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THE NAZARENE PREACHER

A YEAR OF DESTINY

Hardy C. Powers

OUR TASK—THE PREACHING

Ismael E. Amaya

"FROM WHENCE COME YE?"

Robert W. Helfrich

SOURCES OF H. ORTON

Ross E. Price

GUIDEPOSTS TO A MORE

Raymond C. Kratzer

THEOLOGY AND THE PRACTICE

The Editor

DEDICATED PROPAGANDA

Eric E. Jordan

FEWES OF JACOBUS

V. Bennett Gruber

—proclaiming Christian

THE HER

JANUARY 1964

OF DESTINY

Powers

SK—THE PREACHING OF HOLINESS

Amaya

WHENCE COMETH OUR MOTIVATION?

Helfrich

SOURCES OF H. ORTON WILEY'S POWER

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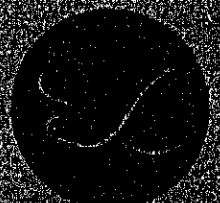
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ECHOES OF JACOBUS ARMINIUS

Grider

Christian Holiness



NAZARENE PREACHER

JANUARY, 1964

Volume 39 Number 1

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A Year of Destiny

By Hardy C. Powers

This is General Assembly year. This announcement tends to "quicken the pulse" and heighten the interest of an entire denomination and its friends. Not only the delegated body of the General Assembly, but church members and friends from around the world will come to this quadrennial gathering to enjoy fellowship, listen to reports, and make plans for the future. Many races will be represented and language sometimes becomes troublesome, but despite difficulties there probably will be between fifteen and twenty thousand present at that great gathering. Many matters of importance, vital legislation, and the analyses of commission reports will receive due attention.

In June of 1964 the Church of the Nazarene will conduct its General Assembly. Probably the most important thing to engage the attention of the General Assembly will be its plans for the future. These plans will reflect both the nature and the purpose of the church in its world-wide outreach. It is safe to declare that it will plan to expand. Anything short of this would be inconsistent with the message of the church. Men are dying and the church must take new territory in the name of our God. If it is to succeed, then the plans will reveal that the gospel is the means to be used. To the individual who has digested the fundamentals for himself, who has by faith appropriated the proffered blessings of the gospel, "whose genius burns as the inspiration of the individual soul," that person knows the church cannot stand still, for it has a message that cries out to be told.

Then, the method God uses is the God-possessed man. The gospel is the means, but Spirit-filled man is the method. The Bible teaches that it is by man the message is to be given. God plans to save man through man. Not man as a sage, a philosopher, or a poet, but through man as a man. This places universal responsibility on all men and calls for total mobilization of all the resources of the church. Not all are philosophers or poets, but all are men; hence none are excused.

The planning at the General Assembly should reveal mighty overtones of devotion to Christ and His cause, both in individuals and in the group, and that holiness of heart and life is more than an empty shibboleth, but is the bedrock upon which the Church is built. Let all pray to this end.

.....From the..... EDITOR

"The Nazarene Preacher"

THIS ISSUE INTRODUCES several changes in the format of what for thirty-seven years has been affectionately called the *Preacher's Magazine*. First of all, of course, is the change of name. Second, is the merging of the *Nazarene Pastor*, formerly a bimonthly magazine of promotional material.

The decision to send the magazine free of cost to all Nazarene elders and pastors will probably be hailed as the most welcome change. The cost of this service will be borne by the departments contributing through the General Stewardship Committee, and the Nazarene Publishing House. The magazine has never been self-sustaining, so the subsidy by the House of several thousands of dollars each year will be nothing new.

Lest the initiation of all these changes be credited to (or blamed on) the new editor, as to an insufferably egotistical "new broom," it should be said at once that they have been worked out between the editor, Publishing House management, the General Stewardship Committee, and the Board of General Superintendents. Dr. Hardy C. Powers is the general superintendent serving as sponsor for the publication.

To what extent do these changes signal alterations in the basic tone and character of the magazine? In its most important characteristics, none at all. As previously, it will be beamed primarily to the pastor. In every way possible its columns will be devoted to helping the pastor as a man, as a preacher and leader of public worship, as an administrator, as a shepherd and soul winner, and as a Bible student and theologian. But large attention will be given also to the evangelist, not as an outsider but as an insider, whose special ministry is one of the pastor's most indispensable aids.

Nor will there be any change in the earnest dedication of the magazine to the promulgation of Christian holiness. We espouse that doctrinal interpretation known as Wesleyan because we believe it to be Biblical. While alertness to other issues will be fostered, this emphasis will deliberately be kept central. Many preachers are frankly acknowledging that they need help in learning how to present this message, so relevant to today's problems, more accurately and effectively.

Admittedly the magazine will be distinctly denominational in tone. Understandably, this may prove distasteful to some of our fraternal brethren. These few can be assured, however, that the major share of the contents will still be of broad interest; and we dare to hope that some may even be pleased to be allowed such an intimate, inside view of Nazarene activities.

We are not so naive as to think we can please everyone. One pastor says, "Cut out the sermon outlines!" Another exclaims, "Leave

them in; I need them." One man says, "I especially appreciate such informative discussions as the forum on Bultmann; give us more of that sort of thing." But the next preacher says, "That's boring! I want practical help in my own church." And so it goes.

This much will be kept in mind: A theorist who knows the *what* of our holy religion but doesn't know the *how* will be of limited use in the ministry. But he who knows the *how* but not the *what* is in a far worse predicament. For of what value is skill in sermonizing if the sermon preaches heresy? Or if it is thin and trivial? Therefore theology is as "practical" as homiletics. If there ever was a time when holiness preachers could afford to be theological ignoramuses, that time is past. It is the editor's duty to keep this conviction constantly in mind in the planning of these pages.

