ireland, “Whether my letters are suppressed or not, the Minutes must be vindicated... Mr. Wesley owes it to the Church, to real protestants, to all his society and to his own aspersed character.” Such were the circumstances that led to the publication of the Checks. No blame can be attached to either Mr. Wesley or Mr. Fletcher; both acted for the defense of the faith and the purity of the gospel.

The controversy lasted five years; we shall glance at a few of the more important points. Shirley, in his Narrative, repudiates Fletcher and the Wesleys were shocked to see the Minutes described as “an attack upon the foundation of our hope.” So much for Shirley’s professed reparation. Fletcher hesitated whether to reply, but a letter from Charles Wesley decided him. Part of it read: “Several Calvinists, in eagerness of malice, have dispersed their calumnies through three kingdoms. A truly excellent person, in mistaken zeal, has represented him [John Wesley] as a Papist unmask’d, an heretic, an apostate. His dearest friends are staggered and scarce know what to think.” Fletcher’s second Check comprised three letters: the first showing the proper relation between faith and works; the second an examination of Shirley’s “Arminian” sermons; Shirley, on seeing it, immediately recanted his sermons! The third letter was a brilliant reply to antinomian deception and Calvinism’s imputed righteousness. Shirley

(Continued on page 46)

THE NAZARENE PREACHER

WHEN GOD TURNED THE TIDE

By John L. Moran*

The Lord has blessed our ministry now for nearly thirty-five years with some success. For eleven years in our present pastorate we had been growing slowly; then in 1962 while we were looking over the records of the Sunday school, we found we had stopped growing and were going backward. I had been working harder than ever before, but seemed to be accomplishing less. Why?

As has been my custom for several years, I went to my secret place of prayer—at the altar of the church. There I poured out my heart. “Why the loss, when I have been working so hard!” God seemed to say to me, “John, you have asked Me to bless your work; now start asking Me to bless My work.” Unconsciously I had been putting self before God. I wept and confessed my unintentional error and renewed my consecration. As the result of that conference with God I did several things which I believe have accounted for at least part of our recent growth:

1. I promised God to take my hands off the order of the service. If He wanted to use a layman, either in the song service or special song, or by a testimony, to bless the service, I would gladly refrain from bringing my little message. And at least a dozen times in the past three years He has done just that, and the altar has been filled with seekers, sometimes two and three times in the same service. And He has blessed

the ministry of the Word, so that we have very few Sundays without someone finding victory.

2. Then I urged my people to make calls and to be witnesses.

We have used many methods. The one that has worked the best and brought the greatest success is that of bringing their friends to church. Several of our young ladies brought in their boyfriends, and our boys their girlfriends, and they have been saved and have become Nazarenes.

We have urged our folks to make calls, not to make a record in Sunday school, but to win souls to Christ. The souls of boys and girls are more important than that we should break some little attendance record. But God has helped us to increase the average attendance in one year by thirty-one, and last year by twenty-four. When the Holy Spirit is working in our midst, we must advance.

As the result of their witnessing, we have seen schoolteachers, undertakers, factory workers, and others converted, sanctified, and added to the church.

3. The Lord showed us that we must get our people praying IN the Holy Spirit.

For over two years now we have had Saturday night prayer meetings. Sometimes it has been only three or four prayer warriors; more often it has been ten, to fifteen who have “stormed the throne” and brought the glory of God down. May I mention just a few answers to their prayers:

*Pastor, First Church, Owego, New York.

May, 1967

(203) 11
The church felt that we should purchase land so that in the future we might relocate. No land was available at the price we could afford. As they prayed, the pastor searched. One night he found a piece of land, but the owner had not even thought of putting it up for sale. But she did, and we purchased, six acres. The Holy Spirit put the pressure on; the people thought we ought to go in and possess the land and build immediately. What would we use for money? What would we do about the church building and property we already owned, with a small mortgage? The Lord had already been working, for at the same time the Presbyterians wanted to expand, but there was no land available. They offered us $65,000 for our property—the amount we had put into it over the thirty years of its existence. And then our folks responded with their own means by pledging over $38,000 to be paid in three years. In 1965 we moved into our Sunday school rooms and beautiful new sanctuary, monuments to what God can do when the people obey and pray.

Moreover, through prayer in the Holy Spirit, we have seen many hard cases brought to their knees. One man who had been backslidden for over twenty years was reconciled, later sanctified, and began to tithe. (It seems strange, but most of our folks when they get saved start tithing.) Another man was recently converted who had never really been saved before to my knowledge, although he had attended our church for years. There are so many more illustrations of answers to prayer. A young man who was over in the Philippines with the Peace Corps was prayed for. He had never been in a Protestant church. A new convert, felt a burden for him, and had our group pray for his conversion. When the young man came home, Roy went all the way to Boston to meet him and bring him to his own home. The first Sunday the young man came to church but thought it all a joke. But the next Saturday he came with his friend to our prayer meeting. He had never prayed in public before but in a stammering, almost unintelligible way he poured out his heart for the Lord to save him, and God did. Soon he was at the altar to be sanctified. For a year he studied God’s Word, was faithful in his attendance, gave his tithe, and contributed most generously to our missionary offerings. Although his friends and relatives did their best to make him return to his former religion, he remained true. He told me that he felt perhaps the Lord would have him return to the Philippines to tell them what the Lord had done for him. Then at our camp meeting he heard and talked to Brother Orjala. At the altar he made a complete consecration to accept the call for missionary work. And last week he went to our Seminary to prepare for this high calling.

Those Saturday night prayer meetings really pay. We also have cottage prayer meetings on Friday nights, prayer groups before the Sunday night meetings, as well as the Wednesday night prayer service. I believe that most of our growth can be traced to the people praying in the Holy Spirit, and God answering their sincere desires.

Another factor which I believe has been instrumental in our marvelous growth is the generous response of our people to missionary giving. In spite of a building campaign, we gave over $5,000 to world-wide missions.

We believe that any church will succeed when they let the Holy Spirit have full control of their time, their talents, their tithe, and their services.

Helping with the District Program
By William J. Nichols*

“Oh, no!” Not another goal to make, another report to send in, another service to attend, another budget to raise, another cause to champion, another campaign in which to participate, another task at which to work, another offering to take—for the district or general interest! Have you ever felt this way? It comes to most of us at times. We like to have the blessings of an organizational setup and the responsibilities of an independent work. But let us never forget that privilege means responsibility. We are reaping the benefits of the labors of those who have gone before and carried the burdens of our denominational program. And we must be faithful so that those who follow us, our children in fact, will have the blessings that come with a strong denominational program.

One of the best ways to avoid this “Oh, no!” attitude is to realize what our denominational program means and has meant to us. Many of us were saved in churches that were begun with home mission efforts of others. Most of us listen each Sunday to sermons of pastors who attended our denominational colleges. Many of us attended one of our schools. Even this publication you hold now in your hand is a blessing of our denominational program. And needless to say, there are many other blessings which we enjoy that came as a result of a denominational effort.

It’s sad but even we who are in the ministry of the church sometimes are afflicted with this “Oh, no!” attitude. We get to feeling independent and resent some of the things we are called upon to do. But it is interesting to note—when we are in trouble or it is time to change churches, we expect the organization of the district to come to our aid with no delay.

The writer recently had occasion to conduct a zone Scripture marathon in one of our metropolitan areas, which includes several churches and a like-to-r of young people. But at that service only one young person, from one of the smaller churches outside of the city, attended. Somewhere we, the writer included, missed it. We missed a chance to back the district program, to encourage our youth to study God’s Word, to help our zone youth to learn to enjoy the friendly competition of other district teams, and we missed getting our young people together with other Christian living people.

It may be possible to be overorganized, but few of us are in danger of that. Someone has noted that there are souls in the goals that are set. We need to realize that those whom we have designated to be our leaders, by virtue of the position we have given them, see with more clarity than we the needs of the whole district and of the whole church. The next time you are called upon to go a second mile, don’t “Oh, no!” but pitch in and do your best for your Christ, your church, and a lost world.

*Rider Church of the Nazarene.

May, 1967
"No more evidence against tobacco than tomato soup"

Where the Tobacco Case Stands

By Dallas D. Mucci*

The tobacco companies, in recent testimony against placing health warnings on cigarette packages and in cigarette advertising, intended to leave the impression that "there is no more evidence against tobacco than there is against tomato soup," charges Science magazine.

Through their powerful lobby the cigarette manufacturers proved their calloused disregard for health and human welfare. In spite of the evidence, they have prevented the public from getting that evidence. Unfortunately, this is not the first time that the Congress has yielded to "money pressure on this issue.

The United States surgeon general's condemnation of cigarette smoking as a health hazard, four years ago, sent the cigarette industry scurrying to discredit the scientific reliability of his decision. This they have been unable to do, even though the Congress and Mr. Johnson don't insist upon the public knowing this fact.

Dr. Luther L. Terry, surgeon general, answers the charges that grew out of the investigation. "Most are broken-record rebuttals. Many are repetitious and cleverly manipulated in a continuing program to shake the public confidence in the Report."

"...I may add that none of the members of the committee charged with getting the truth was able to do so. They have been misled by the advertisements and by the ease with which the public can be deceived."

Thus a position on smoking held by some evangelical churches is no longer one of prudish prohibition: scientific research condemns smoking as a genuine health hazard. Another hazard that compounds the danger is tobacco addiction.

The late Sigmund Freud, renowned psychologist, is an example of tobacco "addiction." He was a cigar smoker. In 1895 Freud was ordered to stop smoking by his doctor, Wilhelm Fleiss. The physician explained to him that his heart disturbance was due to his heavy cigar smoking. But Freud was unable to stop. He stopped for a short time. Within weeks he was back to his twenty cigars a day.

Freud's description of his depression when attempting to stop suggests addiction. "Soon after giving up smoking, there were tolerable days... Then there came suddenly a severe affection of the heart, worse than I ever had when smoking. The maddest racing and irregularity, constant cardiac tension, oppression, burning, hot pain down the left arm... And with it an oppression of mood in which images of dying and farewell scenes replaced the more usual fantasies... The organic disturbances have lessened in the last couple of days; the hypomanic mood continues... It is annoying for a doctor who has to be concerned all day long with neuritis not to know whether he is suffering from a justifiable or a hypochondriacal depression." Freud was smoking heavily again soon after that. He suffered all through his life trying to stop.

Dr. Ernest Jones, a fellow psychoanalyst, stated (concerning Freud's smoking), "That it might be called rather an addiction than a habit was shown by the extent to which he suffered when he was deprived of the opportunity to smoke." It is no doubt that tobacco addiction prevents thousands of smokers from quitting today, when they would like to.

No doubt the problem of addiction makes the issue a moral one as much as, if not more than, the health hazard. It also places on the Church the moral imperative of warning the youth in a Christlike and sensible manner of the twin evils of smoking; more important, taking the forgiving and healing gospel of Christ to the tobacco addicts who would desperately like to quit.

There is a major obstacle to getting the message clearly before the people. It centers in the advertising of tobacco. The Congress has made this even more difficult for the Church by not insisting that the "truth" be told in all cigarette ads. The Federal Trade Commission has been virtually powerless to supervise the clever and tricky cigarette industry.

As early as 1955 the tobacco industry, namely, the American Tobacco Company, objected to the F.T.C.'s investigation of fraudulent cigarette ads by saying that it was dangerous to allow this commission to judge what was "significant" in an advertiser's claims.

The advertising has continually been based on half-truth and association with pleasurable circumstances that have nothing to do with cigarette smoking. Now, "with the pressure on," the ads have turned to the strong, self-assured young man lighting up; the healthy, robust couple strolling hand in hand down the beach, extolling the virtues of "--- cigarettes." This new, subtler form is just as dangerous.

In Commonweal, answering the industry's objection to the F.T.C. in 1955, is a position that the contemporary Church should consider taking in the light of recent developments: "...it rubs us the wrong way to see the American Tobacco Company ---an outfit that has done its best for years to beat the human brain into a

*Paster, Bethel Park, Pennsylvania.

**The Nazarene Preacher.

The Nazarene Preacher.
sensitive and helpless state of nervous exhaustion—setting up its defense now on the high mental ground of 'truth,' just as though it knew the lay of the land.

The Church can serve the people of this nation well, if it will insist that the Congress and the President insure that the public shall know the "truth," the tobacco lobby notwithstanding. This requires action, maybe unpopular, but necessary.

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The Preacher's Home Quiz

The relationships between husband and wife generate the atmosphere of the home. There should be an increasing strength in the home as the husband and wife improve their attitudes to each other. Grade yourself in the following areas to see what your contribution is to a strong family life.

| 1. Increasing courtesy to wife | Always | Improving | T
ing to improve | Difficult | One of my weaknesses |
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<td>f. Concern for improving the home</td>
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<td>5. Congenial sharing of financial problems</td>
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<td>6. Growing in friendship and spiritual understanding</td>
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<td>7. Manifesting patience, in both speech and actions, to her in times of differences</td>
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The Nazarene Preacher
The NEW ASSEMBLY YEAR—a logical time to introduce the...

UNIFORM CHURCH TREASURER’S RECORD

A Self-contained Record Book for Maintaining the Unified Treasury System

- Offers simplified accounting, understandable even to those with no formal bookkeeping training
- Gives a detailed financial picture of each department and auxiliary of your church
- Provides the pastor with all needed data for preparing his annual report
- Flexible in its use for any church—large or small.

R-150 Complete with binder and fillers .................................................. $5.95

Replacement Forms ...

R-185 OFFERING REPORT BLANKS (55 triplicate forms; 2 carbon) .......................... Package 155 1.50
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R-184 LEDGER SHEETS (For Local, District, General, etc., Budgets) ................... Package 25 .75
R-151 MONTHLY REPORT FORMS (12 Each of Summary, Expenditures, Budget, Progress Form) .......................... Package 39 .50
R-168 INDIVIDUAL GIVING RECORD SHEETS ........................................... Package 25 .50
R-169 DIVIDERS ...................................................................................... Set of 8 .50
R-149 THREE-RING BINDER ................................................................. 2.35

Prices slightly higher outside the continental United States.

NAZARENE PUBLISHING HOUSE Post Office Box 327, KANSAS CITY, MISSOURI 64141

May, 1957

Have You Ever Wondered

What Kind of Missionaries Are Needed Today?

First of all—TRAINED missionaries. Nations today respect and often require training in the foreigners they allow to live in their country. Usually the same qualifications that are required in the United States for the particular area of service are required in other nations. Sometimes their requirements are higher.

Specifically, the major need is for trained, experienced, successful preachers—men who have proven themselves in building healthy, growing churches at home. A misfit at home will be a failure on the field.

There is also need for some nurses, doctors, and teachers—especially teachers on the secondary level and with supervisory training and experience. Almost no elementary teachers are needed. Nationals teach the elementary schools in most countries. There is gradually developing an occasional need for missionaries with training and experience in linguistics, printing, office work, and the specialized branches of medicine: anesthetics, radiology, X-ray, etc. But these areas are so limited in demand that a prospective missionary would be wise to train for either preaching, Bible school teaching, secondary school teaching, or in the broader field of medicine as a doctor or nurse, and then secure training in one or more of these specialized fields on the side.

Second—and of equal importance with training—is the need for missionaries with the ability and grace to adjust and get along cheerfully with other missionaries on the field. A truly sanctified Christian, whether at home or on the mission field, has no “rights” to demand or defend. He has been saved for just one purpose—to spend his life for God. The missionary is sent to the field to proclaim salvation and holy living to the people. Personal likes and dislikes, material possessions, personal desires must all be held lightly, to be surrendered without reluctance when the need demands. The missionary is there for only one purpose—to proclaim holiness. But if holiness is not lived, it cannot be taught.

A third great need in missionaries today is the ability to train nationals for leadership in the church. From the day they are converted, they must be trained to be witnesses and soul winners; to carry the burden for the financial support of the local church; to be leaders locally and on the district, maintaining the high standards of holiness without the prodding of the missionary.

A missionary should so train his converts that he can eventually move on to new areas, leaving the local church in the hands of dedicated national Christians, and see it grow and flourish.
Meaningful Addition to Your Library...

More like the Master
By PAUL T. CULBERTSON

Here Christian growth is approached from the personality aspect with special consideration of the psychological factors. Dr. Culbertson realistically emphasizes the importance of healthy mental attitudes, personal discipline, wholesome habits, good interpersonal relationships, and above all, spiritual perspective, fundamental convictions, and consistent devotional life. Christ is the Pattern, and Christlikeness is the goal. 168 pages, cloth board. $2.50

Dynamic Evangels
By ROSS E. PRICE

Under four categories—the Messenger, the Motive, the Message, and the Method—the author lifts up the importance of, the evangelistic spirit, outlines the components of an effective evangelistic message, and gives practical guidance on how to reach men's hearts through preaching.

DYNAMIC EVANGELS is a book of inspiration and of provocation. No one could read it without being stirred to more diligent activity in the area of evangelism. 88 pages, cloth board. $1.50

Communion with Christ
By IVAN ANSON BEALS

A solid doctrinal and devotional study on the meaning of the Lord's Supper as a supreme act of worship in our Christian faith.

Pastors will find inspirational material dealing with the saving power of the atonement, the meaning of redemption, the elements of Communion, fellowship at the Lord's Table, Communion and communication with Christ, and the self-sacrificing expression of our service. 152 pages, cloth board. $1.95

"Here Am I..." Long-play Record
CHARLOTTE BEALS, Nazarene missionary to British Honduras, presents a unique collection of missionary and devotional songs. She sings from her heart, stirring your heart to the urgency of telling the lost of God's redeeming love.


Prices slightly higher outside the continental United States

Make Your Selection and Order TODAY
USE Them for Your Personal Enrichment
SHARE and RECOMMEND Them to Your Members

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The Nazarene Preacher

Department of EDUCATION

NAZARENES IN SECULAR COLLEGES

Q. How many are there?
A. From 12,000 to 16,000.

Q. Who are they?
A. Age eighteen to twenty-one (72 percent), single (74 percent), undergraduates (85 percent), in a four-year college or university (77 percent), attending an institution within 100 miles of their homes (76 percent), fathers in skilled labor or service occupations (52 percent), and one or both parents members of the church (55 percent).

Q. Why are they in secular colleges?
A. Finance, academic quality, academic field, and proximity (in order of frequency mentioned) were the reasons they gave.

Q. Could a Nazarene college meet their needs?
A. At least one-half are studying in fields Nazarene colleges offer, and at least one-half should be able to finance an education at a Nazarene college for the price they are presently paying.

Q. What problems do these students have?
A. They listed their most serious problems as academic adjustment, finance, and spiritual, in that order.

Q. What kind of pastor would best minister to them?
A. They put the desired qualities in this order: understanding, contemporary appeal, concern for youth, intelligence, and spirituality.

Q. Should they be in Nazarene colleges?
A. Perhaps many of them should be, but they are in secular colleges in large numbers whether the reasons are good or bad.

Q. Will they be lost to the church?
A. While many of them are very loyal to the church, a majority of these students will be lost to the church during the college years unless major efforts are put forth.

Q. What can a pastor do about this?
A. The pastor of the home church and the pastor in the university town can benefit a lonely student under stress. Never let temporary rebellion or indifference throw you off the track. And sometimes it takes two pastors cooperating closely.

The Task Is Big but Not Impossible

A PASTOR is the KEY

May, 1967
Approved Home Missions Specials

The General Budget is the lifeline of our missionary endeavor around the world. There are some churches that overpay their General Budget and also want to help on some specific project for one of our fields. By channeling such giving to an approved special, the church may receive credit for missionary giving. The following specials have been approved for 1967 for home mission areas. They represent needed items that could not be included in the regular allocations for these fields.

AUSTRALIA NAZARENE BIBLE COLLEGE:
- for guest house ........................................... $ 2,500

DENMARK:
- on property of Mosede church in Copenhagen, balance of .................................................... 13,500

EUROPEAN NAZARENE BIBLE COLLEGE:
- on property purchase and remodeling, balance of ................................................................. 38,000
- scholarship for a student from Indonesia ........... 600

NETHERLANDS:
- on property in Haarlem ..................................... 5,000

SAMOA:
- to replace truck recently wrecked ...................... 2,000

SOUTH AFRICA NAZARENE BIBLE COLLEGE:
- for books for library ......................................... 1,000
- for dormitory ................................................ 2,000

SWEDEN:
- on property in Stockholm .................................. 25,000

WEST GERMANY:
- for property in Hanau ...................................... 50,000
- for district campsite ........................................ 10,000

U.S. NEGRO WORK:
- for student scholarships at Nazarene Training College. Per student, per semester .................. 250

Contributions towards any of these specials may be sent directly to the General Treasurer. Write to Dr. Orville W. Jenkins for any additional information about them.

What is your church doing to help home missions on your district this year? There should be at least one new church organized on each district during 1967. You can help!
... to help you plan your N.Y.P.S. ... "WORKERS TOGETHER"

A handbook in loose-leaf form containing valuable aids for leaders in all areas of N.Y.P.S. The set contains fifteen folders that describe the duties of president, vice-president, secretary, treasurer, committee chairman, N.Y.A.F., N.T.F., and N.J.F. officers and directors. All permanent material related to the Society is being printed in this format and punched to fit this binder. The complete set, including the binder (N-204), sells for $1.95. A complete set of fifteen folders (N-205) is 65c, or three sets for $1.50.

Every N.Y.P.S. Leader should have one!

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YOUTH AND MISSIONS CONFERENCES

NOTE:

The Syracuse, New York, conference will be held May 10 instead of May 12 as originally scheduled in the Pastor’s Supplement, and the Baltimore, Maryland, conference will be held May 12 instead of May 10. Please check these dates on your schedule.

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HONOR ROLL

The following districts paid 90 percent or more of their 1965-66 N.M.B.F. budgets.


Insured ministers on 90 percent districts receive "double coverage" insurance. A total of 3,399 ministers qualified this year.
## PERCENT PAID ON 2 PERCENT N.M.B.F. PROGRAM

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<th>District</th>
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<td>32. Indianapolis</td>
<td>91.36</td>
<td>69. Alaska</td>
<td>74.55</td>
</tr>
<tr>
<td>33. Houston</td>
<td>91.13</td>
<td>70. Southeast Oklahoma</td>
<td>74.08</td>
</tr>
<tr>
<td>34. Central Ohio</td>
<td>91.03</td>
<td>71. West Virginia</td>
<td>73.30</td>
</tr>
<tr>
<td>35. Arizona</td>
<td>91.00</td>
<td>72. Nevada-Utah</td>
<td>72.62</td>
</tr>
<tr>
<td>36. Pittsburgh</td>
<td>90.97</td>
<td>73. San Antonio</td>
<td>71.43</td>
</tr>
<tr>
<td>37. Iowa</td>
<td>90.91</td>
<td>74. Eastern Kentucky</td>
<td>65.02</td>
</tr>
</tbody>
</table>

Denominational Average—88.97 Percent of Apportionment Paid

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The record of advancement made in 1966 by the N.W.M.S. was written by 4,587 Nazarene missionary societies in local churches like the one you pastor. We appreciate your help and loyal support and want to share with you a few of the high points in the 1966 record.

### Increase

<table>
<thead>
<tr>
<th>Item</th>
<th>Total 1966</th>
</tr>
</thead>
<tbody>
<tr>
<td>Membership</td>
<td>10,473</td>
</tr>
<tr>
<td>Prayer and Fasting Members</td>
<td>11,496</td>
</tr>
<tr>
<td>Readers</td>
<td>7,980</td>
</tr>
<tr>
<td>Other Sheep Subscriptions</td>
<td>1,466</td>
</tr>
<tr>
<td>Memorial Certificates</td>
<td>206</td>
</tr>
<tr>
<td>Star Societies</td>
<td>63</td>
</tr>
<tr>
<td>Giving also showed good advance. General Budget giving through N.W.M.S. channels reached $2,931,859.64. This includes $1,000,458.80 in Prayer and Fasting, the first time Prayer and Fasting giving has reached the million-dollar mark.</td>
<td></td>
</tr>
<tr>
<td>Alabaster giving reached an all-time high of $583,297.81.</td>
<td></td>
</tr>
<tr>
<td>The increase in 10 percent ‘giving through N.W.M.S. channels for world evangelism was $338,429.78.</td>
<td></td>
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</tbody>
</table>

We know that these advances represent the hearty cooperation and loyal support of the pastors and congregations of the local church.

Again we say thank you, and God bless you. The results of the year's work cannot be as easily tabulated as statistics and giving. Our prayer is that, because you and your congregation were faithful at home, many more will come to a personal knowledge of Jesus Christ as Lord and Savior.

May, 1967

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The Nazarene Preacher
The theme for the 1967 Vacation Bible School was "God Speaks Today". The cover design includes a hand holding a Bible with the text: "I will hear what God the Lord will speak: for he will speak peace unto his people... (Psalms 85:8)."

There are ten questions on the back page of the document, titled "ANSWERS: Questions one through eight. You must supply the answer...

Remember! Our General Goals are:

- Three Million Total Attendance for the Seven Sundays
- Ten Thousand New Members by Profession of Faith
- Open Date Listing service of the Department served the evangelist.
- The Open Date Listing will be sent to ANY pastor who requests a six-month advance notice of the open dates which evangelists have available.
- Will your church meet its goal for:
  - The latest emphasis of the Department is "Salvation Sunday Mornings of Evangelism."
  - Will your church meet its goal for:
  - Sunday School Attendance?
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SUMMER CAMPS

1. Urge all my Sunday school boys and girls to attend
2. Help find counselors
   a. Do I have a good layman that can go?
   b. Offer my help
3. Help with finance
   a. Contest with way paid for winner
   b. Adult class sponsors
   c. Special offering to help pay part of every registration

Have You Considered—
A Life Loan Plan

The Life Loan Plan is attractive for those who would like to give money from their savings for the work of the Kingdom but are reluctant because they may need it later for an emergency.

1. This plan enables you to deposit funds with the General Board at 5 percent interest. You have the option to withdraw it on sixty-day written notice or leave it as a lasting donation.

2. A contract is drawn on one or two lives. Any remaining balance after both are deceased becomes the permanent possession of the General Board.

3. This unique plan offers you some distinct advantages: (1) an attractive return on your investment, (2) your money is invested in Kingdom building, (3) the principal sum may be withdrawn at your request, (4) any remaining balance becomes a donation from your estate to the church.

Jonathan T. Gædett, Executive Secretary
Wills, Annuities, and Special Gifts
Church of the Nazarene
6181 The Paseo
Kansas City, Missouri 64113

Please send me an application form for a Life Loan Plan.
Enclosed is my check for $________ for a Life Loan Plan.

Name __________________________
Address _________________________
Check here if you wish information about:
Gift Annuity Plan
Life Income Plan
Writing a Will

May, 1967
Offering Envelopes for the Nazarene Church

NEEDING A LIMITED NUMBER OF SETS
DESIRING IMMEDIATE DELIVERY

Your church may now have an envelope set with the same fine quality and outstanding features of the custom-made sets, including "Church of the Nazarene" printed across the front of each envelope.

ORDERS FILLED IMMEDIATELY. By a perpetually dated method "JAN. 1st SUN.," "JAN. 2nd SUN," etc., and five extra envelopes for "5th SUN." months—there is NO WAITING for special imprinting. Sets are never out-of-date and they may be started at any time.

Each set contains a year's supply of fifty-two envelopes with the same number throughout to identify it to the contributor, plus a pledge card, "how to use" leaflet, and a "defray the cost" envelope. Space provided on front for user's name. Envelope size: 4½ x 2½". Attractively packaged in a flip-top box.

Available in two popular styles...

SINGLE ENVELOPE
with Multiple-Purpose Feature
No. 6X-503

SINGLE ENVELOPE
No. 6X-502

Each set, 30c; 12 sets for $3.00; 25 sets for $6.00
Price slightly higher outside the continental United States

NOTE: These stock sets are available in consecutive numbers (example: 324-56) and orders will be filled from the next series of numbers available in our stock. Requests for specifically designated number series will be treated as custom-printed orders and prices will be adjusted accordingly.

For custom-printed envelopes, write for special brochure

Place Your Order Today

NAZARENE PUBLISHING HOUSE
Post Office Box 627, Kansas City, Missouri 64114

It May Interest You to Know...

A NAZARENE PASTOR in Coquille, Oregon, has worked out a series of weekly newspaper ads that is pointing a lot of persons to God and the church.

"The messages are brief, interesting, and often humorous. All have what it takes to draw the reader.

The ads are two columns wide and about three inches deep with a one-column photo of the pastor, Rev. L. C. Schwanz. Here are some of his nuggets:

The man said, 'Every time I pass the church I want to stop and pay a little visit. For when I am wheeled in, I don't want God to ask, 'Who is this?'

Everyone knows that Americans trust in God. You can tell by the way they drive. And God knows how much we love Him where we drive—especially at church service time.

Life has two parts. You've used the first part with only one part left. Take care of it. If you would like some help, try the CHURCH OF THE NAZARENE

If there is righteousness in the heart, there will be beauty in the character (Chinese proverb).

A small child picked up a book and asked his mother, "Who's book is this?"
She replied: "That's God's." To which the child responded: "Why don't we give it back to Him, for we never use it!"

This is a fine series and Mr. Schwanz is to be commended. He writes that he is hard-pressed to keep the series up to its high-level of reader interest. If any pastor would like a set of fourteen of the Oregon pastor's ads, write to: N.I.S., 6401 The Paseo, Kansas City, Missouri 64131. Attention: Joe Olson.

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 check below will be changed from this one notification.

Name ___________________________ Date of Change ___________________________

New Address ___________________________ New City ____________
Name of Church ___________________________ State ________ Zip ________
New Position: Pastor ____________ Other ________
Former Address ___________________________ Former City ____________
Former Church ___________________________ Former State ________ Zip ________

Check: HERALD OF HOLINESS ____________ OTHER SHEEP ____________

NAZARENE PASTOR ____________ OTHER ____________

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

May, 1967

The Nazarene Preacher
An Exciting New Program Builder
for your Baby Days Sunday
this May...

Baby Days
... in the church
NUMBER 2
Compiled by Betty Brown
and Joy Latham

Now Cradle Roll and nursery workers may
have a completely new selection of material
for special services honoring babies and
young children and their parents.

PART I contains all new, prearranged pro-
grams for Palm Sunday, Mother's Day, Fa-
mily Day, and Baby Dedication. Sunday; plus suggestions for weekday
activities.

PART II offers a wide variety of new poems,
readings, and music to aid workers in build-
ing their own programs.

To the scores of workers who have experi-
enced the worth of the popular BABY DAYS
IN THE CHURCH, Number 1, this second
book in the series will be welcomed as a
fresh, attractive source of new and wonderful
ideas. Delightfully illustrated, colorful cover.

32 pages.

Number MB-2
75c
Prices, slightly higher outside the continental United States.

Welcome Baby Booklet
Parents will be delighted with this keepsake " infant" book of
dreams and beautiful pictures WITH morale. 25 pages.
BL-500 * 50c

NAZARENE PUBLISHING HOUSE

NOTE: For Cradle Roll-Nursery Packet and Chart and other related supplies,
consult your Nazarene Buying Guide.

The Nazarene Preacher

Queen of the parsonage....
MRS. B. EDGAR JOHNSON

The Priceless Heritage of a Christian Home

I was not born into a real Christian
home, for though my parents were
staunch, "social" church members and
devoutly moral, they had never heard
that they could be born again. We were
always amused by the story of how
Mother responded to Father's first at-
tentions by inquiring if he belonged to
the church, regretfully informing him
that she could not go with anyone who
was not a church member. Daddy duti-
fully walked down the aisle of the big
couch the next Sunday at the close of
service and signed a card. Mother was
overjoyed that he had become a "Chris-
tian."

Through the providence of God, while
my sister and I were very small, our
family moved to a distant state
and there came under the influence of
a godly woman. She took my parents'
salvation on as a project, and in spite
of their excuses and protests, got them
to attend her small mission church held
in a rented storefront hall. They reacted.
They made fun. "Auntie" didn't give up.

Mother was gloriously saved in a few
weeks and utterly transformed into a
new person.

Daddy's experience, six weeks later,
was a dual miracle. He had suffered
from chronic digestive and intestinal
disorder for years, and like the woman
in the Bible who had visited many physicians
to no avail, He was living on crackers
and cream. One Sunday the meeting
closed with a healing service. My par-
ents had never heard of divine healing.
This appealed to Daddy and his heart
leaped with hope. He went forward for
healing and returned weeping as he told
Mother, "The Lord has healed me and
saved me, and I'm never going to smoke
again!"

"Why won't you smoke?" asked my
spiritually tutored mother. Daddy
couldn't explain it himself, except that
in his encounter with Christ the Holy
Spirit had spoken and he had responded.
His deliverance was instantaneous, and
neces was repulsed from that day.

His healing was on the Sunday before
Thanksgiving. He began eating and ate
full-course dinner on Thanksgiving Day.
Daddy has not been sick since
except for minor colds. He is in his
eighties now and, claiming a "stomach
of Iron," says, "You must remember
that my stomach is about forty years
younger than the rest of my body."

God became such a controlling force
in their lives that for the next three
months they didn't miss one night of
service. I believe we would call it a
protracted meeting. It was winter and
they would bundle my sister and me up
warmly, take a trolley car, and transfer
downtown. Little wonder their spiritual
growth was phenomenal. They read the
Bible as though their lives depended
upon it.

Unfortunately the little group split
and folks had no church. Returning to
their former denomination, they were
convinced in one visit that there was
no spiritual life there. For three months
they searched for a church "where peo-
ple get saved." One day an invitation
came announcing Rally Day at the
Church of the Nazarene. They had
never heard of it, but decided to try.
They had no idea from whom the
invitation had come, but apparently the
city had been "sown down" with
promotion.

We went. There were eleven hun-
dred at Denver First Church that morn-
ing. The pastor felt led to tell what the

May, 1967
Church of the Nazarene believed. As he explained her doctrines and beliefs, my folks would nod each other in delighted discovery. They had found our church home, and we became dyed-in-the-wool Nazarenes.

What a heritage I’ve had since that day when Mother and Daddy were born into the family of God! I can’t remember when we didn’t have family prayer. Mother always prayed with us before we left for school. I recall one morning when, pressed for time, we rushed off in a dither, and after I arrived at school I remembered we hadn’t prayed, and I felt a stab of loss as serious as if I’d forgotten my lunch pail. We had family worship after dinner, when Daddy could join us.

Almost every room in the house had a Christian picture or motto. For years the motto hung in our breakfast nook, “Christ is the unseen Guest: the silent Listener to every confession.” And He was. Christ was the center of our souls, our home, our world. He was our Security.

Mother was very loving. She felt that her first responsibility under God was her family. Mother was firm. Thank the Lord, I learned to obey and yield my will to parental authority. I do not regret the few whipgings I got—perhaps they were few because, when discipline started so young, we didn’t learn we could disobey. If Mother promis- ed punishment, she was consistent. The same with rewards. She taught me to say, “I’m sorry.” Sometimes it took quite some time to come around to it, but I wasn’t released from my room, or bed, or “whatever,” until I was “broken” and contrite.

Mother didn’t believe in retaliation. Her motto was good for evil. If a child made a face at us, mother urged us to return a smile. If people expressed their dislike, we were to express our “like.” One of the verses I was brought up on was “A soft answer turneth away wrath: but a sharp word stirreth up anger.” The words drilled into us that “hard feelings” and sensi- tivity to offense were absolutely unchristian and uneducated. It got through to us.

What a holy respect I was taught for my pastors! My parents loved every pastor we had—so of course we children did. Our pastor stood in God’s shoes as far as we were concerned.

We were taught such love for the church that I wonder if there was any rule we wouldn’t have accepted. We cooperated with everything, joined everything, attended everything! We were oriented to the front seats of the church, and remain so.

Christian integrity and principles were woven into our fibers. It would have been hard to lightly stuff off “exterior” standards, for they were too firmly attached to “interior” principles.

Mother supervised our playmates, our activities, our health, our reading, our listening. We had family fun. Holidays were always special. Home was a wonderful place.

Mother was patient—so patient. When I broke her beautiful tureen, part of her wedding dishes, she had tears in her eyes, but she said, “I know you didn’t mean to do it.”

When we were sick she would make us a bed on the couch so we could be near her. She always prayed over us.

Mother taught us values—real moral and spiritual values. Someone has said that “honesty is the best policy.” Mother taught us the cost of everything, and the value of nothing.

Often I heard Mother say, “Oh, I hope I’ll grow to be a sweet old lady.” It is so sad to see our old ladies.” She prayed to grow old sweetly. God has answered her prayer. Everyone loves her—even teen-agers.

Last summer they spent their vacation with us and we drove to the city in which they were married and to the beautiful church where their wedding was held fifty-four years ago. The church was unlocked and they slipped in. The next thing I knew they were kneeing together at the chancel where they had taken their vows, praising God for His marvelous providence in their lives. I stood in the back and thanked Him too. The influence of a godly, pious mother—and father—is a priceless heri- tage.

By A. Elwood Sanner

Simply stated, the gospel

Biblical scholars are pretty well agreed that the teaching and preaching of the first-century Christians centered about twofoil: the didache or teaching (such as we find in the Epistles, and beamed to believers in order to strengthen their faith, and the kerygma or preaching (the Good News, and beamed to unbelievers in order to “evangelize” them).

We sometimes get these two reversed, preaching doctrine and ethics to the world and gospel to the Church. The first evangelists “evangelized” the world and then taught the believers, indoctrinating them in faith and practice.

The wonder of the Good News was something Paul never forgot or ceased to appreciate. Thus, after all his record- ed and unrecorded travels and sufferings, he turned his face toward Rome (going by the way of Jerusalem and an unscheduled imprisonment) and sent before him the magnificent Epistle to the Romans. Among his words in this letter were: “I am under obligation both to the Greeks and to the barbarians, both to the wise and to the foolish: so I am eager to preach the gospel to you also who are in Rome” (Rom. 1:14-15, RSV). There you have the story of Paul’s life: “I am eager to preach the gospel.”

More specifically the message of sal- vation as we see it in Galatians and Romans

We may summarize this thematically as follows: the sinfulness of man, the impotence of the law, the righteousness of faith, the sovereignty of God.

1. The sinfulness of man (Rom. 1:18)

Paul preached the gospel in city and country, concentrating his labors on the great centers of population. Here he saw at first hand the depravity and wicked- ness of man—Gentile as well as Jew. “All have sinned, and come short of the glory of God” (Rom. 3:23). There are no exceptions. The Gentile, even though he has not read the Scriptures, has sinned against the light of God in nature and in conscience and so is without excuse (Rom. 1:20). The Jew is even more culpable, because he has been the trustee of the oracles of God; nevertheless, he too has broken the law of God, thinking that it was enough to hear the law without obeying it. “We have before proved [Paul concludes] both Jew and Gentiles, that they are all under sin” (Rom. 3:9).