Dr. Chapman's Chair

NORMALLY, I suppose, an editor is expected to hide behind the impersonal "we," or even avoid personal pronouns altogether. But for once may I dispense with formalities?

In the corner of my office is the old bentwood chair used so many years by Dr. James B. Chapman, the magazine's first editor. Hundreds of articles and editorials were written from this chair, including the thirty composed the last week of his life.

If sitting in the chair would impart to me but a fraction of Dr. Chapman's greatness as a man, a Christian, a churchman, and an editor, I would gladly sit in it twelve hours a day. But I know too well that chairs do not make the man; the man hallows the chair.

When I look at it therefore I am more frightened than inspired. And my fright is not allayed when I think of the outstanding leaders who have edited this magazine since Dr. Chapman—D. Shelby Corlett, Louis A. Reed, Lauriston J. DuBois, and Norman R. Oke. All of them were men of massive soul and intellect. But I am not a giant. I am aware of the many limitations which I can neither hide nor escape. The diminished stature in the editor's chair will have to be compensated by ever-improving quality in the materials submitted by our authors.

Especially do I wish to pay tribute to my immediate predecessor, Dr. Norman Oke, who sacrificed what could have been many more years of happy editorship in order to accept the pastorate of the First Church of the Nazarene in our nation's capital. We shall miss his virile and sparkling editorials. There were no trite phrases or ambiguous sentences, and certainly no irrelevant themes.

The title of his first editorial grips me, "The Role of the Relay Runner." He said: "I must run well to keep my predecessor from embarrassment. I must run well, remembering the next man who, in some future day, will reach out for the baton." You ran very well, Norman Oke. Now may I sign my name to those sentences, and especially to your next sentence: "But best of all, I must run for the 'prize of the high calling of God in Christ Jesus.'"

It is fatal to be sidetracked
by the secondary

Our Task—the Preaching of Holiness

By Ismael E. Amaya*

DR. JAMES B. CHAPMAN said some years ago that he did not believe that our greatest necessity was in the field of organization and equipment, even though he recognized that we had a long way to go in this direction, but that our greatest need was a revival—a revival of holiness.

But in order to have a holiness revival we must preach holiness. As pastors of the Church of the Nazarene we must examine ourselves to see if we are being faithful to this our task.

The greatest danger which threatens our denomination today is not that the day will come when by mutual agreement in a General Assembly the doctrine of entire sanctification will be taken out of the *Manual*, but that little by little the preachers will cease to preach holiness from the pulpits and the believers cease to testify it from their pews. Then it will remain in our *Manual* only as a trophy of the victories of our founders, and we will be, as evangelist H. G. Purkhiser says, "the possessors of a traditional holiness."

Dr. Stephen S. White used to say to his students in the seminary: "Brethren, it is your privilege to preach what you believe, but if you do not believe in holiness as the Church of the Nazarene has traditionally taught it, it is not your privilege to preach in this church. Our church is committed to certain beliefs

on the matter of holiness; if you cannot preach them sincerely, go and preach somewhere else."

Leaders from other denominations have expressed their concern about lack of emphasis upon the doctrine of holiness within their groups. Dr. John A. Brooks said: "There are many ministers, authorized exponents of the doctrine of holiness . . . who deliberately and completely leave aside the matter of holiness in their preaching in the pulpit. There are many pulpits from where holiness has been barren; in others it has been rejected; while in others it has been misrepresented."

Bishop Peck said: "The truth cannot be denied. The great privilege and responsibility of present salvation from all sin has been omitted in many sermons until the point of creating doubt on the value of this doctrine, discouraging and confusing those who wanted a complete salvation."

John Wesley said that his desire was "that all preachers make an effort to preach Christian perfection constantly, powerfully and clearly to the believers . . . No doubt we are not clear enough," he said, "in talking publicly or privately about the question of entire sanctification."

He wrote in one of his letters: "I am afraid that Christian perfection will be forgotten."

Many of John Wesley's sermons have to do with the doctrine of perfect salvation or Christian perfection.

And he preached more than seven hundred times a year during all of his ministry and over forty-two thousand sermons during his lifetime. One of his masterpieces is his sermon entitled "Christian Perfection." More than half of the hymns composed by Charles Wesley were on the theme of holiness.

Dr. Adam Clarke admonished that "all who possess the apostolic doctrine that the blood of Jesus Christ cleanses from all sin in this life, encourage the believers to go forward unto perfection and receive salvation while they are here in this earth."

Bishop Asbury said: "The night cometh and I will close by saying: Preach sanctification, directly or indirectly in every sermon." To one of his friends he wrote: "Oh purity! Oh Christian perfection! Oh sanctification! It is heaven here on earth to know that all sin has been removed. Preach it wherever they will listen. Preach it!"

Nazarene ministers must make preaching of holiness their specialty. This does not mean that they must forget other aspects of the Christian truth. Dr. Williamson said: "Not long ago a person said that the leaders of the Church of the Nazarene were making holiness their favorite subject, and were forgetting the scriptural doctrine of regeneration. But any reasonable person would know that no one can preach holiness without giving proper consideration to regeneration. And this is true of all the other doctrines."

The doctrine of holiness is the backbone of the Wesleyan theology. If it is not kept in a position of prominence the whole system falls. Furthermore, since the doctrine of holiness is so closely related to all the other doctrines of the Church of Jesus Christ, the scriptural and logical preaching of any doctrine will lead to the proclamation of the doctrine of holiness. The converse is just as true: in order for the message of holiness to be Scriptural and logical, it must include the preaching of all other essential doctrines of Christianity.

The doctrine of holiness runs throughout the Scriptures, where it is taught from Genesis to Revelation. It does not mean that holiness is the only subject treated by the Scriptures, but it is the subject that joins all the other subjects. Bishop Foster has often been quoted: "Holiness breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in the prayers, sparkles in the poetry, resounds in the songs, speaks in the types, glows in the imagery, voices in the language, and burns in the spirit of the whole scheme, from alpha to omega, from its beginning to its end . . . It is the truth glowing all over, webbing all through revelation; the glorious truth which sparkles and whispers, and sings and shouts in all its history, and biography, and poetry, and prophecy, and precept, and promise, and prayer; the great central truth of the system."

Joseph Parker gives a quotation from Whitefield: "My dear friends, I would preach with all my heart until midnight to do you good, until I could preach no more. Oh, that this body might hold out to speak more for my dear Redeemer! Had I a thousand lives, had I a thousand tongues, they should be employed in inviting sinners to come to Jesus Christ."

*Assistant editor for Spanish S.S. publications, Nazarene Headquarters, Kansas City.

Not to be read by the man
who is afraid of heart-searching

"From Whence Cometh Our Motivations?"

By Robert W. Helfrich*

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service (Rom. 12:1).

IS IT NOT reasonable that sinful man seeks forgiveness of his sins? Is it, then, not just as reasonable to expect that a forgiven man seeks God's perfect and entire will by presenting his life "a living sacrifice"?

Many of us preachers, I fear, have misinterpreted this heart-searching portion of scripture when making application to our own lives. To us, the presenting of our "bodies a living sacrifice" has meant consecration only that we might receive the power Christ promised to His disciples just prior to His ascension. We desire the power to be greater preachers, renowned teachers, greater administrators, et cetera. But—for whose benefit? Could it be for self? Perhaps this writer is being introspective, but with the thought that "there hath no temptation taken you but such as is common to man," I write with the prayer that each of us may benefit.

Preachers are often referred to as a "consecrated group of men." We would like to believe that this is true—for did we not consecrate ourselves to the ministry when we first re-

sponded to that "still small voice" within us? Yet I fear that for many this consecration may have been to our work only. We forget that our Lord is more vitally interested in what we are ("a living sacrifice") than in what we do. This is not, in any sense, designed to minimize the need for hard, earnest work—but our works must be a natural outcome of ourselves!

The power we seek must be power to be, to do, and to suffer the will of God, if we would be a "living sacrifice."

"To be what God wants us to be!" Is this included in our prayer for power? Ambition is a wonderful, and necessary, attribute provided that it doesn't propel us ahead of God. Did the thought ever occur that perhaps God does not want us to be "great preachers" whose names are known the country over? I am reminded of an individual with whom I recently spoke who became just that. Then, after leading literally thousands to a saving knowledge of Jesus Christ, he lost his own experience. What happened? Perhaps he got "out of bounds." Perhaps he became somebody God did not want him to be and the acclaim he received was too much. We can be consecrated to our calling—but for whose delight do we desire the power that comes with consecration?

Did it ever occur to us that God does not want us to be praiseworthy

subjects? We ask, in our pastoral prayer, that we might be "hidden behind the cross of Christ," and that the words which pass through our lips might be His words. Then, as we shake hands with our departing congregations, we wonder why nobody tells us what wonderful preachers we are. Well, we say, all of us need encouragement now and again. Indeed we do! But is it not encouragement enough to know that we are what God wants us to be?

Lord, make me a living sacrifice that I might have the power to be what *Thou wouldst have me to be!*

"To do what God wants me to do!" Is this included in our prayer for power? Pastoring a congregation which is comprised of middle-class or upper-class people where finances never loom as a threatening problem, where facilities for carrying out a full program are more than adequate, and where generosity toward the pastor and family is the order rather than the exception, is a wonderful experience. Who would deny it? Yet has it ever occurred to us that "to do all that God wants me to do" might require the pastoring of a flock where all of these are markedly absent?

"... and the poor have the gospel preached to them" (Matthew 11:5 f.) When being advised by an older minister in regard to the advisability of accepting a call to a very poor parish, a younger man was told, "Take it! It will be a profitable beginning for you. The church has fallen to such depths that there is only one way to go—up! And if you should fail, it won't be held against you because it was a failure when you accepted it." Are our hearts really broken for those souls among whom we labor now—or are we using them as a steppingstone to greater things? Are the words of our Lord as recorded in Matthew 25:45 going to condemn us on that final day? "Inasmuch as

ye did it not to one of the least of these, ye did it not to me." As did Kagawa, of Japan, we need to cry, "O God, make me like Christ."

How can it be that college- and seminary-trained ministers should be assigned to any "menial" tasks such as often befall them? Could it possibly be that this is what God wants them to do?

Lord Jesus, make me a living sacrifice that I might have the power to do what *Thou wouldst have me to do!*

"To suffer the will of God!" Is this truly the prayer of our hearts, O ministers of God's unsearchable riches? Not to become victims, not to present ourselves unwillingly, but to submit to God's will with gladness, knowing that in so doing His will for our lives can be carried out!

We are guilty, so often, of seeking God's will and then becoming frustrated if all doesn't turn out the way we expected it to turn out. Really now, whose will were we seeking? While agonizing in the Garden of Gethsemane, Jesus prayed, "Not my will, but thine, be done." God's will was done. Jesus went to the Cross! And while on this Cross, He said, "It is finished." God's will was done—strange as it might have seemed to the onlookers!