No one ever catalogued the iniquity of men more completely or with greater realization than Paul in Rom. 1:28-32. It is shocking to read. Recall his conclusion: “Full of envy, murder, strife, de-
Church of the Nazarene believed. As he explained her doctrines and beliefs, my
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The Nazarene Preacher

BIBLICAL

STUDIES

TOWARDS BETTER BIBLICAL SCHOLARSHIP

Biblical Evangelism in the Ministry of Paul

By A. Elwood Sanner*

Part II—Paul's Message

Simply stated, the gospel

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Paul preached the gospel in city and
country, concentrating his labors on the
major centers of population. Here he saw
at first hand the depravity and wicked-
ness of man—Gentile as well as Jew.
"All have sinned, and come short of the
glory of God" (Rom. 3:23). There are
no exceptions. The Gentile, even though
he has not read the Scriptures, has
sinned against the light of God in nature
and in conscience and so is without
excuse (Rom. 1:20). The Jew is even
culprier, because he has been the
trustee of the oracles of God; neverthe-
less, he too has broken the law of God,
thinking that it was enough to hear
the law without obeying it. "We have
before proved [Paul concludes] that Jew
and Gentile, that they are all under sin" (Rom. 3:9).

No one ever catalogued the iniquity
of men more completely or with starker
realism than Paul in Rom. 1:26-32. It
is shocking to read. Recall his conclu-
sion: "Full of envy, murder, strife, de-

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4. The sovereignty of God

A discussion of Paul's message concerning salvation would be incomplete without reference to this great underlying doctrine. We Arminians have done well to call Christendom back from the stern Calvinism, which almost seemed to make God a despot and man a toy, but we should not turn away from the plain instruction of the Scripture on the sovereignty of Almighty God. Perhaps it would be helpful to our nervous and digestive systems if we could feel something of Luke's convictions when he described what God had done through Paul and Barnabas (Acts 15:4, 12), or when he referred to the way the Lord opened Lydia's heart to receive the gospel (Acts 16:14).

In these difficult chapters, Romans 9—11, Paul dealt with the painful question: Why have the Jews rejected Jesus as the Christ? In sum, his answer was this: In the sovereign plan of God, the rejection of the Jews has led to the salvation of the Gentiles; when their full number is in, then Israel will be saved. If, the falling away of the Jews brought the wonderful blessing of salvation for the Gentiles, what will recovery of the Jews mean "but life, from the dead" (Rom. 11:15)? The prospect of this inspired Paul to burst forth in a great psalm of praise to God for His wise providence: "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" (Rom. 11:33)

Not all of this is clear to us, even today, by any means. Nevertheless, Paul, by the Spirit, believed and taught that God has an overarching purpose, transcending our meager efforts, and spanning the centuries. Our only hope of usefulness and success is to work with Him. "If God be for us, who can be against us?" (Rom. 8:31). One hesitates even to reflect upon the converse of that. It is God who gives the increase. We are, of course, to labor at planting and watering, but only God can make one grain of wheat and cause it to grow (I Cor. 3:6-7).

Sometimes, somewhere, Paul had thought all of this through—the good news of God; the message of salvation stressing the sinfulness of man, the impossibility of the law, the righteousness of faith, and the sovereignty of God—and with the mighty enablement of the Holy Spirit he had made this revelation, given him in Christ, a part of his very being. His message was biblically based and theologically sound. He believed it! He was "eager to preach it."

(To be concluded next month)

No church, nation, or civilization rises higher than the spirit of religious reverence and worship that prevails in the home life of its people. The home that is not genuinely Christian is not a true home. It is God's first institution of human society and is the ultimate basis of society. It is the citadel of both church and state which so nobly serves our social order.—Arthur A. Hicks.
SERMONIC
STUDIES
TOWARDS BETTER PREACHING

JESUS SHOWS HIMSELF

By W. E. McCumber*

SCRIPTURE: John 21:1-14

Text: Jesus showed himself again to the disciples (v. 1; cf. v. 14).

John records seven miracles wrought by Christ, calling them "signs" of His deity. He follows them with the story of the Cross and empty tomb. These John does not call signs. These are, rather, the sheer and glorious realities to which all signs pointed! This truth is seen most clearly in John's account.

Following the Resurrection, Jesus showed himself to the disciples. The word Greek means more than a physical appearance. The risen Christ addressed himself to their spiritual perception, in order to draw from them a moral response.

He comes to us in His Word, not to excite curiosity, but to elicit response, commitment! How does He show himself?

I. He shows himself as One who knows all things.

To the weary and luckless fisherman He called, "Cast the net on the right side of the ship, and ye shall find" (v. 6). Obeying Him, they caught a large haul of fish. He knew, with supernatural knowledge of God, where the fish were.

Himself a perfect man, He knows all about us. Himself perfect God, He knows past, present, future, all things. What baffles us is plain to Him. What burdens us to Him is plain. What binds us to Him is plain. In His wisdom we may trust in all life's problems and perplexities!

II. He shows himself as One who shares all days.

To the disciples He called a welcome invitation, "Come and dine" (v. 12). Beside the lake He shared with them a hearty and happy breakfast. Can anything be more commonplace than that? He is not a God and Saviour, for emergency only. He is rather a God for every day! Cf. Rev. 5:9. He transforms the commonplace by His fellowship.

III. He shows himself as One who meets all needs.

He meets the profound spiritual needs of men. "Again" (v. 1) points back to an earlier meeting with His followers. There "he showed unto them his hands and his side," saying, "Peace be unto you" (20:19-21). Men cannot have peace until sin has been conquered (Is. 57:20-21). The marks of the Cross in His hands and side proved that forgiveness and peace had been provided at Calvary!

He meets too, the persistent physical needs of men. He provides "fish" and "bread" (v. 9) for those who follow Him! Cf. Phil. 4:19.

IV. He shows himself as One who loves all men.

How diverse was the crew of that little boat! Peter, James, John, brawny outdoorsmen. Nathanael, the contemplative and scholarly. Thomas, the gloomy but gallant. Two unnamed (v. 2). All of them proved failures and quitted the night of the trial, the day of the Cross. But He loved them all, and tenderly calls them, "children" (v. 8).

The writer of this Gospel always refers to himself as "that disciple whom Jesus loved" (v. 7). There is more than modesty here. He is saying in effect, The important thing about me is not my name or what I've done. It's the fact that I am loved and "He loved me," exclaimed Paul, "and gave Himself for me." Luther knelt in tears before the crucifix, whispering, "For me! For me!" Oh, the wonder, the burning wonder of it all, that He should love us!

He shows himself to us, One who graciously loves, mightily saves, faithfully keeps. He sends response. What shall it be? Their response is summed up in the words, "It is the Lord" (see vv. 7, 12). Simon couldn't reach Him fast enough (v. 7)? Hear Him, calling your hungry soul, "Come and dine." Make haste to come unto Jesus!

Participation in Christ


"Theophilus" means "lover of God." Scholars debate whether such an individual existed or whether Luke used the word as a figure for the Church. No matter—we are now Theophilus. In this drama addressed to us if we were God, if we are the Church of Jesus Christ. We share it for our faith and life. Today we are cleaning in the rich fofh of this opening paragraph. Here we have:

I. The mission of the Church identified.

"All that Jesus began to do and teach ..." (v. 1).

Luke implies that this book deals with the words and works which Jesus continued to do after He ascended into heaven.

Thus the work of the Church now is not something alongside and independent of the work of Christ then. Rather, Christ is still at work, and the Church participates in His mission.

This is expressed in His words, "Other sheep I have, which are not of this fold: them also I must bring ..." Historically speaking, He ministered to Israel, but did not confine His work to the Jews. He is an ever-renewing human way of looking at it. He is even now going into all the world, and He permits us to go and share in His mission. We do not "take" Christ to the world. We go with Him who is already at work in the world.

"The Acts of the Apostles" is a partial misnomer. This book is the acts of Jesus Christ, by the Holy Spirit, in and through the Church!

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II. The message of the Church defined.

"Speaking of the kingdom of God" (v. 9).


This is the message of the Church. Here again it is participation in the message of Christ. He preached the kingdom of God, setting forth himself, in His sufferings and resurrection, as God's way of bringing forgiveness, renewal, and peace to men.

He continues to bear this gospel to the world. They no longer hear the human voice of the incarnate Word, but He is speaking in the human voice of His Church, in the voices of men and women who witness unto Him.

We are not at liberty to change this message. We have no freedom to substitute another word for His Word. We must speak our age in its own concepts and language, but the gospel proclaimed at first by Christ and His apostles is the only gospel we are to proclaim. This is the Word which Christ speaks by the Spirit through the Church, and it is "the power of God unto salvation."

III. The might of the Church indicated.

"You shall be baptized with the Holy Spirit ..." (v. 5).

We read that Jesus "had given commandment through the Holy Spirit to the apostles." Jesus is thus identified as One having in himself the Spirit. For His words and deeds He had been empowered and equipped by the Holy Spirit (Acts 10:38).

Thus we participate in Christ's mission and message, so also we participate in His might. As the Spirit was given to Him at His baptism (Luke 3:21), so He now pours forth the Holy Spirit upon His baptized Church. They are given power for the mission.

The Holy Spirit is himself that "power." No other person or power is capable of the endowment of power. "Power" is never something we possess and manipulate. "Power" is rather the result of being possessed and controlled by the Spirit. Thus we say Christ has given us the power when the Holy Spirit has come upon you." (v. 8). There is no reference to power from the Spirit, but only to the Spirit as power.

Participating thus in the mission and message and might of Jesus, the Church is truly the Church!

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What Was Pentecost?

By Dean Shaw

TEXT: Acts 2:1-4

INTRODUCTION:
1. That William Booth's prophecy "that many years hence people will want a religion without the Holy Ghost" is partially fulfilled is evidenced by the fact that the general church world today knows little about Pentecost.
2. The heart of the church's message was given her at the Resurrection; the heart of her motivation was given her at Pentecost.
3. We must keep before us what Pentecost was, and what it means for Christians today.

Pentecost was:

I. THE BEGINNING OF A NEW AGE IN HISTORY
A. Joel 2:28 tells us this new age is coming, and Acts 2:17 tells us it has arrived.
B. We normally speak of an age in which God deals with men in some characteristic fashion as a "dispensation." There was the:
1. Dispensation of the Father—when God dealt with men as He did with Moses, face-to-face.
2. Dispensation of the Son—the days of Christ in the flesh, His earthly ministry among us.
3. Dispensation of the Holy Spirit—which was inaugurated at Pentecost, and unites us with the presence of Christ in our present world.
C. As a beginning it was a unique event, with occurrences that happened only once, at or at the most a few times: the sound record, the tongues of fire, and the speaking of tongues.

*Pastor, Compton, California.

In addition Pentecost was:

II. THE BIRTH OF THE CHRISTIAN CHURCH
A. Before Pentecost the disciples were never referred to as a church.
B. Before Pentecost there was disunity and disorganization among the disciples. They returned to old occupations and places.
C. Such disunity and disorganization was not the will of the Saviour, for He desired to mold them into a powerful body and send them into the world with the gospel.
D. After Pentecost the Christians
1. Developed church organization
2. Enthusiastically evangelized the lost
3. Were knit together in a close and sacred fellowship
E. Pentecost was also a spiritual

III. BAPTISM FOR CHRIST'S FOLLOWERS
A. It was more than a historic event or a social event. It was a dynamically personal event. It was not history that was filled with the Holy Spirit nor an organization that was filled with the Holy Spirit, but Christ's disciples.
B. It was His disciples He commanded to wait for the promise of the Father (Acts 1:8).
C. This event was the fulfillment of the "baptism of Jesus" spoken of in Matt. 3:11.
1. John's baptism was evidence that sinners had repented. It was power and purity brought into the lives of those repentant sinners.
2. The symbols of Pentecost indicate in part, the work accomplished within the disciples:
   a. The wind—a symbol of the Spirit, spoke of the spiritual infilling.
   b. The fire—a symbol of purification, spoke of the purifying of the disciplines' nature.
   c. The tongues—the symbol of communication, spoke of the witnessing done by the Spirit-filled.
   d. The disciples' lives were dramatically changed:
      1. Cowardly Peter preached in the face of opposition.
      2. Hot-tempered John became the apostle of love.
      3. Doubting Thomas acquires a martyr faith.
E. Pentecost, however, must be translated from the past to the present, because

in addition to the foregoing, the Scripture tells us that it is

IV. A BENEFIT TO ALL CHRISTIAN GENERATIONS
A. The Holy Spirit was given to all people. He was poured out on all flesh. Acts 2:39 tells us that "the promise is unto you, and your children, and to all that are afar off, even as many as the Lord our God shall call."
B. What is the promise? "The promise of the Father" (Acts 1:8). The "promise of the Holy Ghost" (Acts 2:33). The promise of a personal Pentecost is for you as well.
C. The greatest need and challenge of Church and Christian today is to grasp hold of the benefits provided to us because of Pentecost.

CONCLUSION:
1. In Num. 11:25 we are told, how God's special grace was extended to seventy elders in that the Spirit of the Lord fell upon them. Eldad and Medad protested to Moses because it had happened. Moses replied, "Would God that all the Lord's people were prophets, and that the Lord would put His spirit upon them!"
2. Oh, that in this age, when the Spirit's fullness is available to every believer, Christians would let the Lord "put His Spirit upon them!"

Pressing on to Perfection

By Allen W. Miller

SCRIPTURE: Deut. 1:19-22

TEXT: "Therefore leaving the principles of the doctrine of Christ, let us go on into perfection; not laying again the foundation of repentance from dead works, and of faith toward God (Heb. 6:1).

INTRODUCTION:
1. The Possibility of Perfection
A. God's Word
1. "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48).
2. "Let us therefore ... unto perfection ... " (Heb. 6:1)
3. The word "perfect" occurs 138 times in Scripture.
4. More than fifty of these times refer to human character under the operation of divine grace.
5. Paul uses it thirty-three times.
6. Both the Old Testament and New Testament record the lives of people whom God himself declares to be perfect.

"Pastor, Gladstone, Oregon.
May, 1967"

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Looking ahead—the Church is destined also to share in Christ's reward! He endured the Cross and is enthroned at the Father's right hand (Heb. 12:2). And we are promised, "If we endure, we shall also reign with Him" (2 Tim. 2:12, RSV). If we participate in His work upon earth, we shall participate in His glory in heaven.

W. E. McCumber

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50 (232)
An Old-fashioned Mother

BY E. E. Wordsworth

Text: Now there stood by the cross of Jesus his mother (John 19:25).
Then saith he to the disciple [John], Behold thy mother (John 19:27).

Introduction: We live in a modern day.
We have a strong tendency to discard old-fashioned things and ancient principles and practices. But the Bible was written for our age too. To ignore its teaching is to suffer loss.

I. The old-fashioned mother was a home-staying mother.

A. To be self-controlled, chaste, homemakers, good-natured (kindhearted). The word of God may not be exposed to reproach—blasphemed or discredited (Titus 2:5, ANF).

B. Multipled homes are going on the rocks today because of absentmindedness. It is

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far better to rear that son or daughter for Christ, the Church, and the kingdom of God than to have that extra paycheck.

II. The old-fashioned mother was a character-building mother.

A. Her work is next to none. “A child left to himself bringeth his mother to shame” (Prov. 29:15).

B. Timothy’s heritage (II Tim. 1:5). “Endowed faith” of “grandmother Lois” and “mother Eunice.”

C. Susanna, Wesley, mother of John and Charles, took a full hour each week for Bible instruction for each of her children. Read Adam Clarke’s commendation of her found with Prov. 31:10-31.

If she had been a “gallivanting,” careless mother like many today, the world and the Church would have suffered a tremendous loss.

III. The old-fashioned mother was a disciplining mother.

“The breakdown of proper authority in the home is a great contributing factor to juvenile delinquency”—J. Edgar Hoover of FBI.

A. Discipline must be wisely administered.

B. Firmness is necessary.

C. Tenderness with firmness is absolutely essential.

D. Prayer will greatly help.

IV. The old-fashioned mother was a God-fearing mother.

Devout prayer, family worship, church attendance, and consistent, holy living are prerequisites for the building of holy character in the home circle. There is absolutely no substitute for home petly.

Illustration: Please pardon a personal word. After my dear, saintly mother had gone to heaven, my father said to me one day, “Son, did you know that your mother told me she prayed a thousand prayers for you before you were born, that you might be a gospel minister?” May I add that I know she prayed many thousand more prayers after my birth before she went home to heaven.

I wish to testify and say that if I have accomplished what I have for Christ, the Church, and the kingdom of God, it is because I was privileged to have a sweet, holy, and wonderful mother, and someday

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I want to lay my crown at her feet. Then I know she in turn will humbly place it on her Saviour’s sacred head.

Women in History

Text: ... where was a great woman (II Kings 4:8).

Introduction: The hand that rocks the cradle rules the world. Evil women are the greatest curse of the age. Good women are a boon and blessing.

I. Wicked women are a veritable fountain of evil.

A. Jezebel—pagan wife of King Ahab—persecuted God’s prophets.

B. Lot’s wife—mother of two nations that hated God and fought against Him—loved Sodom.


D. Dilelah—caused downfall of Samson. Treacherous.

E. Herodias—inlaw wife of King Herod—enemy of John the Baptist. Dashing. Worldly pleasure.

II. Good women bless the home, the nation, the church, and posterity.

A. Jochebed—mother of Moses, Miriam, and Aaron. Moses, the emancipator of an enslaved nation.

B. Miriam, led a great praise meeting after crossing the Red Sea.

C. Deborah—military leader of Israel, prophetess, warrior for God, judge, savior of Israel.

D. Naomi, and Ruth—ancestors of Jesus.

E. Hannah—praying mother of Samuel.

F. Dorcas—devout Mary—devout Jesus.

G. Mary—fully consecrated at any cost.

Illustration: “My mother was the making of me. She was so true and so sure of me. I felt I had something to live for—someone I must not disappoint. The memory of my mother will always be a blessing to me.”—Thomas A. Edison.

““All that I am, or hope to be, I owe to my angel mother.”—Abraham Lincoln.

E. E. Wordsworth
The basic matters of life are often as comparably clear to the mind of a child as to an adult. But for lack of expressive terms their discoveries reflect confusion—more often amusing to those who hear. As a young lad on the farm my task at “milking time” was to hold, if possible, a struggling calf on the end of a rope while Mother milked the cow. Leading the calf to a hitching post was a mission all in its own light.

Chores finished on time, we all went to church. There is where I heard of God’s leadings, but my connections were a bit fuzzy. I could only picture God as an elderly Person in the sky. From this lofty place He would let down a frizzled-end rope within arm’s reach of those to be led. It was not a matter of improper concepts, but one of proper expression in my mind. I have since discovered that on the average it is about as difficult for adult Christians to find the will of God in particular leadership as it was for me to take hold of that imaginary rope from heaven.

The “leadings concept” remains to this day.

Now regarding juniors in the regular worship service. Get them there! The service need not be changed to meet their needs. Let them wrestle with their concepts. It is good for the imagination. Ideas will be clarified in due season—later to mature. If they come up with something a bit off-center—well, who doesn’t?

Character building isn’t primarily what a child is taught, but the atmosphere in which he is nourished, whether church or home. Group-directed services will prove less effective than a good “state of the church.” My own

four children, unless unavoidably hindered, never missed a service as they were growing up, and apparently never missed a thing that happened—before, during, or after the service was dismissed. Their devotion to the church has been unbroken. Today they are all active, one a full-time pastor.

The only group-directed service in my many years of pastoring has been to the group present. It still is on that order.