Unless we have a late model automobile, an attractive church plant, an up-to-date parsonage, et cetera, we cannot carry out God's will effectively. Whose will? As Dr. Lawlor so well stated it at the "All-Ohio Preachers' Convention" at Columbus, Ohio, "We are too busy endeavoring to accrue those things we don't need and can't afford, to impress those we don't like!" God help us!

During the early part of the nineteenth century an Anglican curate, Henry Francis Lyte, composed a hymn which should be dear to those whose desire is to be, to do, and to suffer the will of God.

*Pastor, Gardendale Church, East Liverpool, Ohio.

Jesus, I my cross have taken,
 All to leave and follow Thee;
 Naked, poor, despised, forsaken,
 Thou from hence my all shalt be.
 Perish every fond ambition,
 All I've sought, and hoped, and
 known;
 Yet how rich is my condition—
 God and heaven are still my
 own!

Go, then, earthly fame and treas-
 ure!
 Come, disaster, scorn, and pain!
 In Thy service, pain is pleasure;
 With Thy favor, loss is gain.

I have called Thee, "Abba, Father";
 I have stayed my heart on Thee.
 Storms may howl, and clouds may
 gather;
 All must work for good to me.

Know, my soul, thy full salvation;
 Rise o'er sin, and fear, and care:
 Joy to find in ev'ry station
 Something still to do or bear.
 Think what Spirit dwells within
 thee,
 What a Father's smile is thine,
 What a Saviour died to win thee.
 Child of heav'n, shouldst thou
 repine?

AMEN.

"I believe in the Holy Ghost . . ."

This is what we say in the Apostles' Creed. But if true, then—

. . . I believe in the real presence and available power of God right now, in any situation;

. . . I believe that Jesus is Victor—that He poured out the Holy Spirit as His Gift to the Church exactly as He promised, and that the Holy Spirit is the life of the Church;

. . . I believe in divine guidance, not just for others, but for myself;

. . . I believe that I needn't try to be the Lord's executive, for there is already One on the job, and all I am held responsible for is to keep in step with Him;

. . . I believe that God is able to speak to people, to rebuke them, to arouse their consciences, to awaken their spiritual longings and aspirations; to give revival; and that He is doing these things right now;

. . . I believe that God will bless my efforts which are in the Spirit—my praying, preaching, planning, pastoring;

. . . I am never overanxious, or in a fleshly strain; I am never torn by fretting and worry concerning my place in the Kingdom or the results of my labors;

All of this and more, if I truly believe in the Holy Ghost!

THE EDITOR'S NOTEBOOK

We may not match the greatness
 of his mind, but we can share
 his love of truth

Sources of H. Orton Wiley's Power

By Ross E. Price*

WHENEVER Dr. H. Orton Wiley taught or preached he did so in a way that one felt that here was a master of his subject and a lover of the truth he sought to expound. Thinking back over the recognition given to him by those who heard him as an authority in his field, we would list some of the sources of his power.

First, he had a clear and growing experience of salvation in relation to God and divine revelation. His intellectual pursuits stimulated his devotion to God, and he was driven by a passion for truth because of that devotion.

Second, his thought and expression were always clear, though often profound. He sought to make language the transparent medium of his thought. It must be acknowledged, of course, that those plagued with mental myopia will not find his books easy or popular reading.

Third, he held in his mind a remarkable grasp of the systematic whole of theology at every point. His vision took in the whole intellectual landscape, and all his utterances betrayed the background of his entire point of view. He "saw life steadily and he saw it whole." He was aware of the implications of his doctrines.

*Professor of systematic theology, Pasadena College, Pasadena, California.

His theology was strongly influenced by such men as Dorner, Martensen, Curtis, Pope, Shedd, Hodge, Miley, Wesley, and Arminius. But it was not a mere eclecticism. His was the capacity for authentic, unified, synoptic vision of life and doctrine.

In his philosophy he was strongly influenced by one of the greatest of personalists, John Wright Buckham. Yet it was not by lack of appreciation that he spoke of the shortcomings of Buckham's thought. He was grateful for the stimulus of his former professor.

Fourth, was his skill in polemic. He selected the strongest foes and showed the inadequacy of their doctrine as compared to the Arminian-Wesleyan, and, as he felt, scriptural, position. Yet in it all he had the wisdom to learn from those whom he felt obliged to attack.

Fifth, was his deep and simple but always intense devotion to the Biblical doctrine of heart purity. His sincerity and love gave him authority in matters theological that the mere critic lacks. His theology sought to make life meaningful and truth relevant. For him, "faith is the highest exercise of man as a personal being and calls into action the full range of his powers." Of this faith he himself was a worthy example.

Hobby hunting? This preacher has found one that has enriched both his mind and his ministry

One Preacher's Hobby

By Ross W. Hayslip*

WHEN I was converted as a nineteen-year-old youth, the names Weymouth, Moffatt, and Goodspeed had little meaning for me. As I began to read books and periodicals of a religious nature, I often found scripture quotations from the translations of these scholars. My desire to know more about God's Word led to seek for copies of these New Testament interpretations. On my first visit to a nearby city, I sought out a used bookstore and much to my delight found a copy of Weymouth's version on sale for fifty cents. Later I found this copy to be a 1903 first edition, although I was unaware of this fact when I made my purchase. That same day I also procured, at the bookstand of a holiness camp meeting, a new copy of W. B. Godbey's *Translation of the New Testament* for one dollar—and thus a hobby was born.