LOY D. JONES
Beebe, Arkansas

**MY PROBLEM**

**PROBLEM:** The problem posed in the December issue should normally be discussed this month, but due to a change in editing schedule it is necessary to delay this discussion until June. The new problem, posed hereunder, will be discussed in November. But please do not permit that fact to pull you into procrastination. To be sure of getting in the November issue, answers to this new problem must be received by May 20! Plenty of time for a thoughtful letter, but no time for postponement.

—Editor

**PROBLEM POSED:** As a young pastor I desire to be conscientious and exemplary in church work. Is it proper for me to tithe my cash income only if I should also be the estimated value of parsonage, utilities, and car assistance? Can these items be classified as part of my personal income?

—The Nazarene Preacher

An ounce of mother is worth a pound of clergy.

—Spanish Proverb

In the very near future men will eat baked beans and say: “Ah, dear, these are just like those in the cans Mother used to open.”

**Children Learn What They Live**

If a child lives with criticism, he learns to condemn.

If a child lives with hostility, he learns to fight.

If a child lives with fear, he learns to be apprehensive.

If a child lives with ploy, he learns to feel sorry for himself.

If a child lives with ridicule, he learns to be shy.

If a child lives with jealousy, he learns what envy is.

If a child lives with shame, he learns to feel guilty.

If a child lives with encouragement, he learns to be confident.

If a child lives with tolerance, he learns to be patient.

If a child lives with approval, he learns to accept himself.

If a child lives with recognition, he learns that it is good to have a goal.

If a child lives with sharing, he learns what truth and justice are about.

If a child lives with security, he learns to have faith in himself and in those about him.

If a child lives with friendliness, he learns that the world is a nice place in which to live.

If you live with serenity, your child will live with peace of mind.

—Dorothy Law Nolte
(source unknown)

**Christian Heritage**

Ever stop to make note on how our girls and our boys
Tread along in the paths we have led them;
How their spiritual stature and physical form
Bear the marks of the food we have fed them?

Well, my brother, remember the Lord has ordained
That each man leave his image behind him.
And our children are blessed above all if they’re left
With a heritage rich, to remind them!

—Roy E. McCale
Layman, Dundee Hills Church Kansas City
Harold Flatter, pastor

The mother’s heart is the child’s schoolroom.

—H. W. Beecher

**A MOTHER’S PRAYER:**

“Lord, give me patience when was hands tug at me with their small demands.
“Give me gentle and smiling eyes; keep my lips from hasty replies. Let not weariness, confusion, or noise obscure my vision of life’s fleeting joys.

“So when in years to come, my house is still—no bitter memories its rooms may fill. Amen.”

—Log of the Good Ship Grace

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(source unknown)
Studies in the Methodist Revival
(Continued from page 10)

retired from the controversy, but a more formidable opponent replaced him, Sir Richard Hill. He proved to be more discourse than Shirley and far more vituperative. E. He addressed five letters to Fletcher, whose third Check proved him more than a match for Hill’s wit and Calvinistic principles.

Sir Richard replied with six more letters and was joined by his brother, Rowland Hill, less able than Richard Hill in controversy, but far more scurrilous. He railed Fletcher with contemptuous abuse, describing his Checks as “low arts of slander,” “vulgar scandalizing, and “slanders which ought even to make a Turk blush.” Fletcher quietly protested against the opprobrious answer and answered the letters with matchless skill in his fourth Check, entitled “Legio Genevensis.” Sir Richard replied with his “Finishing Stroke,” and Rev. John Berridge joined the Calvinists with his “Christian World Unmasked,” distinguishing equally by its violence and boisterousness. Fletcher’s fifth Check was an answer to Hill and Berridge, and its calming reasoning and irreproachable logic more than compensates for his opponent’s unbelievable acrimony.

Until this time Fletcher had been the sole Arminian champion, but he was now joined by Thomas Olivers and Walter Sellon. Olivers proved himself a keen logician, especially in his reply to Sir Richard Hill’s attack upon Mr. Wesley, offensively entitled “Logica Wesleiana, or a Farrago Double-Distilled.” The Calvinists were then joined by Augustus Toplady at once the ablest and the most vitriolic of their writers. His numerous works were bitter and vindictive and it remains a mystery to us, as it was to Mr. Wesley, how a Christian scholar could be capable of hurling such venom. Fletcher answered him in detail and then for a year the controversy ceased. In 1775 it was renewed by Toplady’s “Historic Proof of the Calvinism of the Church of England.” Sellon ably replied for the Arminians. Fletcher now wrote his last Check, a defense of Christian perfection, “an essay of which it may be justly said that its temper illustrates the doctrine, which its logic defends” (Steven’s History of Methodism, p. 211). Fletcher also wrote his Answer to Mr. Toplady’s Vindication of the Desciples, and An Equal Check to Piarism and Antinomism. More works were published on both sides but they lie, outside our study.

Mr. Wesley took little part in the controversy. He knew Fletcher to be more than a match for the Calvinists and he contented himself by replying to Rowland Hill’s attack upon him. Hill had caricatured Wesley as “the scatter-brained old gentleman,” “the lying apostle of the Foundary,” “as unprincipled as a rock and as Calvinalists as Wesley’s preachers he harangued. as Wesley’s ragged legion of preaching tinkers, scavengers, draymen, and chimney-sweepers.” The Countess’ biographer quotes Hill as saying that Mr. Wesley’s name is in Calvinists as “Satan-sent preachers,” “devils,” “worms,” “fiends.” This is deliberate fabrication, as Wesley was morally incapable of writing such epithets.

Wesley also reviewed Toplady’s “Scheme of Predestination, and summed it up with his usual brevity, “One in twenty [suppose] of mankind are elected nineteen in twenty are reprobated. The elect shall be saved, do what they will; the reprobates will be damned, do what they can. Reader, believe this or be damned. Witness my hand. A. T.” Fletcher was undoubtedly the moral as well as the theological champion of the controversy. Assaulted with a degree of malicious hatred never before experienced, he remained unperturbed and all his writings breathe a spirit of love and humility. He entered the controversy, with great reluctance; yet so complete and final were the theses of his Checks that he confessed, “We have leaned too much toward Calvinism.” No wonder Wesley said that Fletcher’s opponents answered only on their title pages! His arguments were clear, concise, and convincing and his dialectical skill was matched only by his unrivalled knowledge of the Scriptures.

Did Fletcher regret the writing of the Checks? Let James Rodgers answer:

The Romance of Bible Scripts and Scholars


The preface to the King James Version notes that a new translation of the Bible is apt to be “glutted upon by everyone” eye and “gored by every sharp tongue.” It took that venerable version fifty years to overcome opposition. So it is not surprising that some recent translations have suffered in our day.

The professor of New Testament and Greek at Philadelphia Seminary has written a fascinating series of stories of outstanding translators and translations. The book is packed with human interest.

He begins with the “Committee of Seventy” that produced the Septuagint. Strictly speaking, this term applies only to the Greek translation of the Penta- tuch, made about 250 B.C. But the name was ultimately used for the entire Greek Old Testament.

Professor Reumann makes a helpful appendix to the famous Letter of Aris- tees, which purports to tell the story of how the Septuagint was made. A combination of legend and history, the let- ter was probably written about 130 B.C. It suggests that the motives for translation were liturgical, literary, educa- tional, and evangelistic. These four factors still govern Bible translations. The history of Bible transmission and translation is laced with many adventure stories. When Jerusalem was surrounded by the army of its destruction (A.D. 70) was imminent, a noted rabbi was pronounced as dead. Then he was smuggled out in a coffin, to start a new school for the study of the Scriptures at Tiberias. In a.d. 134 the Romans forbade the study of the Old Testament. Rabbi Akiba continued to lecture on the Scriptures. His live flesh was torn from his bones by iron combs.

A whole chapter is devoted to “Luther’s Legion,” the Reformer, under friendly guard at Warburg Castle, translated the New Testament in two and a half months. It took him twelve years (1522-34) to do the Old Testament. What is not commonly known is that Luther checked constantly with several associates to ensure the best possible renderings.

Another chapter tells the little-known story of Charles Thomson (1728-1824), secretary of the Stamp Act Congress of 1765, and one of the earliest signers of the Declaration of Independence. He translated the Septuagint into English—a mammoth task. This work has recently (1954) been reprinted in slightly edited form.

The “Manuscript Detective” (chap-

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(230) 47
ter 6) was Tischendorf (1815-74). He discovered and collated more Greek manuscripts than any other man. The story of his discovery of Codex Sinai
cus in 1859 is one of the most thrilling chapters in textual criticism. As Reu-
mann shows, his aim was to prove the authenticiy and first-century date of
the New Testament. Thus he sought to combat the rising tide of destructive
German criticism which claimed that many of the books of the New Testament
were written in the second century.

One of the most interesting chapters in the book tells the story of the Twenti-
eighth Century New Testament. This was published anonymously in 1611. It is
actually an excellent translation in almost every way, as this reviewer has
discovered. Yet the story of its highly irregular origin is almost unbelievable.
It is too complicated and fascinating to be summarized in a brief review.

Another chapter is given to the ac-
count of Ronald Knox's Catholic trans-
lation of the Vulgate. This is especially
noted for its beautiful English prose.

An Epilogue discusses recent versions
and new translation projects. This, with
an appendix of "Bible Translation Proj-
ects for the Future," is one of the most
valuable parts of the book. It will be
read with great interest by those who
are alert to the increasing activity in
this field.

The book is based on careful and com-
prehensive scholarship, yet written in a
popular style. It will prove very en-
lightening to pastors and serious Bible
students.

RALPH EAGLE

Quench Not the Spirit

By Myron S. Augaburger (Scottsdale,
Pa.: Herald Press, 1961. 113 pp.,
cloth, $2.50.)

This small but mighty volume, re-
printed in 1965, has been around several
years, but only recently has come to this
reviewer's attention. Essentially, it is a
debate discussion of the ministry of
the Holy Spirit in the Christian life, and
the perils as well as privileges of our
voluntary relationship to that ministry.

The treatment is comprehensive, pre-
senting first the work of the Spirit in
the new birth, in sanctification, the bap-
tism with the Spirit, anointing, sealing,
and such basic aspects of His work. Then
with a very trenchant pen the perils of resisting, grieving, quenching,
lying to, tempting, insulting, blasphe-
ming, and displacing the Spirit are un-
folded, in a series of skillful expositions.
There is nothing novel or secondhand in
this book. Its style is elevated and grip-
ing, yet perfectly lucid. Some sentences
stop the reader in his tracks—such as
"... to revolt at tradition leaves one a pauper, but to be enslaved by tradition
makes one a puppet" (p. 27). The treat-
ment does not skim the surface, but
plumbs the depths in such a way as to
reveal not only writing skill but theo-
logical competence. It would be impos-
sible to read this work without being
a wiser, richer, stronger Christian. All
should have it, laymen as well as preach-
ers.

R. T.

Works Count Too!

By Charles N. Pickell (Grand Rapids:
Zondervan Publishing Co., 1966. 120 pp.,
cloth, $2.95.)

These twelve sermonettes are eight
to twelve pages in length and are not lim-
ited to the subject of "works." The best
exams, in the opinion of the reviewer,
are "The New Immorality," "Respecter
or Respecetor (race)," and "Citizens and
Saints" (church-state). In simple, well
written chapters the author also deals
with salvation, prayer, the family, steward-
sip, witnessing, controlling the
tongue, and manifesting the love of
Christ. He writes from the point-of-view
of conservative theology and with gen-
erous scriptural references. While some
parts are not original nor especially out-
standing, the chapters should inspire
some good prayer meeting talks and help
pastor and people to think through some
difficult questions related to "faith in
action in the life of the Christian."

W. E. SNOWBARGER

The Nazarene Preacher

AMONG OURSELVES

Sometimes salesmen overstate unimportant trivia which catch
the eye and fancy—such as gilded binding on a book, or whitewall
tires on a used car. The tactic either reflects on the batting habits
of the public or on the value of the product. It seems the more
doubtful the intrinsic value is, the mor.e attention is called to the
gilt and chrome. Sometimes our church advertising is like this—
and the inner product is cheapened because we sell the church on its
trimmings. "The friendliest church in town," "Friendliness can be
found in our church," "The church with the white steeple" (and
a belfry)? "The church with a place for everyone" (on the bul-
team too?). But Roy D. Nash and Vernon Hurles, pastors of the
two Nazarene churc.hes in Fairmont, Ohio, dispensed with the nick-
knacks and exposed the heart—the Articles of Faith. They did it
in a half-page ad in the local paper. Pictures of the two men were
included, with the addresses of the churches; but the attention was
focused on the Creed, appropriately introduced. And it wasn't
the short summary but the whole thing—all fifteen Articles, un-
abridged and unashamed. By the way, how long has it been since
we read those Articles ourselves? They constitute a remarkable
document, as strong in its restraint as in its affirmation; as judicious
in what it does not say as in what it does. And do our church
members really know these doctrines? If they do not, they are
in danger—and dangerous. As a denomination we are strong
only to the degree that this document is the bonding agent of our
unity rather than our policy, leadership, program, or even "that
Nazarene spirit." It is this (and this alone!) which justifies the
claim, "Our Church Name Is Important" (p. 17). Which authori-
ticates the claim, "The missionary is there for only one purpose—to
proclaim holiness" (p. 19). Which makes the statistics of p. 21
a proper concern. Which provides a legitimate basis for "honor"
in the Honor Roll (p. 25). Which makes the C.S. in C.S.T. stand
for Common Sense (p. 23). Which explains the excitement in
the N.W.M.S. figures (p. 29). Which puts compulsion and com-
passion in evangelism plans (p. 31). Which cries out for a V.B.S.
(p. 30). Which puts glory into the agony of summer camps (p. 32)
Which sanctifies church interest in wills (p. 32a). Which gives
rational to Schwanz's nuggets (p. 32a). Which keeps a pastor on
the track, with a sure sense of direction, a spirit of urgency, and an
exhilarating, joyous surge of holy purpose.

Until next month,
Welcome News for Ministers

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Putting "Education" in Your Preaching Program

By General Superintendent Benner

I begin with a pertinent question: Nazarene pastor, have you preached to your people concerning education toward Christian effectiveness at least once this year? OR EVER?

The character of this modern age demands adequate preparation for full effectiveness in any major calling. Laymen are increasingly aware of this, and certainly the ministry is no exception to this requirement. Pastors, evangelists, and missionaries in future days will be faced with growing expectations both at home and abroad. The best and highest will be none too good if we are to meet the challenge in proclaiming, "the glorious gospel of Christ." Shortcuts are "out" for fully competent and effective Nazarene preachers.

Thousands of Nazarene lay young people are in Nazarene institutions, but other thousands are in non-Nazarene colleges and universities. Then there are those other thousands of our young folk who need to understand the necessity for securing at least a college education. Viewed from the standpoint of professional or business success, financial returns, or reasonable cultural adequacy, a college education is the minimal basis for a full and satisfying life.

There is the need for continuous emphasis upon the privilege and responsibility of our constituency to support our educational institutions in a day of increasing financial pressures. Also much can be done in assisting Nazarene young people whose limited financial resources greatly hinder their educational progress.

Nazarene pastors have a definite responsibility in all these areas. This responsibility is well defined by reason of the fact that the Church of the Nazarene has colleges and a seminary where first-class preparation for both laymen and preachers can be obtained in an atmosphere of vital Christian faith and experience.

The purpose of this article is to urge this:

That every Nazarene pastor preach at least one strong sermon each year directed toward the Nazarene educational program:

1. Specifically impressing our young people with the need for college and seminary training in Nazarene colleges and Nazarene Theological Seminary.
2. Urge upon all adult Nazarenes generous, enthusiastic support for these institutions and the young people who should be enrolled in them.

Any pastor desiring assistance in preparing such a message can secure excellent material from his zone college, the seminary, or Dr. Willis Snowbarger, executive secretary of the Department of Education.
Many of us have permitted ourselves to become afflicted with some pious prejudices which will not stand close and honest scrutiny. We have been building tensions amounting almost to mental blocks against the words "image," "success," "statistics," and "promotion" in relation to the ministry. It could be that our righteous repugnance has in it a slight tinge of subconscious defense mechanism as well as holy idealism.

Take, for instance, this matter of statistics: If often seems to us that too much stress is placed on figures, as if the kingdom of Heaven could be measured as a merchant would weigh a pound of nails or count out change. If "they" are determined to judge a man arithmetically, why not also count the books on his shelves, or the miles on his car, and maybe even include the number of polysyllabic words in his sermons? But no, it seems the statisticians are only interested in Sunday school enrollment, average attendance, church membership, budgets, paid, amount of money received and paid, and such quantitative matters. Instinctively we know that the ministry, being a spiritual calling, cannot be capsuled in mathematics. There are too many intangibles in the ministry. The deep spiritual forces at work, the ebb and flow of interpersonal relations, which are the real inner life of the church, are immeasurable. And a man's experience with God—the secret spiritual growth of Christians—how can that be counted? Can that be put down on the annual statistical charts of the denomination? It would appear that the great and important facts elude the statistical hound.

But while our analysis of the inner nature of the ministry is sound, our prejudice against gathering, reporting, and publishing statistics is not. Back of it (for one thing) is a baseless fear, namely that our statistics will be used against us unfairly. But our leaders are as aware as the spiritual intangibles of the ministry as we are. But no also know that inner life produces observable and countable results. And of course they know that local situations differ, and the best of men may have setbacks; but they also know that if a man is as spiritual and hardworking as he wants them to think he is, over a ten-year period of his statistics will be downhill. Not all of his converts will backslide, or move to Florida or California, or join the Baptists, or fall out of a hayloft and go too soon to heaven. And if a man over a ten-year period shows a record of leaving every church smaller and weaker than he found it, should not this sad fact reveal something about the man's ministry, and should it not be taken seriously, and is it not a sufficient ground for some basic decision about the man's future?

A parent knows that hidden in the body of the ten-year old boy are mighty forces at work, unseen and unmeasurable; but nevertheless about every six months he stands him up against the door and marks off his growth. That half-inch of growth doesn't tell everything, but it tells something, and what it does indicate is important and worth knowing. If there is no growth at all the father may console the boy by saying, "Never mind, even a boy isn't always growing taller; you are growing stronger, and best of all your mind is developing." And he will be wise in saying this, for it will be true. But if he has to say this every six months, and is still saying it when the boy is fourteen years of age, he will take him to the doctor. Naturally, this analogy can't be pressed too far, for the boy will stop growing taller after while, quite normally; and that raises the issue of a sound philosophy of church growth, which cannot be discussed here. We are simply showing that while not everything in church life is measurable, some things are, and there is sufficient correlation, over a period of time, between the outward statistics and the inward realities that statistics can and do tell us a lot about a man's ministry, even if what they tell make us wish they could be silenced.

It might well be added that our pious prejudice against the use of statistics is not a biblical statistics abound in the Bible, not only in the Old Testament but in the New. They counted the converts on the Day of Pentecost, and recorded them in the Bible for all to read, not as a basis of human pride, but as ground for glorifying God. And the report is that the early churches, "walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied." Surely we should ever keep in mind that the secret was not shabby operation or manipulation, but the right kind of walking. We expect that kind of walking to produce numerical multiplication. It would have been rather incongruous if it had read, "And walking in the fear of the Lord and comfort of the Holy Ghost, were diminished."

Yet if someone hadn't had some idea of figures, they would not have known whether the facts substantiated the use of the word "multiplied." Some preachers I know would like to use the word "many" in their oral report in a grand, sweeping, generalizing way; but close scrutiny of their statistics reduce the "many" to few or maybe to none. It is easy in our enthusiasm to deceive ourselves about these matters. "We're doing great," a pastor crow's, quite sincerely. But the hardhearted statistician wants to see some evidence. Last month in the article by John L. Moran he recounted that when looking over his Sunday school record he discovered that they were slipping backward. How would he have known this if they had not kept records? But he did not panic. Nor did he pad the figures. Nor did he slip into the defense mechanism of rationalization. Rather he allowed the discovery to drive him to his knees in special prayer, and prompted him, under the Spirit, to take the steps which resulted in a mighty tide of growth and expansion in his church. This is the right way to use statistics. Let them show us not how much, but how little we are doing; then prompt us to take steps to do better.

For after all, we can't improve on the slogan, "There are souls in those goals." Every figure is linked with human destiny. It isn't the number of bricks in our building which goes on the Sunday school record board, but the number of people. People—people—people! Does that move us? Certainly no pastor should be a slave to his record board, so that he has an ulcer upset if the figure is down one over last Sunday. Nor should he take his nervousness out on his people in constant haranguing. But neither should he be complacent; for an increase on the board means not a better chance to win the contest, or a feather in his ministerial cap, but more people to
minister to. And decreased statistics means fewer people to help on the way to heaven. It is as simple as that. And even though the record is down only one, that one may be a neglected, scatterbrain boy with the potential of a Bud Robinson. But even if he is not, he is a soul for whom Christ died, and who will spend eternity in heaven or hell.

Lord, let the lash of statistics crack and snap ever louder! May some of us become more ulcer-worthy, we pray.

Biblical Evangelism in the Ministry of Paul

By A. Elwood Sanner*

Part III. Paul's Method

**POWERFULLY** motivated to preach his God-given message, how did Paul go about propagating it? What was his method of evangelism?

1. The first element in his method we may call "personal involvement."

In his report to the Central Committee of the Communist Party on February 15, 1956, Nikita Khrushchev said, "A Communist has no right to be a mere onlooker."

In assuring Ananias that Paul's conversion was genuine, the Lord said, "I will show him how great things he must suffer for my name's sake" (Acts 9:16). Paul was to be personally, existentially involved in the propagation of the gospel.

Compelled by the cantankerous, irascible Corinthians to defend his apostolic authority, Paul later recorded: with vividness how true this prediction of suffering and involvement was:

"Of the Jews five times received. I forty stripes save one. Three was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches (II Cor. 11:23-28).

What a difference it makes to a pastor when a parishioner speaks warmly of your church, rather than your church. The difference is one of personal involvement.

2. Preaching

The first thing Paul did after his conversion in Damascus was to preach the gospel so recently embraced. Luke records in Acts 9:20, "And straightway he preached Christ in the synagogues, that he is the Son of God." In the very last verse of the book of Acts (28:31) we find Paul "preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." Between these two episodes, which mark the beginning and close of his ministry, Paul preached, announced, sounded forth the gospel. Upon one occasion in Troas, when he knew it was his last visit, "Paul was long preaching" (to quote Luke), "so long in fact that one member of the congregation said, 'sunk down with sleep. Let me report, and fall down from the third loft, and was taken up dead" (Acts 20:9). What is memorable about the occasion is not only that Paul interrupted his message to give down and receive Eutychus, but also that he returned to the place of meeting and continued preaching to that congregation until daybreak!

First, last, always, Paul was a preacher. Interestingly, persuasively, competently, and, apparently, endlessly, Paul preached, heralded, proclaimed the gospel message. There is still no more winsome and appealing way to propagate the gospel than through the clean lips of a capable, Spirit-filled prophet. Witness the amazing phenomenon of Billy Graham.

3. Disputation, teaching

Closely related to the foregoing, probably inseparable from it, was the practice of Paul to engage in hand-to-hand combat with his inquirers and foes by means of the lecture hall and the dialogue of disputation or discussion with an unbeliever.

We have an example of this in Paul's long ministry in Ephesus. After laboring of three months in the synagogue, Paul was, typically, expelled and so sought quarters elsewhere, in the lecture hall of one of those he lectured, discussed, and debated daily for some two years. One group of ancient manuscripts adds to Acts 19:9 the words, "from the fifth hour to the tenth," i.e., from noon to four. In other words, during the heat of the day, when the hall would not be in use, and after Paul had plied his own trade for self-support, the evangelist would appear in the city as a typical traveling lecturer to conduct dialogues with inquirers for some five hours, possibly, each day.

We sense overtones of this procedure in Paul's letters, where so often he anticipates an objection in the mind of the reader and stops his line of argument to discuss the question and answer the objection. An instance of this appears in Rom. 3:1, "What advantage then hath the Jew? or what profit is there of circumcision? Paul here has voiced a question arising in the mind of the reader. He then attempts to answer the question, interrupting his line of argument for the moment.

This technique was common in Paul's day and was said to be developed "by the Cynic and Stoic schools for popularizing philosophical and ethical ideas." The method was "distinguished by a familiar and lively interchange of questions and answers, ironical apostrophe [a folgued turning from one's audience to address directly a person or thing] and personal appeal" (C. H. Dodd, Romana, pp. 148-49).

One wonders how this method would fare in our day. How many of us would have the courage to face all the questions a congregation might ask during a sermon? In any case, Paul was compelled to understand his message, defend it, and speak for it in a negative and positive in terms of results, for he left convinced believers in every city.

Paul certainly employed a teaching ministry along with his preaching of the gospel. He proved the minds of his listeners to search out their needs. Persistently, he pursued his objective of presenting every man complete in Christ. Whether in the synagogue, lecture hall, or from house-to-house (Acts 20:20), Paul taught, explained, and applied the Christian message: "Christ in you, the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus; whereunto I also labour, striving according to his working, which worketh in me mightily" (Col. 1:27-29).

Moreover, through all of this toil, Paul must have maintained an attitude of graceful courtesy and poise, for it was one of his aims (as it is in medicine) to "do no harm." He labored to give
no offence in any thing, that the ministry be not blamed (II Cor. 6:3). For this reason he became "all things to all men, that I might by all means save some" (I Cor. 9:22). To the Jew he became a Jew that he might win those under the law. Likewise to those without the law, and to the weak. He thoughtfully, gracefully adapted himself to all classes in order to "gain the more" (I Cor. 9:19).

4. Follow-through

Finally, we may say that Paul's evangelistic method included a "follow-through." By virtue of necessity, he did this chiefly through his epistles, cherished now by twenty centuries of Christendom. When he was compelled by persecution, or by the demands of other fields, to leave a city and go on, Paul often returned in his letters to correct, chasten, and inspire. When the Thessalonians were perplexed and confused over the Second Advent, he dispatched letters to instruct on this and other issues. When the Galatians had fallen prey to the wooling and threatening of the legalists, he hastened to rebuke them and to help them mend their ways with our great "charter of Christian liberty." And so it was, whether from Ephesus, Macedonia, Corinth, or from a prison in Rome, Paul followed through on his converts with his epistles, described even by his critics as "weighty and powerful" (II Cor. 10:10).

His numerous and often painful travels, too, were for the purpose of visiting the churches in order to strengthen the brethren. Never content just to bring men into the Kingdom, Paul followed through with the Christian nurture young converts required to become mature believers.

Yes, Paul was an evangelist if he was anything. Motivated by an iron will, which was empowered by the mighty working of the Holy Spirit, he preached and taught the gospel until men turned from their idols to serve the true and living God. And then, for these young converts, he travelled in the labor of childbirth until Christ was formed in them (Gal. 4:19).

Small wonder that the greatest minds of the Christian Church—including Augustine, Luther, and Wesley—owed their awakening, under God, to the influence of Saul of Tarsus, double Jesus Christou, a slave of Jesus Christ.

Revival Inside the Circle

During the days of the Welsh revivals, it is related that a man from London went by train to Wales to investigate and see for himself what was taking place. As he left the train at a certain station he saw a policeman standing in the village square. Thinking to ask for directions, he said, "Where is the revival?" The man in blue drew himself up to his full height, patted his chest, and said, "The Welsh revival, Sir, is under these buttons."

The late Gypsy Smith was asked the recipe for revival. He said, "Go home, lock yourself up in your room. Take a piece of chalk, mark a circle with it on the floor, get down on your knees inside, and pray God to start a revival inside the circle. When the prayer is answered, the revival will be on."

—Selected

A timely and healthy corrective to a threadbare complaint

The Mundane Glory of the Ministry

By C. S. Cowles*

TRAPPED! Imprisoned by a wall of administrative demands! Suffocating under a burden of mundane details! The study supplanted by the office! Pastoral calls by postal proxy!

So beats the familiar drum of ministerial frustration, as we struggle with the problem of a spiritually relevant calling. A young missionary writes: "Between language study, getting the children off to school, tending to the endless details of keeping the physical side of our home and mission in good repair, long for the day when we will be freed for a spiritual ministry among the people!" An older missionary confesses: "Between trying to meet the desperate physical and educational needs of our people, and establishing the institutional aspects of our church, there is very little time or energy left for a distinctly spiritual contribution." What pastor, young or old, couldn't cry out: "Me too!"

But then I begin to reflect. Just how does the Word come to men? Doesn't it first have to be formed flesh? Nothing more mundane than the flesh, and the unsatisfactory hungers and needs of the human situation. If the human situation with all of its "ordinariness" could become a vehicle for expressing the "living Word of God" in Christ, then perhaps there is a depth meaning to that part of our ministry that lies cluttered on our desk and jammed into our calendar.

Granted: the pastorate is not the place for the clinically thorough scholar. But for the curious-minded pastor, distractions are turned into events begging for understanding. Interruptions are viewed as "laboratory surprises" to be studied and mastered. There is learning chained to the library shelves; and there is learning loosed in the unfathomable reaches of the human personality, ready to be explored in the context of real life.

Why not ministry through the mimeo? Doesn't the written Word stand central in our scheme of worship? Why not ministry through letters? Some pastoral letters have made profitable reading for two thousand years now.

Boards and committees are normally composed of people, and Christian people at that. What an opportunity to practice koinonia! What Jesus said and did among that "steering committees" of twelve is fully as significant to the work of the Kingdom as what He did and said to the multitudes.

Pastors are supremely fortunate. Not only is there a high and noble calling, but its rhythm of action and

*Pastor, Santa Maria, California.

June, 1967
contemplation makes for interesting work and maximum opportunity for personal growth and public service. Pastors have to do battle with their own sensibilities concerning what is a “spiritual ministry” and what is not. This week I had a Bible study in my home for new converts, won to the Kingdom through personal heart-to-heart combat. If there was any possible situation where a pastor could feel genuinely a spiritual ministry, this was it! The eagerness, the hunger, the enthusiasm of these new young couples gave this pastor a rebirth. Sleep that night did not come easily.

I mused out loud to my wife the craving I had to give myself more completely to this essentially spiritual mission. But then a stroke of reality turned my mind down another track: Would there have been any Bible study if it hadn’t been for the persistent and often mundane work of promoting the Sunday school, out of which we won one family? And the agonizing labor of trying to get a visitation program off the ground which fruited in another of the couples? Or the oftentimes wearisome calling on another when they were so severely ill?

Great battles are not always decided in the moment of clash. More often than not, the verdict is reached in that tedious, thankless, and mundane work that goes on long before the trumpets sound and the censons of fire. If we had the eyes to see it, the glory of the Lord often comes riding humbly on the “foal of an ass” (Zech. 9:9). The work of the ministry is in kinship to the lowly work of the servant. Is the servant “greater than his lord”? (John 13:16).

How valuable are our boys and girls?

The Pastor and the Youth Camp

By Dwayne W. Hildie*

There’s a rattlesnake down by the chapel!” “One of my girls has just had a ‘spell’ and gone screaming off down the canyon and we can’t find her!” “Jonnie wet his bed last night and our tent smells terrible!” These and scores of other situations of varying intensity come to mind when I stop to recall the last twenty-seven summers in which I have spent all or part of the summer in a Nazarene Youth Camp. Some of those camps have been quite primitive—we have slept on the ground without benefit of even a tent, with a rifle or pistol readily available in event of a “raid” by the bears. Then there was that camp where we drank and cooked with the same lake water in which we went swimming. Other camps have been on the “plush” side with heated dormitories and even flush toilets.

There have been moments of pathos and times of humor, such as the time when following an altar service around the campfire, one little urchin with a tear-stained face was sobbing as he stood to give his testimony. It was a new experience, and he didn’t know what to say. His counselor, standing with his hand on the lad’s shoulder said, “Did Jesus come into your heart, fellow?” To which the lad replied, “I think so—something sure is flippin’ around down there!” Whether in hard work, urgent sense of emergency, or pleasant companionship, memories of youth camps all the way from Arizona to Alaska share one common memory—of scenes about campfires, with tear-stained faces of young people turned heavenward in earnest devotion they sang, and meant it from the bottom of their hearts: “I’ll go with Him, with Him, all the way.”

That commitment which was made at some of those camps to go “where He leads me” has led hundreds of young people into full-time Christian service. A few weeks ago I met one of the youngsters who had attended a camp which I had directed in California more than twenty years ago. He is now serving another evangelical denomination as a missionary in a little native village on the Yukon River in the Arctic Circle, but he dates the origin of his call and consequent commitment to a campfire in the redwood trees of California. From the Arctic Circle to the islands of the sea, they are reflecting the impact of a youth camp in the lives of young people.

As I observe the total church scene, it seems to me that there is nothing which we do for the youth of our church which is any more important to their spiritual progress than the business of summer camps. Five days of intimate association with a dedicated Christian worker will leave a definite impression in the life of a boy or girl who is just beginning his or her quest for reality in life. As that same youngster moves through the camp program from summer to summer, winding up in a young people’s institute, he has had abundant opportunity to discuss his personal problems with those who should have been in a position to give wise counsel, both spiritual and social. To this point most of us are in agreement—as is evidenced by the massive budgets which we are carrying in our district finances to maintain and develop summer camps.

However, in spite of the increasing physical development of our camping programs, I am alarmed at some of the trends which have become a part of the summer camps of my acquaintance—trends which I fear will come to defeat our real purpose of reaching boys and girls for Jesus Christ. I refer to the increasing problem of obtaining mature counselors and leaders for our youth camps.

Away back in the genesis of camping in the Church of the Nazarene, the camps were staffed almost entirely by pastors and their wives. As camp enrollments grew larger and the demand for leadership more intense, so also the summer activities of the local church and the district seemed to pick up and make their further demands on the time of the pastor. In eight or ten weeks of summer vacation there may be a district assembly where he of course will be present. A vacation Bible school in his local church would just run without his personal presence and participation, and of course to miss the district camp meeting would be tantamount to committing

*Pastor, First Church, Fairbanks, Alaska.

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young to compete in the labor market. Many of them are regarded as being too immature to teach a Sunday school class, and yet in many cases, these youngsters are all that we have had to use. Use them we did—it was better to have someone like this than no one at all, to take care of that group of restless juniors. But unfortunately, no matter how willing that teen-ager may be, or how dedicated, he just doesn't have the spiritual maturity to do the job of counseling which most of us expect to have done in a summer camp. For the past twenty-two of the twenty-seven years I have been attending Nazarene youth camps, I have either been directing the camp or closely associated with the administration of the program. I am thoroughly convinced that unless our pastors can take an active part in the counseling program of our camps, we are only providing a few more for our youth than would be accomplished in many other camps which are not Christ- or church-centered.

It has been interesting at various times to observe how some pastors have regarded their responsibility to the summer camp program of the district. Here are a few examples:

1. There was the pastor who came up with the bright idea that he could combine counseling at the boys' camp with his much-needed summer vacation. He would be present with his boys at meal times and bedtime, make arrangements with the counselor who had a neighboring group of boys to take both groups for Bible study class, and thus he would be free to spend virtually all of the day equally dividing his time between golfing and fishing. Obviously he made a negative impression on the group of boys who were to have been his responsibility. At the end of the week some of them didn't even know his name.

2. When there was the pastor who saw his duties clearly. He heroically loaded his car and trailer with a splendid group of adolescent boys from his Sunday school, brought them all to the camp and unloaded the boys and their baggage. Then, his responsibilities to the summer camp program happily fulfilled, he rented a motel room near the ocean beach for a week, to spend the week in rest and relaxation until time to take the load home again.

3. There was also that pastor who, just as busy as any other pastor on the district, came faithfully year after year, serving as counselor to successive groups of restless, noisy, troublesome little boys. There came an opening for a pastor in one of the stronger churches on the district. The name of this pastor was suggested by the district superintendent when he met with the local church board of that church along with several other names including some men who seemed to have a pretty good chance to obtain this desirable church. On that church board was a young businessman in the community, and when the list of names had been read, he spoke up to say: "I don't know too much about any of these fellows except Brother __________. He was my counselor for two different years in camp when I was a little guy. He made a real impression on me, and I believe that he would do the kind of job we need here with our young people." Guess who came to serve that church and received a substantial increase in salary over what he had been getting? There isn't any "pat answer" to be given to the problem of summer camp leadership. Without doubt if there is an answer it must come from within the pastor himself. None of us would want a man to come to camp to work simply because this was his assignment, and in it he found no joy in service. The pastor who sees in the summer camp an opportunity for concrete building of the church tomorrow will be there, and will probably not find his duties unduly arduous. He will find that in serving the boys and girls of his local church congregation thus, he is really serving his church, and they will appreciate him the more for it. Yet without the help of the minister in the camp we should perhaps consider the need to limit enrollment.

None of us who work in the summer camp program want to limit enrollment, for very often the lad or lassie who would be left out, would be the one who would profit the most from the camp—not to mention that our financial solvency is based on the number of paid campers we have in camp. On the other hand is there any point in bringing boys and girls to camp unless we can feel reasonably sure that there will be a camp staff equal to the needs of the spiritual program? It has been my feeling for some time that it is not unreasonable to ask that each church propose to send youngsters to camp, provide adult counselor leadership on a ratio of one counselor for every ten boys or girls. Most of us, when faced with the fact that, unless we provide leadership our boys and girls will be deprived of the benefits of camp, will dig in and somehow come up with that help.

So now, Brother Pastor, how about helping out at camp next summer? The physical program will do you good, as will the feeling of getting close to the boys of the congregation. And while you are doing it, keep in mind the words of the sage who said: "He walks the straightest who stoops to help a child."
The air pilot learns a lot of “negatives”—when it is our life at stake we want him to obey them all.

What Is “Nonessential”?

By B. Edgar Johnson*

IT SEEMS IN RECENT YEARS we have heard a crescendo of voices stressing that the ministry should be concerned only to preach the “positive gospel.” The most vocal declare the church must be careful not to hear any “negative preaching”—meaning sections on law, judgment, God’s wrath, and eternal retribution. Also to be avoided is any significant emphasis upon “nonessentials”—meaning standards of the church. Valid reasons for part of this concern can possibly be given; however, the pendulum may swing dangerously away from all negative preaching and attention to those things that make Christians in the Church of the Nazarene a salt with savor in our society.

May I propose that there is an important place in our services for negative preaching. If such preaching is done with compassion and propriety it is indispensable in creating spiritual convictions in our hearers.

John Wesley devoted a letter written December 20, 1751, to this subject. Some of his admonitions are very helpful in the late twentieth century. He said:

I think the right method of preaching is this, that our first beginning to preach at any place, after a general declaration of the love of God to sinners, and his willingness that they should be saved, to preach the law, in the strongest, the closest, the most searching manner possible; only intermixing the gospel here and there and showing it, as it were, after off.

After more and more persons are convinced of sin, we may mix more and more of the gospel, in order to get faith, to raise into spiritual life those whom the law hath slain; but this is not to be done too hastily either... not only because we may well suppose that many of our hearers are still unconvinced; but because otherwise there is a danger that many who are convinced will heal their wounds slightly; therefore, it is only in private converse, with a thoroughly convinced sinner, that we should preach nothing but the gospel.