Through catalogue purchases, I added the works of Moffatt and Goodspeed. Then one day at another camp meeting bookstand I found E. E. Cunningham's *New Covenant*, another modern-speech version. It was still the day of the dollar book and thus my accumulation was increased. Further ventures to used bookstores brought me the *Revised Version* and the *American Standard Version*. Then one day, on a dusty shelf, I found a copy of a parallel printing of

the Authorized and the Geneva versions of the New Testament. Now I could never be satisfied until I owned copies of Wycliffe and Tyndale, the first translators of the New Testament into the English language. Dr. E. J. Goodspeed's *Problems of New Testament Translation* inspired me no end to press my search. I wrote a letter to Dr. Goodspeed explaining my hobby and he answered with a long letter of encouragement and many helpful suggestions. "Want lists" were placed in the hands of leading dealers in used religious books and numerous trips were made into used bookshops. Slowly my collection grew. H. T. Anderson's first edition was picked up in a midwestern city for thirty-five cents. Then one day in the city of Chicago, I ran across the *English Hexapla*. This is a parallel printing of the New Testament Version of Wycliffe (1380), Tyndale (1534), Cranmer (1539), Geneva (1557), Rhiems (1582), and Authorized (1611). This tremendous work was produced in England in 1841 and is a treasury of information for a student of the text of the New Testament.

At the latest count, there have now been printed over five-hundred different translations of the complete New Testament into the English language. Of these I now possess only 90 different ones, so you can see I am just a neophyte in this great field for collectors. I am in regular corre-

spondence with four men in various parts of our nation such as Illinois, Texas, and Montana, who are serious collectors with far greater number of volumes than I count in my possession. They have helped me in obtaining some very fine copies of translations to which I would not otherwise have access.

Some of my copies are of special value to me alone. Among these is a reduced facsimile printing made in 1911 of the original printing by Robert Barker in 1611 of the Authorized Version with all of its quaint type and spelling. Then there is the beautiful leather-bound manuscript-type printing of Wycliffe's New Testament produced in 1848 in Great Britain. The two-volume copy of J. W. Hanson's *New Covenant* and Nathaniel Scarlett's *New Testament* are not easy to obtain, and there is an interesting story behind my acquisition of these.

My hobby brings me a great deal of personal pleasure. I have a special

case in which I house my entire collection in such a way that it can be easily exhibited for examination or observation. I have been asked to speak about it in college chapel services and before Men's Fellowship groups. I enjoy frequently tracing the meaning of a passage of scripture through the various eyes of the many who have attempted to put the Word of God into the language of man.

I have become quite as familiar with each volume as I would an old friend with whom I enjoy association. I know well the story of where and how I have obtained each one. I hope to add to my collection as my finances may permit, and it is my fond hope that, when I am finished with them and shall have face-to-face seen the "Word which was made flesh," some Nazarene institution of learning may find space to place them on the shelves of the section of their library devoted to such works. This would indeed make my hobby worthwhile!

AN ALERT QUESTION

Some years ago a humble Bible-woman was visiting a friend in the local hospital. As she rose from her knees after prayer, a young doctor (who had not yet learned the fashion of those great human sympathies and courtesies which are invariably associated with the healing profession) asked her half contemptuously if she really thought there was any good in prayer.

"I do," she said.

"Well," said the young man, "if I asked your God for a five pound note, do you think I should get it?"

"Sir," she replied, "do you know the Queen of England?"

"No, not personally," was the answer.

"Would you ask her for a five pound note on a first introduction?"

"Certainly not," said the young man.

"Then, why should you expect my King to give you a five pound note on so slight an acquaintance?"

It was not only a wise and witty answer, but it held something of the true meaning of prayer. Prayer needs practice. It is a reciprocal relation between persons that is based on an introduction.

Contributed by J. C. Mitchell

*Pastor, Whittier, California.

If we want eternal success
there is no substitute for prayer!

Keep Your Church on Her Knees

By E. E. Wordsworth

THE CAPTION of this article is the words spoken to me many years ago by my personal and highly esteemed friend, Rev. W. G. Schurman, for fifteen years the great pastor of Chicago First Church. He had a very large church membership running into several hundred. He had a passion to spread the gospel of holiness in the great Chicago city. On a number of occasions he asked publicly for about a hundred of his members to come to him for their church letters and become a nucleus for starting another Nazarene church in a certain section of the city. He led his church in prayer. He was truly a praying saint of God. His ministry was effective in the salvation of hundreds of souls.

Jesus said the church is "the house of prayer," and we read that "Peter and John went up together into the temple at the hour of prayer . . ." Again, "But we will give ourselves continually to prayer . . ." A prayerless pastor will have a prayerless church, but a praying pastor will have a praying church. Paul stressed the importance of prayer, thus: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication . . ."

There is absolutely no substitute for mighty, prevailing prayer in church life for producing thorough, deep, consistent spiritual life among the membership. It is basic, not marginal.

We cannot socialize a church into a spiritual program. Games, frolics, entertainments, and sports are strictly on the human level. It is impossible to have full altars, revival fires burning, and an intense soul-winning program without intercessory prayer.

I was in Anchorage, Alaska, with Pastor Korody some time ago. As I was about to enter the pulpit for the final service he said to me, "Fifty of my young people have spent an hour on their knees during their N.Y.P.S. hour for this service." I knew right then we would have a gracious, victorious altar service, and we did. I had spoken only about five or six minutes when the Spirit came in power, and a young man from the back of that large church came forward to the altar. He said, "I cannot wait till the altar call." This was followed by a large group coming forward to seek God. The altar was crowded with seeking souls. I affirm it was not the preacher that brought these results. Give me no credit. It was rather that fine group of praying youth.

I have seen churches that were torn and carnal brought to unity and power by prayer. Dead churches have been made alive. Inactive churches will get dynamic force energized by the Holy Spirit.