Are we not forced by the evidence of practical results to agree with Wesley? The law, which is negative and which we interpret to include judgment and retribution, must be a vital part of successful preaching. I would add, we also accept his qualifying counsel, “Not that I would preach the law without the gospel, anymore than the gospel without the law. Undoubtedly, both should be preached in their turn; yea, both at once, or both in one: all the conditional promises are instances of this. They are law and gospel mixed together.”

Not unlike the reaction to preaching on law, judgment, and moral retribution is the response to preaching on what is commonly called the “nonessentials.”

When “nonessentials” are mentioned one usually means the General Rules of the church. Now, is it fair to ask, just how “nonessential are the nonessentials?” I was in a nonchurch home just a few days ago and when I began to invite the members of the family to our Sunday school and church, the mother spoke up, “We like your Sunday school very much but you don’t believe in shows and ‘dances’ and cards, etc., etc.” What’s wrong with these and why don’t your women wear makeup and jewelry? My answer was another question, “Have you ever lived where you could raise a garden?” And then a second question, “Have you ever lived where you could raise chickens for your family or for the market?” The lady indicated that she had lived where she had raised both a garden and chickens. Then after asking if she had very good success raising a garden of vegetables or flowers without a fence, when she was also trying to raise a flock of chickens. Her immediate response was, “Oh, no, if you raise a garden you have to have a fence!” It was easy then, to suggest to her that the fence represented the standards of the church for members of the Church of the Nazarene.

The General Rules are not the gospel we preach, but they are quite important to the cultivation and growth of the spiritual virtues which we desire for our people to attain. Carrying the analogy a little further, it must be granted that some people call more attention to the “fence” than to the “flowers.” There are some people who think the pickets should be much closer together than others would desire. There are still others who believe there should be a wall instead of a fence protecting the garden of holy virtues and spiritual life. These might even say it should be a block wall eight feet high. Unfortunately, one seldom sees or has access to the beauty of the spiritual life of such persons. The working of the gospel in their hearts is hidden by an austere, forbidding wall of legalism.

It is apparent that the gospel should not be confused with the standards that we lift up as a fence to make the gospel fruitful in bringing forth spiritual virtues in one’s life. However, while these standards the grace of Christ would be greatly limited in effectiveness and influence. One needs only a little imagination to realize that until Satan and his “chickens” are penned up, the Christian must guard the development of his own life by some standards and convictions.

The spirit in which negative preaching is presented is a major factor in its response and value. Perhaps you have heard of the pastor who preached, “Our congregation is in disarray ask the bishop to replace him. His successor had a similar proclivity to preaching on hell, but the congregation wanted him to stay. When the puzzled bishop sought the answer, the reply was something like this, “Our former pastor told us we were going to hell and he seemed glad of it. This pastor tells us we are going to hell and it’s breaking his heart.”

When preaching negatively nothing can take the place of compassion and the spirit of Jesus as seen when he “wept” over His city because of its rejection. If preaching is denunciatory, vilifying, and harsh, it will have a decided hurtful effect. On the other hand one may preach or teach negatively, declaring the whole counsel of God—including His judgment and wrath, as well as grace—with
understanding, compassion, and gentleness while being firm, and elicit a response which brings the sinner to repentance and the Christian to new plateaus of spiritual development and maturity. The faithful preacher of the gospel is one who understands that some negative preaching is both helpful and needed, and the so-called “nonesentials” may in their way be quite as important as the essentials.

Our pompous words may blunt our points

"Feed My Lambs—Not My Giraffes"

By Morris Chalfant

A newspaper columnist reports this as one of the finest business letter stories ever heard. The letter, obviously written by an illiterate salesman, said:

"Dear Boss: I seen this outfit which they ain't never bot a dime's worth of nothing from us and I sole them a couple hundred thousand dollars worth of guds. I am now going to chawgo."

Two days later, a second letter arrived at the home office:

"Dear Boss: I cum hear and I sole them a half million."

Both letters were posted on the bulletin board with a note appended by the company president:

"We been spendin' to much time hear tryin' to spell, instead of tryin' to sel. Let's watch these letters from Gooch who is on the rode doing a grate job for us, and you GO OUT AND DO LIKE HE DONE."

And now, having read the above, I agree with the layman who said,

"I had rather listen to the man who says 'I seen' if he has really seen something, than to listen to a man who says, 'I have seen' if he hasn't seen anything."

In a late issue of Time the "Religion" editor judged it newsworthy to comment on the extent to which Protestant scholars have developed a high-hat vocabulary. With gentle sarcasm he remarks that "no theologian today worth his doctorate would dare talk of preaching or teaching—the fashionable forms are kerygma and didache."

Sometimes the juiceless jargon of the professional theologians is made cumbersome and obscure not by direct borrowings from the Greek or German, but by mouthfuls of syllables that make something less than sense unless they are forthwith reduced to simpler terms. It is no accident that such passages as the Lord's Prayer, the twenty-third Psalm, and the Gettysburg Address contain many one-syllable words. Ease of understanding, and not beauty of thought alone, contributes to the place which a passage wins in the hearts of men.

Long technical words are costly. They provide ready-made opportunities not only for lack of understanding, but also for positive misunderstanding. There is a tale to the effect that young Benjamin Franklin had a taste for high-flying words, and once confronted his mother with the statement: "Mother I have imbued an aceanus molluscan." Frightened out of her wits, the good woman promptly forced him to take a huge dose of an emetic. Recovering from the effects of the potent medicine, the boy protested that he had eaten nothing but an ordinary oyster. Angry at having been deceived, his mother gave him a sound thrashing. So Ben made a resolution that he would never again use big words where little ones would do.

Josh Billings had a famous "af- sisim" that might have been coined for the pulpits. "Young man," he warned, "when you have tew search Webster's Dicksbmnary tew find words big enuff, tew convey yure meaning ye kan make up yore mind that you don't mean much!"

There is, nevertheless, the most urgent need that our timeless terms and concepts, such as incarnation, atonement, reconciliation, justification, sanctification, glorification, shall be so explained and illuminated in the language of the day that they will strike home with immediacy that is piercing and a reality that is inescapable.

As Principal James Denny used to say to young preachers in his homilies lectures, "The preacher who shoots above the heads of his listeners does not thereby prove he has better ammunition. He only proves that he does not know how to aim."

It is my personal conviction that preaching a sermon is intended to help people live in a difficult and complicated world. I have often needed help myself, and I still need it. Thank God I have been able to get it through preaching. So, when I stand up in a pulpit the desire of my heart is to be of some help to others, in the name of Christ.

In all our preaching let us be simple, plain, much to the point, and deeply in earnest. Let us ever remember that Jesus said, "Feed my lambs"—not the giraffes. Some preachers I have observed have the instinct of aviators—they announce a text, taxi for a short distance, then they take off from the earth and disappear into the clouds. After that only the din of exploding gas is heard, signifying that they are flying high, very high above the heads of their hearers. A sermon, rightly, is not a meteor but a sun. Its true test is, can it make something grow?

Personal Development and Spiritual Growth

The winsomeness of one's witness depends to a large extent on the degree to which one's total being is experiencing the growth and development which is its God-given destiny. Spiritual life is a relationship between persons—divine and human—and the relationship develops as the finite person, man, develops. Or more clearly, the growth of man himself as an individual person.
A Godly Father-A Finished Course

By Lora Lee Dunkin
(Daughter of the late Rev. C. C. Knippert)

"I have fought a good fight, I have finished my course, I have kept the faith" (II Timothy 4:7).

It seems that only yesterday I sat in the congregation as my father quoted this favorite passage of scripture from the Apostle Paul, then plunged into one of his challenging sermons. How he exhorted those in his midst to fight the good fight! And well he could, for all the time he was doing just that. Day and night, week after week he could be satisfied with nothing less than fighting in God's army as though the battle must be won right at that moment. So many times we would tell him that he was preaching too hard—he needed to slow down. But those words were useless. In his mind there was one steady drive—that of winning souls.

Someone remarked that Daddy never had a hobby—but oh, he did. He had a hobby that thrilled his heart and kept him pushing in the battle. That hobby was counting souls around the altar night after night. As he evangelized across the nation he never failed to keep in constant touch with Mother and us children, letting us know how many souls had given their hearts to Christ. Nothing thrilled him more than to count up the number of revivals held and the hearts won to Christ at the end of each assembly year—not for his glory, but for the glory of God.

A few weeks ago those words from the great Apostle Paul took on a richer, fuller meaning for my dear saintly mother and us, the children.

Through tear-dimmed eyes, again we turned to II Timothy 4:7, underlined that passage, then slipped the opened Bible into those cold, lifeless hands of our godly father who had fought a good fight, had finished his course, and had kept the faith. What a testimony for those who passed to view his body! He had broken his health completely for the cause of Christ but now, in perfect health, he rejoices with those saints gone on before.

Dear God, as Father's Day is near,
I pause in prayer once more;
To give Thee thanks for a heritage
Of one gone on before.
A heritage so rich and strong
That long shall live though Dad is gone.
Those toilsome years were not in vain
As in the war he fought.
For now he lives to shout on high
Of wonders God hath wrought.
May we who live to take his place
Be filled—like him—with love and grace.

Amen

They Like What Church Extension Does

The 25 churches on 19 districts in 3 countries that received $235,000 in new short-term loans last year.

The 49 churches on 31 districts that received $551,000 in new amortized loans last year from the General Church Loan Fund.

The 501 churches, districts, and individuals who are earning interest on $1,800,000 in savings deposits to make these loans possible.

Tell your congregation about the General Church Loan Fund on June 18, Father's Day.

A packet of literature has been mailed to all pastors

THE DIVISION OF CHURCH EXTENSION OF THE DEPARTMENT OF HOME MISSIONS

June, 1967
SOMETHING NEW AT THE SEMINARY

What?
A new degree—the Master of Religious Education (M.R.E.). This is a two-year, sixty-two semester-hour program which will be open to either laymen or ministerial students who have graduated from college, and who wish graduate training in Christian education.

Nazarene Theological Seminary has been dedicated from its inception to serving the Church of the Nazarene. A growing number of churches are seeking the services of well-trained men and women to serve as directors of Christian education. More and more young people, many of them laymen, are feeling a definite call to serve Christ and the church in this vital area.

Why?
Feeling that the need for this emphasis is imperative, the faculty and Board of Trustees have voted to begin this new program this fall. The first degrees will be granted at commencement, 1969.

When?
Dr. Chester M. Galloway has been elected to head this M.R.E. program. A graduate of Northwest Nazarene College and N.T.S., Dr. Galloway holds the M.R.E. degree from Southwestern Baptist Theological Seminary, and the M.A. and Ph.D. degrees from the University of Wyoming. He presently is on the faculty of N.N.C. Dr. Albert F. Harper and Dr. Kenneth S. Rice and other personnel from the Department of Church Schools will also serve as faculty.

Who?
You can help by informing your young people of this new program of preparation. Let those who do not feel called to the preaching ministry know that this vital field of service is open to laymen.

Pastor
For further information write: Nazarene Theological Seminary 1700 East Meyer Boulevard Kansas City, Missouri 64131

HE CARED—DO WE??

Our Lord looked at mankind with eyes that saw into and beyond their every problem. His view was so different from others of His day that they did not understand Him. He saw men as they really were because He was a shepherd. He saw people as sheep who were harried and worried by wolves, scattered, wounded, and lost. Do we as men of God see people like that today?

He looked; He saw. He cared, and He tried to make others care. Is not that our task in evangelism today? You say, Impossible with people in this busy day! True, there is a spiritual barrenness in busyness; yet we must be shepherds in this crisis-cried day:

God loves the minister whose heart is bursting with passion for the lost of his day. Christ always saw the human actualities of sin, of hardness, and of coldness; but He also knew His Father's love for the "whosoever will." The true test of my divine call to be a soul winner is whether or not my spiritual emotions and evangelistic conceptions definitely touch the realities of lost men in my day. Evangelism that bridges soul saving is seen not only in what I say, but in what I do. When my Lord tests my love for souls, He looks for me in the place of intercessory prayer and in the highways and byways of sin—weeping over the lost ones, bringing them to Jesus.

Christ always placed the emphasis of His soul winning on the value of the individual. Accordingly, my passion for souls will be seen by the way I seek for the individual, by the patience I have with the wayward souls, and by the promptness and persistence of my shepherd care of the convert. May God help us not only to be moved with a desire to save the world, but also to really care and long for the individual.

Further, I believe my Lord will test the pastor's evangelism by the quality of his visitation among the lost. The natural outcome of a loving, careful, soul-winning pastor's heart is going where the people are. Pastoral visitation is still one of the secrets of successful and wise soul-winning.

Is He our evangelist lost His reason? Have we lost faith in it? Have we become evasive, tame, apologetic about the sins of our day? Let every minister of God who reads these words realize to be an evangelist, by self-discipline, by giving priority to soul winning, and by avoiding anything that would cheapen our evangelism.

The richest and most mellowing memories of one's pastorates will not be that he has pastored a "big" church, a "prosperous" church, or a "statistical" church; rather that he has been a soul winner, and has enshrined himself in the hearts of those whom He has won to the Lord. The minister of God who endeavors to be a soul winner exemplifies true Nazarene evangelism and never lacks the confidence of God's people anywhere.

—EDWARD LAWLER

CIRCLE OF CONCERN

PASTOR! Did you mail in your report on ALL contacts with loved ones whose names were sent to you? The Department of Evangelism still waits for pastoral reports in order to advise LOVED ONES that we CARE and have VISITED their LOVED ONES.

June, 1967

A Timely Reminder

The Nazarene Preacher
No. 81
For the 2
No. 51
Annual Replacement Refill
No. R-88510P 50 sheets of Plain Filler

Place your order TODAY and have ready
to start your new assembly year

NAZARENE PUBLISHING HOUSE

Study the advantages of the retirement program now available to ministers
of the Church of the Nazarene:

1. Income tax will be deferred until retirement or receipt of benefits if earlier.
   If benefits are deferred until retirement, tax liability will be less because of
   increased exemptions (current law: $2,400 for married couple after age sixty-
   five) and lower income.

2. Tax-free dollars are used to pay the premiums. The following table shows
   the equivalent amount of taxable dollars that must be earned to equal one tax-
   free dollar.

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<th>Tax Bracket</th>
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Thus, an individual in a 25 percent tax bracket who purchases an annuity with
 taxable dollars must earn $1.30 in order to apply $1.00 towards premium. As
you may use tax-free dollars, a larger amount is available to provide your
retirement benefit.

3. The premiums can be paid from salary increases, a diversion of salary not yet
   earned, or a combination of the two.

4. The minister is the owner of the annuity purchased for him. He has owner-
   ship rights, including naming the beneficiary and exercising any options.

5. By having the employing organization purchase an annuity under this plan,
   the annuitant guarantees himself a retirement income that he cannot outlive.
   This is true no matter how long he lives after retirement.

6. It makes possible flexible retirement planning since the annuitant may receive
   retirement benefits provided under the annuity at any time he selects.

Write: Dean Wessels, Board of Pensions, 6401 The Paseo
Kansas City, Missouri 64131
PUT ENROLLMENT TO WORK

E + V = A
(Enrollment + Visitation = Attendance)

1. Organize new classes when class enrollment exceeds the following:
nursery—7; kindergarten—8; primary—12; junior—14; junior high—17; senior high—22; young people—30; adults—36

2. Require every teacher to return the Visitation Report Slip of the Strive for Five Record System by Wednesday night, showing every absentee has been contacted.

ATTENDANCE WILL INCREASE

Last-minute V-up
For Summer Camp

All boys and girls of camp age have been contacted.
All boys and girls know time, place, and cost.
Transportation has been arranged.
Extra financial assistance has been made available.
I've done my best to see that my boys and girls will have this great opportunity.

LET'S PIONEER TWO WAYS

You can be a real pioneer by taking an offering to help a new church have their first vacation Bible school. What better way to reach unchurched people? What better way to involve whole families who have not heard about Christ?

You can be a pioneer if your church is under three years old. The pioneer offering can help you to conduct your first vacation Bible school. Your application must be received by the Department of Home Missions by June 15. Hurry! Clip and mail the coupon below.

PIONEER APPLICATION REQUEST

Please send the Pioneer application and leaflet which tells more about the V.B.S. Pioneer Plan.

Name

Street

City _________ State _________ Zip _________

Name of Church __________________________ District __________________________

(Clip and mail to the V.B.S. Office, 4601 The Paseo, Kansas City, Mo. 64131.)
PASTOR...

Will You Give a Boost to the

SPANISH RADIO OFFERING

Sponsored Each July by the

N.W.M.S.

YOU CAN BE A BIG HELP IN REACHING THE
$50,000 GOAL

"LA HORA NAZARENA" BROADCASTS COVER 75% OF SPANISH-SPEAKING WORLD
HELP YOUR SERVICEMEN
FIND OUR CHURCH

A new DIRECTORY OF CHURCHES OF THE NAZARENE NEAR MILITARY BASES will soon be printed. These are included in the Servicemen's Kits and sent in letters to servicemen around the world.

If your church is near a military base, and you want it listed in this directory, please send this information to us by July 1, 1967.

Name of Church ________________________________
Address _______________________________________
Near What Military Base or Bases? _______________________
Your Name ______________________________________
Mailing Address _________________________________

Send to: Paul Skiles, Director
NAZARENE SERVICEMEN'S COMMISSION
6401-The Paseo, Kansas City, Missouri 64131

"Take up and read..."

By E. S. Phillips

Many readers will immediately recognize the words, "Take up and read," as those heard by Augustine in his garden. Obeying the voice, he read Paul's Epistle to the Romans. Thereafter he walked a different road.

You cannot hear my voice; but you can heed my exhortation, "Take up and read"—not Paul's Epistle to the Romans, but rather, the Other Sheep. Thereafter, you too shall walk a different road of future interests.

"Tell me," said a national, as we sat in a home on a mission field, "what is the missionary outreach of the Church of the Nazarene?"

Just as I was ready to answer, another national, a non-Nazarene, replied, "You can learn all about that if you'll just read their missionary periodical." I too didn't know much about the Nazarenes or their program; but now I get the Other Sheep. It has interesting stories told by different missionaries on different fields. It has news items, interesting pictures, and startling statistics. You ought to get it and read it.

I was thrilled with this accurate evaluation and hearty recommendation of the Other Sheep. Yet I wondered—While we have 171,000 subscribers, how many pastors, N.Y.P.S. presidents, Sunday school superintendents, N.W.M.S. presidents, church board members, and regular church members really read the Other Sheep?

I challenge every subscriber—take up the current issue and read it. In thirty minutes the average person can easily read all the contents. Read every article, every news item, and every prayer request.

Try this just once, then answer these questions: Hasn't my knowledge of missions increased? Hasn't my heart been stirred—my hope stimulated—my concern intensified, and my vision and love for others enlarged?

With these results in mind, please "take up and read" the Other Sheep.
**Prayer and Fasting Reminder**

**JUNE—Prayer and Fasting Service**

Pastor, we hope you will set aside one Sunday morning in June to preach on a prayer and fasting theme. Somehow get it on the hearts of your people.

Our missionary effort is facing problems and forces today that are staggering. Only earnest, fervent prayer will bring the victories.

Read again the ninth chapter of Mark, especially verses seventeen through twenty-nine. How aptly this applies to the desperate needs today. The children of the world are truly possessed with destructive spirits. Must we too ask the disciples’ question, “Why could not we cast him out?” Christ pinpointed the weakness of their faith and ours. In the spiritual world there are victories that are won only by prayer and fasting.