Even though the church is beautifully united, a large place must be given to prayer. During my pastorate of First Church, Minneapolis, Minne-

sota, the ladies met each Tuesday at 10:00 a.m. for fasting and prayer and they frequently remained until three or later in the afternoon. Also at 8:00 a.m. each Sunday morning we had a special preparatory prayer time which continued until the Sunday school session. I have seen forty and more there again and again and heard their prayers and seen their tears. And in six wonderful years I saw two thousand souls kneel at my altar. It was prayer that did it.

The midweek prayer meeting also is primarily a time for prayer. The pastor must carefully guard this sacred hour. Courses of study, Bible expositions, announcements, and promotional ideas can easily rob the saints of necessary prayer seasons if not protected. The church needs to be trained to pray, and if not given ample opportunity they will become prayerless.

Rev. C. E. Cornell, pastor of Pasadena First Church, in the early days of our movement, found it necessary to divide his church into prayer groups and place them under spiritual praying leaders in separate rooms. This plan gave larger opportunity for prayer. Even a church with a smaller membership than the aforesaid may

find it advisable to follow this plan. If fifty or seventy-five people are present, it is evident that all cannot lead in public prayer within an hour. But it is much better to have all of them praying rather than a very limited few.

But whatever the method employed, brethren of the ministry, it is imperative to have a praying, burdened church. Insist upon it. Give prayer a large and important place in your church life. Have church board prayer meetings, teachers' prayer meetings, youth prayer meetings, membership prayer meetings. Get the whole church to praying at any cost—days of prayer, special prayer season, fasting and prayer. Frequently gather the saints around the altar. Let them prevail by pouring out their burdened hearts. Some have to be trained to pray, so train them.

In closing may I offer two books especially helpful to you as you seek to lead your church to the throne of grace; *How to Pray* and *The Power of Prayer*, by Dr. R. A. Torrey. Both books are well illustrated and are scripturally based. I know of nothing better to help you guide your church into the secret place of prayer. Write the Nazarene Publishing House.

Wesley on Self-denial

"Except a man deny himself," refers to that thing which would be pleasing to the natural man but the doing of which would be displeasing to God and detrimental to the soul's best good. Except a man, when occasion arises, put away pleasing food, pleasing associations, pleasant occupation, the possibility of gain, desirable position; except he accept, when the occasion arises, unpleasant things, annoying circumstances, scant supplies, ridicule and scorn, the road of tribulation, he cannot be Christ's disciple. If a man would gain his life, he must consent to lose it. All this, holiness will do for a man even though the flesh is weak. By this ye shall know whether ye are Christ's disciple, if ye love him more than these.

A district superintendent chats with young pastors—but older men can profit too

Guideposts to a More Effective Ministry

By Raymond C. Kratzer*

No. 1. Locked Hearts

ONE OF THE PRIMARY RULES of ministerial success is to "learn to keep one's own counsel." It will invariably open the gate to a host of ills if the minister does not set a watch on his lips. Thoughtless sharing of confidential information will short-circuit a man's ministry every time.

In every church you will find people that are the "confidential type," and who will make themselves available to the pastor as a convenient listener to the various problems of the church. Their large and comfortable ears are like commodious containers in which to toss the burdensome difficulties of your congregation, but these containers too often have holes in them. And, lo, by the time they have leaked out, the trail of woe has multiplied again and again completely out of proportion.

A pastor needs to keep a padlock on his heart, where he will hide the secrets of others. This will build confidence and will make him an invaluable aid to the spiritual well-being of his constituency. If he will make it a rule to never speak derogatorily of anyone, he will never suffer the chagrin that comes from an unlocked heart. Nice things about people do

not need to be kept under. And nice things spoken about them will return in nice things spoken about you. The law of "sowing and reaping" is operative in this area as well as in any other.

Some pastors find it enjoyable to make conversation pieces of some of their less esteemed members to their fellow pastors. This is unsavory any way you look at it. In the first place there is always the danger that the word may get around that such a statement came from you. In the second place your church immediately is lowered in the estimation of your fellow pastor. This shows a lack of love on your part for your people, and it will be a part of the reason for your lack of success in that church.

A positive attitude along this line will give you a "pulling power" much greater than ordinary, so that you can lift the *status quo* of your congregation. If you must share some of the peculiarities of your people, share them with your wife where no one else can hear about them. Share them with the Lord in prayer. But do not talk derogatorily about them to your fellow pastors or to anyone.

When an evangelist comes to hold a meeting in your church, don't clue

him in to problem situations which you hope he will solve by his preaching. Let the Lord tell him. And when he begins to uncover some of the sins of your people as well as some of their needs, you can look everyone full in the face because you are free from guile. This will also give the evangelist a freer hand, and God's voice will speak through him in pointed language to search out people and bring them to repentance.

In this matter of *keeping one's own counsel* it is important to recognize that all of us should be constantly on the stretch for more perfect wisdom. It is not downgrading yourself if you are not able to know all of the answers to all of the problems that come to you. At times it is wise to be silent on issues when you are unsure of the answers. Do not make it public that you do not know; but listen, think, pray, and wait. Most of the problems resolve themselves. When they do not, be careful whom you counsel with for advice. Many times the pastor and wife can solve these things through prayer and conversation together. How much better to have it this way than to have a big

committee meeting about it and raise more snakes than anyone can destroy!