At the close of your message enlist new Prayer and Fasting members and challenge all to be faithful in their responsibility to pray and fast and give. A special Prayer and Fasting offering would help to put feet to the prayers of your people. Perhaps if you would mimeograph the special Prayer and Fasting perpetual prayer request list in the April, May, June “Council Tidings” and give everyone a copy it would be of real value.

Since you are best equipped to lead your people in this responsibility, we are counting on you! May God bless you and make you a blessing!

And he said unto them, This kind can come forth by nothing, but by prayer and fasting (Mark 9:29).

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**STEWARDSHIP**

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NAZARENE INFORMATION SERVICE

On the Printed Word

STUDENTS MAJORING in public relations at Syracuse University are being
lured closer to the workings of the newspaper.

One public-relations professor in a course on editing requires that his
students gain proficiency in newspaper-copy editing and understand the
pressures of copy-desk work.

This spring sixteen student copy editors joined deskmen on the daily
newspaper shift from 5:00 p.m. to midnight.

The professor said the students got their biggest thrill from trying to
match vocabularies with deskmen on short-count headlines.

"One student said, "It was more fun than I had expected.

"I've changed my opinion about the necessity of such an experience," said
another. "I have a better idea now why my professors keep telling me
that I need newspaper experience before I think about public relations."

All of the foregoing is another way of underlining for Nazarene pastors
the worth of editing and rewriting, the importance of polishing and fashion-
ing the written word into the perfect tool that it becomes in the hand of one
who works at the task.

Few newsmen are permitted the luxury of time-wrestling with words
like the weekly newspaper columnist John Crosby, who declares that some
of his words have "beads of sweat."

But the position of the American newspapers in the field of public
opinion has never been more dominant. More than 61 million persons lay
down their dimes for a newspaper, which is a million more than last year.

O. JOE OLSON

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Tell Me, Doctor—

Is There Such a Thing as Soul Infection?

Most of you will recognize the title "Tell Me, Doctor!" as one of the feature departments of a popular woman's magazine for some years. You have probably read it, as I have, following with interest the diagnosis of some unknown woman's ailments, mentally taking your own pulse and examining your symptoms. We were enlightened on many physical problems of the body. But the soul also has health problems, and our concern in this article is low-grade infections in the soul.

Physically some people are more prone to infections than others. On the other hand, many have great resistance. Their bodies and bloodstreams throw off infections, and they spring back to normal health quickly. Their "fighter" cells are in perfect order.

Spiritually this is also true. Some have little problem, but others by reason of their emotional makeup, dispositional trends, background, may have less resistance to "infection." If we are aware of our weakness, we can watch more carefully, and seek to build up the weak areas.

An acute infection which attacks the body, producing a high fever, can be directly infected at once and promptly treated. But a low-grade infection can go undetected for some time. It is a debilitating thing, causing the body to operate below par, run a slight fever. In the past I've had some experience with low-grade infection in my body.

I have also had a low-grade soul infection, and not aware of it. But it sapped my spiritual vitality, took the color from my soul's countenance, the sparkle from my spiritual vision.

We were sitting at the lunch table in the workers' room at camp meeting. I don't recall the conversation, but suddenly I became aware that one of the workers, Dr. T. W. Willingham, was saying something to this effect: "I don't like to be around a person with a soul-fever—it is a sign of infection, and it's contagious. A person can't be too red-hot for God to suit me, but I don't like to be around anyone running a fever."

In that moment the Holy Spirit revealed to me that this was my trouble. I had started an infection and was running a low-grade fever. There had been a "situation" which was very grievous to me. I had mulled over it, and allowed it to get into my soul's bloodstream. Infection had set in, and was depleting my spiritual vitality.

I am always encouraged when a doctor tells me to take my medication and prescribe a remedy. It's when he makes all the tests and fails to find the source of trouble that I'm discouraged. One lady discovered that her illness originated from infection in her teeth when...
small pockets of poison were infiltrating her entire system. However fortunate when we recognize the soul infection and go immediately to God for a shot of heavenly antibiotic. The Holy Spirit can locate the trouble areas—the poison pockets—and cleanse them. One testified that she could feel the bitterness being cleansed away and a sweet cleanliness taking its place. And the promise came, "Now ye are clean through the word." The Word is a powerful remedy in soul infections—antiseptic and healing.

Of course we are most susceptible to infection in the body when our resistance is low. This can be the result of too little rest, improper diet, nervous tension, inadequate exercise, etc.

It is just as true with the soul. Resistance is lowered when we have undernourished souls, too little time in His presence, inadequate spiritual exercises.

Usually this impairing soul infection will be a secret thing between your soul and God, and can be kept that way until cleansed. But in some cases you may have "exposed" members of your family or friends. Some people are "carriers" of infection. I knew one lady who was a diphtheria carrier. It didn't seem to affect her much, but throat cultures proved her to be indeed infectious to others. How dreadful to be a carrier of soul-infection. In those cases where we know—by attitude, word, or action—that we have exposed others, it is best to confess it to them so that they might start treatment if infected.

Numbers of times when my girls were smaller they brought home notices from school which read something like this: "Your child was exposed to chicken pox on March 6. Incubation period is from fourteen to twenty-one days. Please watch for the following symptoms..." Wouldn't it be helpful if we could give these warning notices to Christians who have been innocently exposed to infections? The Scripture warns that we are to take diligent care, "test any root of bitterness springing up trouble you, and thereby many be defiled." A Christian is more acutely sensitive to evil and to wrong because of his God-conditioned conscience. We do see and recognize injustices, impositions, presumptuous persons. But a legitimate sense of injustice, entertained, may develop into a resentmen before we realize it, a natural repulsion into a full-blown prejudice—pockets of poison to pollute the soul.

Yes, many sincere Christians who really love God and desire to serve Him are suffering from low-grade infection in their souls—unaware of it, but suffering the "drift" of it nevertheless. Learn to know the areas where you have a lowered resistance and guard them. Seek to build them up. Live, in the Word; practice the Presence; develop habits of praise, of positive outlook. Learn to recognize the symptoms of soul-fever. Recognition is half the battle. Then you can be treated and restored to vibrant health.

Accept and enjoy your own sex role. There is no greater calling than being a chaste woman. Don't ever try to be a "man of the house," even if you are widowed. You may have to do "masculine tasks" but do them in a queenny manner.

—Clyde Narramore

BIBLICAL STUDIES

TOWARDS BETTER BIBLICAL SCHOLARSHIP

Gleanings from the Greek New Testament

By Ralph Earle*

Col. 1:26-29

"P trong" or "Proclaim"?

The verb katangello (v. 28), which occurs seventeen times in the New Testament—six in Paul, eleven in Acts—employs the meaning of "to announce, declare, proclaim, make known; to proclaim publicly, publish." Schniede says: "As with all the angel-verbs... it has the constant sense of "proclaiming." The preferable translation is "proclaim" (RSV, NEB, NASB).

"Warn" or "Admonish"?

The verb nounousheko is translated "warning" in most versions. But the only meanings that Abbott-Smith gives are: "to admonish, exhort." Thayer adds "warn" and Arndt and Gingrich "instruct." The verb is compounded of nous, "mind," and spheti, "put." So it literally means "put in mind." It would seem that "admonish" (ASV, NASB, NEB) is a little closer to the original. Actually KJV renders it "warn" four times and "admonish" four times.

"Labour" or "Toll"

The verb kopao (v. 29) occurs in Luke 5:5—"We have toiled all the night!" (see also Matt. 6:28; Luke 12:27). In John 4:6 it is translated "being weary." Elsewhere (nineteen times) it is rendered "labour" or "bestow labour." Thayer notes that in the contemporary writers Josephus and Plutarch the word means "to grow weary, tired, exhausted, (with toil or burdens of grief)... in biblical Greek alone, to labor without some effort, to toll." Arndt and Gingrich say that the general idea is "work hard." For this passage they suggest: "This is what I am toiling for." Heuck notes that the word means "to make great exertions" or "to wear oneself out." It was used in burial inscriptions for severe, strenuous work. So it would seem that "I toil" (RSV) or "I am toiling" (C. B. Williams) is the best translation.

"Striving" or "Struggling"?

Our word "agonize" comes directly from the Greek agonazo, which is used here (v. 29). Occurring only seven times in the New Testament, it is rendered "strive" three times (here; Luke 13:24; I Cor. 9:25), "fight" three times (John 18:38; I Tim. 6:12; II Tim. 4:7), and "labour fervently" once (Col. 4:12). The root of this word is the noun agon. Literally this means "a gathering." But since the main gatherings in the Graeco-Roman world were for athletic contests—as in America today.
—the word came to be applied to the contests themselves. Thus, the verb meant "to contend for a price" or "to compete in an athletic contest." The thought is conveyed correctly by Beck's rendering: "struggling like an athlete." Paul did not go at his work for the Lord in any halfhearted manner. He struggled as strenuously as any athlete would do to win. Weymouth words it beautifully: "To this end, like an eager wrestler, I exert all my strength in reliance upon the power of Him who is mightily at work within me."

Eadie translates the participial agonizoménte—intensely struggling: he writes: "It was no light work, no pastime; it made a demand upon every faculty and every moment." He continues: "It would seem from the following verses, that it is to an agency of spiritual earnestness that the apostle refers—to that profound yearning which occasioned so many wrestlings in prayer, and drew from him so many tears."

Eadie concludes: "When we reflect upon the motive—the presentation of perfect men to God, and upon the instrument—the preaching of the cross, we cease to wonder at the apostle's zeal and toils. For there is no function so momentous—not that which studies the constitution of man, in order to ascertain his diseases and remove them; nor that which labour for social improvement, and the promotion of science and civilization; nor that which unfold the resources of a nation, and secures it a free and patriotic government—far more important than all, is the function of the Christian ministry." This is a truth which every minister of Christ needs to recall frequently to spur him on.

"Working" or "Energy"?

The noun is energeía. Abbott-Smith says it signifies "operative power (as distinct from dynamis, potential power)." 10 It is a bit difficult to translate this verse satisfactorily. "Working" and "worketh" are cognate noun and verb in the Greek (energeía, energo). This connection is missed in RSV—"For this I toil, striving with all the energy which he mightily inspires within me." Probably the most literal translation is: "according to His energy which is being energized in me in power" (dynamis).

It is comforting to know that though we must strive earnestly, yet it is only God's power which enables us to do this successfully, and so we rely on that dynamic energy. Eadie expresses this thought beautifully. He says: "It was, indeed, no sluggish heart that beat in the apostle's bosom. His was no torpid temperament. There was such a keenness in all its emotions and anxieties, that its resolve and action were simultaneous movements. But though he laboured so industriously, and suffered so bravely in the aim of winning souls to Christ and glory, still he owned that all was owing to Divine power lodged within him—"

The work to be perform'd is ours, The strength is all His own;"

'Tis He that works to will, 'Tis He that works to do;

His is the power by which we act, His be the glory too."11

When home is ruled according to God's word, angels might be asked to stay with us, and they would not find themselves out of their element.

—Charles Haddon Spurgeon

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SERMONIC STUDIES

TOWARDS BETTER PREACHING

God's Kingdom Grows

By W. E. McCumber

SCRIPTURE LESSON: Mark 4:26-34

Text: "When it is sown it grows" (v. 29, RSV)

"With many such parables spake he the word unto them." The parable was a form. The "word" was the content. When we read and study it we are concerned with them, not as stories to be examined in minute detail, but as vehicles of some special and vital word from God. So in these parables of the Kingdom. Here the word of Jesus may be distilled into a single, confident affirmation—God's kingdom grows! But just because we do not readily perceive this growth, and just because we sometimes despair of this growth, we need to hear this word of the Kingdom as a word of promise, of patience, of purpose.

I. In these parables Jesus speaks to us a word of promise.

The kingdom of God is like seed cast into the ground. It does not remain a seed. That very seed, so tiny and insignificant in appearance, is the presage of fruition of great harvest.

The Kingdom grows from small beginnings. How true this was in the days of our Lord upon the earth! He was born of a Jewish peasant in a stable. He was reared in the obscurity of a carpenter's home in a little town. His academic training was quite limited. His brief public ministry was violently terminated on a bloody gallows. His early followers were underseated, unglued and unpromising men. The Church He founded faced a hostile world without wealth, social prestige, or numerical advantage. And yet, today His followers are numbered in millions; thousands of church spires point aloft in tribute to His redeeming love and reigning power.

So in our local situation. The seed may be small, even as a grain of mustard seed, but it grows. Slowly, often imperceptibly, but inevitably and inevitably the kingdom grows! The day of small beginnings shall be crowned with gigantic consequences. The seed is the promise of the blade, the ear, the full grain, and the ultimate harvest. The harvest will come! The one encounter with Christ will grow into a life fellowship. The one believer will grow into a local church. The one church will grow into a whole missionary enterprise. The missionary enterprise will leave a nation and a world. The kingdom of this world will become the kingdom of our God and His Christ!

Thus Christ speaks His word of promise. The Kingdom may be unassuming and insignificant in its beginnings, but like seed cast into ground, in ways beyond human understanding, it will grow and come to abundant harvest.

II. In these parables Jesus speaks to us a word also of patience.

The seed grows while men sleep and rise. Day follows day through the growing season. The growth is not an overnight affair. It is slow. It is almost imperceptible. The slender blade is endangered by a hundred foes. The full grain is threatened by numerous storms and blights. Sometimes it seems to us that harvest will never come!

We must not panic. We must not dig up the seed, to see if it still lives. We must not despair of ultimate harvest, even
If the growing season is longer than our own lifetime. We must be patient—not stubbornly resisting, but genuinely patient, enduring steadfastly in faith. For while God uses the labor of men, He is not dependent upon labor of men. Harvest is the will of God for the seed of the Kingdom, and He will faithfully bring to pass what He has ordained and intended.

We need patience with those who sow the seed. What men are doing for God, they are doing as men. Therefore, fullness, limitation, blunder, and sin attach to the work. Often they will hinder the very work they are attempting. And we look at their carelessness, their idleness, their sinfulness, and we want to shout at them. “Get on with your work there! And watch it close! Do it better! Be alert and wise! Remember what is at stake here! And they look at us and feel the same way about our work for the Kingdom!

We need patience with the God who gives the increase, too. Sometimes He works so slowly! Will He never answer that prayer? Will He never convict that sinner? Will He never revive the church? Will He never supply that money? Will He never solve the problem of that tangled human relationship? Doesn’t God see the storm that threatens the growing crops? Doesn’t He care that drouth perils the green stalks, not merely yellow and may lead to scorched brown? What is He doing?

The preacher is so blunderous. The Sunday school teacher is sick. The weather is a threat to church attendance. The offerings are inadequate for the budget; Crime waves mount across the city, state, and nation; Communism tears whole continents with atheism and blood; Race is set against race, to promote, violence, and hatred. How long, O Lord, how long? What patience we need with God and one another?

III. In these parables Jesus speaks to us a word of purpose.

The harvest comes. Growth is not capricious but purposeful. The ear of grain is divinely intended in the seed of wheat. The mustard tree is the inherent purpose of the mustard seed. God is deliberately bringing everything to His predetermined goal.

What is true on the farm is true in the world. History is what theologians call theological. It moves, not in erratic, meaningless circles, but toward a goal. It will not just grind to a stop—it comes to an end. “Nothing walks on ‘alizes feet.”

This purpose is not determined by the man who sows the seed, nor by the man who reaps the harvest. It is determined by the will of God who created both seed and sower for His own glory, “This is my Father’s world!”

When we work with God; we are not allowed to ask, “Will anything come of this?” We need not fear lest our lives and labors be thrown away, void of purpose, bereft of meaning, orphaned from significance. God knows what He is doing. We may be sure that His purpose will be achieved. No, we are not to ask, “Will anything come of this?” Rather, we are to look in faith to the Lord of harvest, praying and believing, “Thy kingdom come, thy will be done, on earth as it is in heaven!”

Sharpen the scythe. The harvest will come!

“Let him that is without sin cast the first stone.” And He speaks it now to us—the same word of promise, patience, and purpose. Let us believe the promise, exercise the patience, and realize the purpose!

Undimmed Vision

Scripture: Deut. 1:8-16.

Text: “Blessed are the pure in heart: for they shall see God” (Matt. 5:8).

Introduction:

A. Dirty windshield on a car: dim vision.

B. Children of Israel:

1. Following God out of Egypt.
2. Came to the land of Canaan.
3. Sent out spies.
4. Reported back that there were giants in the land.

5. Their vision was dimmed by giant cataracts.

I. The Need of Undimmed Vision

A. For true happiness, “blessed” or “happy.”

1. In the presence of God. “Thou wilt shew me the path of life: in thy presence is fulness of joy; and at thy right hand there are pleasures for evermore” (Ps. 16:11).

2. Again, “Blessed” is the people

The Nosisrene Preacher

that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted” (Ps. 84:15-16).

3. The alternative of true happiness is death. “For the wages of sin is death” (Rom. 6:23).

B. To see God. “For they shall see God”

1. This refers to the present as well as the future.


3. But it follows that only the pure in heart can keep an undimmed vision of God:

a. The eye is single (Matt. 6:22-23).

b. The natural man, one not relying on spiritual sight, cannot see spiritual things (I Cor. 2:14).

c. Even the preaching of the cross is foolishness (I Cor. 1:18).

C. To help others. How can the blind lead the blind? (Matt. 15:14-20).

II. The Source of undimmed vision—“pure in heart.”

A. Free from exessive self-love. “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these” (Mark 12:20-31).

B. Unity of our inner nature.

1. The desire.

a. Paul—“I am” (Rom. 7:24).

b. David—“Create in me a clean heart, O God” (Ps. 51:10).

2. The result.

a. The God of peace brings peace (I Thess. 5:23).

b. Paul—“There is therefore now no condemnation” (Rom. 8:1).

C. Preserved blameless.

June, 1967

1. Not faultless. (See Jude 24-25).


Illus: A leading evangelist was unsighted. His mother in sheer love and concern for his health had used medicine that proved destructive to the cornea. She was at fault, but not to blame. Had she deliberately intended to ruin his sight, then she would not have been blameless.

III. The possession of undimmed vision—

Matt. 5:3-12.

A. Poor in spirit—truly penitent and realization of need.

B. Mourn—for one’s own sin and for the sins of others.

C. Meek—spirit of humility, not loud and boisterous.

D. Hunger and thirst after righteousness—holiness.

E. Merciful—tender-hearted—those who love all men as themselves. Love of God and love of man.

ALLAN MILLER

Florence, Oregon

Sermon Outlines

WHEN CHRIST SAID, “COME.”

Text: Matt. 11:28-30. (Compare Hebrews 4)

I. Something to do—“Come.”

II. Something to leave—“Heavy laden.”

III. Something to learn—“Learn of me.”

IV. Something to receive—“Rest.”

V. Something to take—“Yoke.”

VI. Something to find—“Rest.”

GREAT SALVATION

Text: Heb. 2:3.

I. The provision that is made—“Great salvation”

(766) 39
Consequently these budgets are just as much a part of our obligations as the local budget. When I first go to a church I meet the church board and have it understood even if the pastor has to go without his salary the budgets are going to be paid. The pastor is no more important in the local picture than the man in the district or general picture. We set up the budgets on a ten-month basis and each month that tenth part is paid on time, and in ten months in full.

My salary has been delayed a few times, but it has finally come in without a word from me. I let the people know that I pay tithe on all my salary and all my parsonage allowance regularly. I make no deductions for expenses at all. In all offerings, I make it a point to take the lead. When I go on vacation, I leave my tithe and offering with the treasurer. This has its effect, believe me.