The pastor's children should not be subjected to the problems of the church. Personalities should be spoken of only in a pleasant manner. The leadership of the church should be held in the highest esteem. If you want to find fault, do not do it in front of your children. We must keep the image of "perfection" as far as leadership is concerned before our families. I can think of several instances where I am sure children were lost to the Kingdom because unwise parents talked disparagingly of church leadership or of church members. Find the good points in your members and begin to extol them to your family. Your emphasis upon the positive will increase your effectiveness.

Love your congregation in spite of how unlovely some of them are. Minister to them for their sakes and for Jesus' sake. Share their problems and do not pick at them. Pray for grace when they irk you. It is your job to get them to heaven, and you cannot do this effectively unless they know you love them.

CULTIVATING THE RELIGIOUS SIDE OF LIFE

"I shall hope great things of you so long as you cultivate with devout and patient care the strictly religious side of your life; but if ever you neglect it, I shall be constrained to regard all your gifts and attainments as only so many flowers with which you may at once decorate and conceal a grave. I would not for ten thousand worlds be the man who, when God shall ask him at last how he has employed most of his time while he continued to minister to the church and had the care of souls, should be obliged to reply, 'Lord, I restored many corrupted passages in the ancient classics, illustrated many which before were obscure, cleared up many intricacies in chronology and geography, refined the astronomical calculations, etc.' Oh sirs, as far as the waters which are drawn from these springs, how sweetly they may taste to a curious mind or an ambitious mind which thirsts for the powers they sometimes procure, I fear there is often reason to pour them out before the Lord with rivers of penitential tears as the blood of souls which have been forgotten, while these trifles have been remembered and pursued."

—DR. JOSEPH PARKER. Contributed by the late B. V. Seals.

*Superintendent, Northwest District, Yakima, Washington.

THE THEOLOGIAN'S CORNER

Conducted by the Editor

Theology and the Pastor

Question. How important is it for pastors to know theology?

Answer. As important as for the family doctor to know medicine. If we were new in a community and choosing a family physician would we select on the basis of "bedside manner" or skill in diagnosing and prescribing?

The absolute importance of possessing a familiarity with basic Christian theology is seen when we understand clearly what it is. It is the science of interpreting, stating, and applying the essential facts and truths of the Christian religion, as enacted in history and contained in the Bible.

The special task of what is called systematic theology is to lay hold of Christian doctrine as a whole, and present it in a coherent and logical form, in such a manner that each particular doctrine is shown in its relation to other doctrines.

It seeks to explore and explain the profound truths about God, the creation, the Bible, sin, Jesus Christ, the atonement, salvation, holiness, resurrection, judgment, and final destiny.

These are the most important subjects that can confront the mind or challenge the soul of man. On them hinge the happiness and redemption of the human race.

In view of such awful gravity, in the relation of theology to human welfare, it is poor taste for a preacher to belittle this basic discipline, and it is a betrayal of his divine calling for him to be content with ignorance.

In his book *They Met at Calvary*, the late W. E. Sangster discusses the question, "Must we understand the atone-

ment in order to be saved by it?" In answer he describes a great ski lift which is in operation up the side of the mountain opposite the hotel where he is writing. The happy riders, who trust themselves to those swinging chairs and slender cables with gay laughter, do not need to understand all the intricate mechanism in order to be safely borne to the top of the mountain. But, Sangster rightly insists, someone needs to understand. Their safety—their very lives—hinge on the thorough knowledge of the men who operate the lift. Similarly, though laymen do not need a full doctrinal comprehension of the atonement to grasp its benefits by faith, those who guide them, and who are responsible before God for their spiritual nurture and care, need to understand, at least to a reasonably professional degree.

Not that all preachers must be specialists, any more than must all physicians be specialists. But they at least should know enough to avoid unwitting heresy. When a pastor is too uninformed, it is very possible for his laymen to be drifting gradually into dangerously unorthodox views without his being aware of what is transpiring. Such a pastor is unintentionally derelict in his duty as a shepherd.

Therefore, the designation "The Theologian's Corner" ought to be synonymous with "The Pastor's Corner." For every pastor should aspire to be a theologian, and should read standard theologies constantly with this aim in mind. He should refuse to rest content until he is as fully at home in his field as he expects the neighborhood doctor to be in his.

The Nazarene Preacher

THE Pastor's SUPPLEMENT

Compiled by The General Stewardship Committee, Dean Wessels, Secretary

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ANNOUNCING ANNUAL STEWARDSHIP MONTH— FEBRUARY, 1964

Pastor, the items listed below are useful tools for teaching stewardship. They are available at your Nazarene Publishing House, Box 527, Kansas City, Missouri 64141.

*TREASURES IN HEAVEN,

The Abundant Life of Stewardship
By M. Lunn. A study that deals pointedly and carefully with such time-honored aspects of stewardship as time, talent, and money and the stewardship of love and tears and influence. Written by a man who is noted for Christian stewardship throughout the Nazarene world. 80 pages. Paper. \$1.00

I TITHE JOYFULLY!

A collection of articles on the blessings of giving to God. Bears out the maxim: "When man honors God, God honors man." 127 pages. Paper. (MO) 38c

THE CHALLENGE OF CHRISTIAN STEWARDSHIP

By Milo Kauffman. Discusses relationship and responsibility to God and how it has increased since the fall of man. This book is filled with guideposts that will help you to fulfill your responsibility and enjoy the fruits of a good steward's life. 180 pages. Cloth. (HER) \$2.50

STEWARDSHIP TRACTS

T-801 What Is Stewardship?
T-803 Old Stubs Tell a Story
T-804 Stewardship Lessons
T-807 God Walked on My Farm
T-808 What the Bible Says About Tithing
T-840 Tithing—A Divine Challenge
T-850 Money, Money, Money!
25 for 25c (one number only)
1,000 for \$5.00
(may be assorted in multiples of 25)

January, 1964

New Publication!