God will make it up to you. I have eaten beefsteak and roasts that I would not think of buying. The people bring them in for the poor pastor who did not get his check that week. It seems to get around.

Brethren, it works. It has not failed in over thirty years. Ask my district treasurer. He has been in that position ever since I have been on the district and that is over twenty-five years.

A PENNSYLVANIA PASTORWrites:
First we must start with the pastor’s attitude towards the budgets. If you see their importance and have a concern to see them taken care of, it will remove the biggest obstacle. Some churches that can’t meet their obligation just have pastors who won’t pay them.

If your attitude is healthy, then you must work on the church’s attitude. If they can pay them, they should be led to see that it is only fair to do so. If they can’t pay them in full they should be paid as completely as possible. Each succeeding year they should be encouraged to try a little harder to reach the goal of carrying their full load.

Our present church had a history of neglecting certain budgets. The pastor just before me got them to pay the district budget in full. God helped us to be a 10 percent church last year in addition to conflating to pay all the district obligation. This year our goal is to pay all budgets in full. We are letting the Sunday school give one offering for the payment of our college and NMBF. The folks are praying that God will enable us to pay both budgets in full. You know God will use them to answer their own prayer.

AN OHIO PASTOR Advises:
In two of my four pastorate we faced this problem. In one there was not enough money for current expense. So we started tithing. The “tithe of the tithe” (regular church offerings) was for budgets other than general budget. The general budget would be beyond this tithe. Thus I had only one budget to raise by special appeal, and for that we had Easter and Thanksgiving offerings, plus Prayer and Fasting.

God has honored. Every year budgets have been paid (even in pastorate “B” when the first year began with a deficit of $300 in current expense and a church history of non-budget payment). All
churches have also well exceeded 10 percent for missions.

Another Oregon Pastor Writes:

Excuse me for the appearance of harshness, but there are very few churches that "just cannot raise" their budgets each year. I have pastored four such churches and they all paid their budgets while I was pastor. Planning on paying—effort from the first Sunday of the new year—makes this possible. Waiting too long (until district assembly panel sets in) is the usual cause for not paying. If you are one of those rarities that just cannot pay all the budgets, allocate them proportionately. All are of equal importance. When you come to assembly don't make a pleading public confession of failure. Surely you had some success for which to praise God. Think (and report) on these things.

From Another Ohio Pastor:

I realize there are things that arise at times which would make it difficult to pay all the budgets. However, this should be the exception and not the rule.

Assuming that the Ways and Means Committee of the district assembly set the budgets on a percentage basis of the money raised the previous year, and that this committee took into consideration any abnormal situation which the church had gone through, or was facing the coming year, there would be little excuse for a church to come up with budgets unpaid. If the budgets were not calculated in a fair and equal manner as mentioned, I believe the pastor should sit down with the D.S. and go over the situation and ask his advice. Then the pastor should ask himself some questions:

Are these budgets important?

How long could the district operate if every church failed to pay their budgets?

Am I an exception in paying the budgets?

Did I really plan to pay these budgets when the new year began?

Am I thinking more of self than others?

What effect will not paying my budgets have when I want to change churches or districts?

I believe there will always be a way to pay a church's budgets if we take the matter seriously—from home mission churches up. My church budgets are paid regularly each month just as the mortgage, pastor's salary, electricity, gas, etc.

PROBLEM: Believing that everyone is entitled to a "decent" burial, a local undertaker has been calling on me to conduct funeral services in his chapel for persons having died in the nearby state hospital without known relatives. I am glad to cooperate, but the trouble is there is no one in the chapel but the corpse and the preacher! I am beginning to feel silly. Should I continue this sort of "ministry"?

Pastors, what do you say? Write your opinions. If published, a $2.00 box credit will be given. Not over 200 words, please.

IDEAS THAT WORK

Remembering the High School Graduates

Living in a small community has its advantages. In the junior high graduation class there were about one hundred students. After the commencement service I wrote a note of appreciation to each of the persons taking part in the ceremony. As I wrote the superintendent of schools, president of the school board, speaker, and principal, I thanked each one for the fine job that he had done the past year. Most of the men have commented that they appreciated the thoughtfulness. Also, I wrote each of the students who graduated a note commending them upon this honor. I urged them to let Christ help them in all of life's "Great Decisions" (this was the speaker's subject). Many have been thankful for this note and it has made a warm place in the hearts of all parents for the Church of the Nazarene. It has paid off in souls and this week it paid off in monetary gains. We were having a contest in which the winners were to receive a plane ride. As I talked to one pilot about renting his plane for a short period of time, he stated, "Tell the kids that I will fly them to a nearby airport and take them through the control tower [this would mean about an hour in the air] and I won't charge you a thing. We appreciate the note you sent our girl at graduation time."

Jim Cummins
Osawatomie, Kansas

Using Sanctuary Flowers

Often floral arrangements used in the Sunday services are taken to the sick. When accompanied by the verse below, attractively printed on a floral card design, the recipient has no feeling that the flowers are a "second-hand" offering. Instead they carry a very special significance and inspiration.

These flowers have been in the sanctuary of the church. They "have heard" the pastor's message, the singing of the choir and congregation, the prayers offered in reverence before God.

They now come to you, still fresh from the holy atmosphere of worship, bringing with them our loving thoughts and warm good wishes in the name of our Lord and Saviour, Jesus Christ.

June, 1967

The Nazarene Preacher

BULLETIN EXCHANGE

A Father's Ten Commandments

1. Your sense of brotherhood instills in your child respect for his fellowmen.
2. Your fairness teaches him good sportsmanship in work and play.
3. Your example instills in him an appreciation of the family spirit—the true backbone of society.
4. Your companionship creates a basis for mutual understanding—makes a pal of him.
5. Your teaching imparts a burning desire to love, honor, and obey his country's laws.
6. Your encouragement helps him to apply himself to difficult tasks.
7. Your leadership in community affairs teaches the importance of local participation in government.
8. Your self-reliance helps develop an independent spirit—encourages do-it-yourself activities.
10. Your guidance prepares him for the duties and responsibilities of citizenship in a free society.

—National Father's Day Committee
Indio, California

Don Redmond

Two boys were arguing about the strength and all around ability of their fathers:

"You know the Pacific Ocean?" said one. "Well, my father built the hole for it."

His pal paused for a moment, then said, "Have you ever heard of the Dead Sea? Well, my father killed it."

Upland, Calif.

Bill Burch
FATHER'S DAY

God knew that children all would need
Someone secure and strong,
To shelter and protect them,
And to teach them right from wrong.

Someone to take pride in,
And look up to as a guide;
Someone they could count on,
And in whom they could confide.

He knew as children grew up,
There need the reassurance of
Someone with faith and trust in them,
Who would always give them love.

AND THAT'S WHY
GOD MADE FATHERS.
—Selected

To the Graduate

Congratulations!
How grand you look in cap and gown!
You smile, relieved, your books laid down
And sheepskin tight within your hand,
Facing the future of our land—
Wondering what lies ahead for you,
Where you will live, what you will do.
That's life. When one assignment's done
You're face to face with another one.

Take it from me—I've walked your way;
I've stood on graduation day
Happy over a course well done,
Fearful about what was to come.
But then I sensed—right by my side—
The Lord of Glory, my Friend, My Guide.
He understood my hopes, my fears,
And smiled. "Tell guide you through the years."

With Him, I've walked a road that's true;
Trust Him. He'll walk life's road with you.

—Nat Olson
Editor, The Log

What About Church Etiquette?

Christian courtesy and Christian consideration define some divisions in the church that will be taken by conscientious and careful Christians at church services.

1. Complete your conversational visit before entering the church foyer; do not congregate there to visit or talk.
2. Cooperate with an usher to move respectfully and immediately to your place.
3. Make your attitude in the pew one of prayerfulness and reverence from the time of entrance—not talking to those near you.
4. Follow the instructions of the usher with regard to seating—moving to the center of the pew, using the forward pews in the sanctuary, honoring the reserved sections as marked by roping.
5. Never expect to be seated if you arrive during choir practice, prayer time, Scripture reading, or special numbers in song.
6. Pray constantly that this service will be a time of encounter between your heart and other hearts and God.

Santa Ana, Calif.
Robert Scott

SON: "Dad, what was your great ambition when you were a boy?"
DAD: "To wear long pants. And I've had my wish. If there is anybody in the country that wears pants longer than I do, I want to see him."

The Nazarene Preacher

The Minister's Ulcers

Nearly every business man complains of at least one ulcer. How many ulcers would he have if he worked under the circumstances of the average minister? Just suppose, Mr. Businessman, that you were overseer of 300 workers. Suppose only about 50 percent of them ever showed up at work at a given time, and only 25 percent could be really relied upon.

Suppose that every time one of your workers had a slight headache, or company dropped in, or a flash of lightning appeared in the sky, large numbers of your workers pulled the covers over their heads and failed to appear for duty.

Suppose your workers worked only when they felt like it, and yet you must be very sweet and never fire one of them. To get them back to work you must plead with them, put them on the back, and use every means under the sun to persuade them without offending them.

And suppose you were in competition with a notorious rascal like the devil who had no services who was far more clever than you, and used such attractive things as fishing rods, gun, soft pillows, morning papers, yard work, television, and a thousand other things to attract your customers.

And suppose you have to depend upon your own work force for your capital and that they gave only when they felt led.

How many ulcers would you have?

Garden Grove, Calif.
E. M. Muncher

The Greek New Testament

Edited by Kurt Aland, Matthew Black, Bruce M. Metzger, Albert Wikgren (New York: American Bible Society, 1965, 920 pp., paperback, $1.95.)

This is a new edition of the Greek New Testament which the American Bible Society has been announcing for many years as being in preparation. Actually it is published also at the same time by the British and Foreign Bible Society, the National Bible Society of Scotland, the Netherlands Bible Society, and the Wurttemberg Bible Society. The last named is printing it in Stuttgart, Germany.

It is a splendid edition in every way: One of the first things that strikes the reader is the fact that the type is much larger than in Nestle's text, and is also sharper and spread out more generously. This makes for far greater ease in reading. One does not have to strain his eyes to make sure which breathing mark is used, or whether there is an iota subscript intended. Those who are using their Greek Testament regularly will find this a welcome feature.

Another item that this reviewer appreciates is paragraph headings. It is not easy to locate quickly a certain incident orparable in the Gospels, for instance, in the Greek text as in an English Bible. These paragraph headings will aid greatly at this point. Also under the paragraph headings in the Gospels are notes. This "harmonistic" feature is a real asset.

As in the Nestle text, quotations from the Old Testament are printed in boldface type. The appropriate references are given at the foot of the page, below the critical apparatus. Where there appear to be quotations from non-biblical writings, as in Paul's speech at Athens, the reference is also cited.

An explanation of these matters is given in the Preface, which is signed by the four editors. Kurt Aland has been for several years the editor of succeeding editions of Nestle's text. So his,
complete competence is beyond dispute. Matthew Black, of St. Andrews University, Scotland, is a foremost scholar in the British Isles. Bruce Metzger, of Princeton, is considered the leading authority in this country on early versions of the New Testament. Allen Wikgren, of Chicago University, has been one of the organizers from the beginning of the International New Testament Textual Criticism Seminar, which has been working for the past seventeen years toward the goal of producing the most authentic Greek text possible. (And yet the work of this group is only at its beginning stages.) The presence of these four men as editors guarantees the quality of this new volume.

The Introduction (39 pp.) is devoted largely to describing the textual apparatus and explaining how to use it. A new feature here—not attempted before, as far as we know—is the assessing of the relative certainty of readings adopted in the text. This is indicated by placing in parentheses (A, B, C, or D.) For the amateur in textual criticism this is especially helpful.

Another valuable item in the Introduction is the listing (and identifying) of all 78 Greek New Testament papryi that have been discovered to date. The same has been done for about 160 uncial and 300 minuscules, as well as some 100 lectionaries. Also the most important manuscripts of the early versions are identified. Over 250 of the Church Fathers are named and dated. Their many lists are invaluable for quick reference.

Appended to the Introduction is a Bibliography of important works in the field of textual criticism. The volume concludes with an Index of Quotations, its lists the references in the Old Testament and Apocrypha, as well as the few extra-biblical sources cited.

Those familiar with the Nestle text, now used in most colleges and seminaries, will be grateful for the new critical apparatus in this Greek Testament. Fewer variant readings are treated, but these are handled more adequately.

One of the most objectionable features in the Nestle apparatus is the use of the German K (looking more like an English R) to represent the so-called K line text of the later Greek manuscripts, and h to indicate the so-called Hesychian text of the earlier manuscripts. The difficulty was that usually the exact manuscripts included could not be known with certainty.

In this new volume such symbols have been discarded. The individual manuscripts are cited—by letter or number, as the case may be. These can be identified quickly by the lists already mentioned. About the only symbols retained for groups of manuscripts are Byz for the (late) Byzantine text (used for the King James Version, and J for Family 1 and P for Family 13—the two well-known or related minuscules. Abbreviations are kept to a minimum and are much more easily recognized than in the Nestle text.

Another unfortunate feature in the Nestle apparatus is the fact that, while in evidence blocks, lending, cited at the foot of the page, very often the support for the reading accepted in the text above is not furnished. This is a grave defect, which has always been annoying to the present reviewer and to his students in class for the past thirty-three years.

In the new Bible Society apparatus this has been corrected. The first evidence given for each passage is the support for the reading in the text. This is what is most important. Then, and only then, variant readings are cited and the evidence for them presented.

Too often Nestle's apparatus cites readings which have only a slight difference of spelling. This is of interest to the scholar, but of little practical value to the preacher. Actually this edition of the Greek New Testament was prepared, especially for the use of translators, under the general direction of Dr. Eugene Nida of the Bible Society. Its main concern is to reproduce the correct text for communicating the Word of God.

The citation of evidence for each reading is given in logical order: (1) papyri; (2) uncials; (3) minuscules; (4) lectionaries; (5) versions; (6) Church Fathers. The increasing importance of the three latter areas is just now being appreciated. With the full evidence presented, one can form his own judgment as to what is the best reading in any given passage.

Our advice to preachers who can use their Greek Testament is this: Get this new text and also Bruce Metzger's The Text of the New Testament (1964). Read the latter and then go to work in the former. There is an immense satisfaction to be found in digging deeply into the New Testament itself, weighing and evaluating the text, and then "exegeting" its meaning. Audiences will welcome the results in place of sermons out of context.

Ralph Earle

Reaching the Unchurched

Prepared by Dept. of Church Schools and Dept. of Evangelism, Church of the Nazarene (Kansas City: Nazarene Publishing House, 1965. 83 pp., $1.00.)

This is just what the subtitle indicates, "A Manual of Survey Plans." As such, it is a very practical gadget of the most widely used and successful methods in systematic outreach. The proper use of survey tools (Assignment Folder, Block Record Card, Information Card, Visitor's Instruction Folder) is explained, with detailed illustrations. Two plans, systematic Sunday school building plans are presented, the Karlsten Plan and the Dick Edwards Technique. For rapid survey systems a chapter describes three plans (with full-page drawings): The Munger, Quinn, and McGrady methods. A brief closing chapter suggests tips for effective follow-up. Every pastor could profit by the study of this manual, and his church would profit from its use.

R. S. T.

Billy Graham

— The Authorized Biography


In this biography of the great evangelist, there is a good mixture of factual detail, constructive criticism, and lively interesting anecdotes. The style is lucid, readable, and never heavy.

It portrayed Graham from a most balanced viewpoint—equally assessing his strengths and his weaknesses, his failings and his successes, his mistakes and his moments of genius—a tremendously illuminating story of the man behind what has developed into a modern-day religious legend.

I confess that I was moved deeply by the reading of this book. The overwhelming feeling conveyed to the reader is of a wonder-working God using human frailty in a miraculous manner. The whole impression is one of challenge to renewed awareness of the power of the simple gospel of Christ, and revitalized witness to this effect. This is a soul-stirring biography.

John S. Lown

The Church Proclaiming and Witnessing

By Erwin L. McDonald (Grand Rapids: Baker Book House, 1965. 135 pp., cloth $2.50.)

Coming from a Baptist background, the basic theological orientation obviously differs somewhat from a Wesleyan viewpoint, but actual points of doctrinal conflict number no more than two, with even these easily understood and relegated to a place of minor importance: the overall import is very definitely conservatively evangelical in approach.

As a well-edited symposium the difference in style is as varied as the number of contributing authors, seems to enhance rather than detract from the general format. The whole admits of little padding, and provides good, solid, readable material for sermon, discussion, or project. It is a fine example of how one denomination is attempting to respond to its contemporary environment, with a spirit that is positive, expectant, biblical, and contagious.

One cannot avoid its challenge to a Gospel that is enthusiastic, relevant, and practical, nor fail to gain markedly by applying its balanced perspective and thought-provoking content.

John S. Lown

June, 1967
It's time to come out of hiding

"You Just Can't Get There from Here"

By William J. Nichols*

There's a little story told of the stranger who asked directions to the post office. The man whom he had asked, thought for some time, trying to think of some clear directions to give. Finally, unable to think of any easy way to direct the stranger, he despairingly told him, "You just can't get there from here." Sometimes it is nearly that hard to guide someone to the local Church of the Nazarene.

In this brief article the writer would urge each reader to do his best in making his local church accessible to the public. If you are thinking of relocating your church, then try to plan to put it where it can be seen. We haven't any research statistics to quote, but from observation and common sense we can draw some conclusions. How many supermarkets and gas stations have you noticed, in recent years, being built back on the side streets, completely away from the flow of traffic? And yet we locate our expensive new churches as well as our home mission churches in out-of-the-way places and expect the world to beat a path to our door. Large business concerns spend much money in motivational research and in surveys. Let's profit from their experience and put up churches that are worthy of our name; in places where they are needed; and in locations where people can see and find them.

*Elder, Church of the Nazarene.

The Nazarene Preacher

I was just thinking about our idea of economizing... The filmstrip "Steps to Success" (Nazarene Publishing House) costs $10.00 and takes only fifteen minutes to run... That's 66 cents a minute, or $4.00 per hour... Some pastors would exclaim, "Costs too much! Can't afford it!"... But later they will ask the Department of Church Schools to send someone to show them how to make the "Strive for Five Record System" work... And what will they cheerfully pay?... Probably $5.00 at least, maybe $15.00... But the $10.00 filmstrip explains it all just as well—and doesn't have to be put up in a hotel... Really, it's pretty inexpensive tuition!... The Radio League is to be congratulated for capturing 8 percent of the world radio stations for "Showers of Blessing"... Is there a Church of the Nazarene in 8 percent of the world's towns?... Or a Nazarene book in 8 percent of the world's libraries?... Or a holiness witness in 8 percent of the world's universities?... Or a Nazarene ad in 8 percent of the world's newspapers?... Or a Nazarene preacher doing visitation in 8 percent of the world's hospitals?... Clearly the radio medium has some inherent advantages which should be exploited to the full... Let's pray for H. Dale Mitchell as he strives to push that percentage up... And help the Lord answer our prayer by participating in the Spanish offering (p. 24)... As Dale Mitchell says, "The transistor has changed the world"... But only if it transmits the Gospel will it change the world's heart... Every radio outlet makes friends for the Church of the Nazarene, and the Gospel we preach... Many a church has taken root easier in a new place because the "Showers of Blessing" hour prepared the soil for it... Pastor C. S. Cowles of Santa Maria, California, has found a good way to extend the useful life of the Pastor's Supplement: "Frequently I tear out the sheets and distribute them to appropriate department heads in my church, to alert them to what is going on."

Until next month,
Welcome News for Ministers

The Daily News

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