Prepared by the Stewardship Committee, Church of the Nazarene

*BELONGS TO ME?

BL-515 Designed for juniors 25c
5 for \$1.00

*I CAN HELP GOD

BL-518 Designed for primaries 25c
5 for \$1.00

*TITHING—YOUR QUESTIONS ANSWERED

By Jarrette Aycock. In this brief but comprehensive "catechism" on tithing is the answer to every question any reasonable person would ask on this subject—important to all church members. 22 pages. Paper.

Each, 25c; 12 for \$2.50
50 for \$10.00; 100 for \$15.00

*MY GOLD AND GOD

By Earl C. Wolf. An illuminating study on the vital relationship between the Christian life and the Christian principle of earning, spending, investing, and giving. 111 pages. Paper. \$1.00

STEWARDSHIP SERMONS

By Charles M. Crowe. Twelve sermons which outline the scope and meaning of stewardship and emphasize its importance to the Christian faith. 144 pages. Cloth. (AC) \$2.50

*Printed by your Nazarene Publishing House

17

Are you satisfied with your outreach?



"Showers of Blessing" and "La Hora Nazarena"
are available just for the asking.

Nazarene Radio League
6401 The Paseo
Kansas City, Mo. 64131

NAZARENE INFORMATION SERVICE

Friends for Christ

PUBLIC RELATIONS for a pastor may be defined as "making friends for Christ and His Church."

Centuries ago the church put spires on its buildings and erected bell towers to broadcast its call to prayer—and this was good public relations.

"What a pity," says Dr. Ralph Stody, chief of public relations for the Methodists, "if in this technological age the church were to make less imaginative, less effective use of the media available to it than did the churches of the Middle Ages with their primitive, but perfectly utilized, resources!"

The Key Individual

In any public relations or community relations program, the pastor is the key person and the key facility is the daily or weekly newspaper.

Churches rarely have sensational news that makes the front page. If and when they do, professional newsmen dig hard for the facts.

But the great opportunity for the church lies in a steady, continuing flow of well-presented reports dealing with church activities, and this can make the church a powerful influence in the community.

A Concise Definition

Sound press relations has been defined as: "The right story to the right person at the right time."

This underscores the need for a pastor to go in person to the newspaper office and establish and maintain a personal contact with someone there. A pastor must take time to know his church editor or news editor and to

become known by him. When he does, the job of press relations becomes vastly more simple.

What a relief to know a man personally at the newspaper office who can give an instant answer, usually, to whether something the pastor considers a "story" is worth pursuing!

Where We Flub Worst

One situation in which most pastors flub out is in the follow-up to a story which they have had newspaper help in promoting. Once the great hour arrives, the pastor usually forgets about the newspaper readers who are not present.

If a reporter is not present, a report on the meeting by the pastor will almost certainly be used and appreciated by the newspaper if the story is turned in the next day or to meet the weekly newspaper deadline.

Dr. Stody says that bad public relations result from "not having given a situation enough thought." He also maintains that "mutual confidence" is the soundest foundation for improved relationships between church leaders and newspapers.

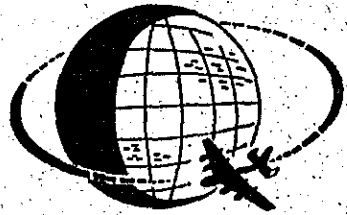
Stody contends that a Sunday bulletin and a midweek newsletter are both very important to a church. But if he had to pick one, because of inadequate budget, it would be the newsletter.

"This reaches every member and it can help to promote the next Sunday's services."

Nazarene pastors who have a "parish" letter will find "Nazarene News Briefs" helpful. Write for a free issue: Joe Olson, 6401 The Paseo, Kansas City, Missouri 64131.

NAZARENE YOUNG PEOPLE'S SOCIETY

1964 YOUTH WEEK PROJECT



Nazarene Evangelistic Ambassadors' Offering

N.Y.P.S. wants to have a part in sending fourteen students from Nazarene colleges and the Seminary for an invasion of six Latin-American and Caribbean countries with the Good News, in July, 1964.

We will have a part in this ministry. Our project for Youth Week is an all-church offering to be received Sunday, February 2. Use the radio script, "Faces of Youth," in the packet your church received to promote the offering.

Advertise with travel posters available from most airline offices or travel agencies. Let everyone have a part in the offering.

Send your offering to Dr. John Stockton in the special blue remittance envelope that was enclosed with the poster and brochure in your Youth Week packet.

Your church may receive additional posters by contacting the General N.Y.P.S. Office, 6401 The Paseo, Kansas City, Missouri 64131.

The Nazarene Preacher

Department of FOREIGN MISSIONS

News Quotes from Nazarene Mission Fields

Bolivia

At last we have property in Tiquina, on the shores of Lake Titicaca. Rev. and Mrs. Tom Spalding will be going there very soon now to live. Mrs. Spalding will operate a clinic and Rev. Tom Spalding will evangelize through that thickly populated region. We have a church and clinic already erected and are preparing living quarters for the Spaldings now.

Taiwan

We opened our Bible school this term with one full week given completely to revival services. Our pastors came in for these services. The results were wonderful. God moved in our midst, pastors were blessed and strengthened, students were given the spiritual start they need. The atmosphere of the campus is the best we have seen, bringing daily blessings with evidence of the Holy Spirit continuing to work in our midst. The churches are showing the results of the moving of the Holy Spirit upon the pastors, with the Spirit's presence manifest in the services and seekers showing deeper conviction for sin. We praise the Lord for these evidences of His presence.

Tobago

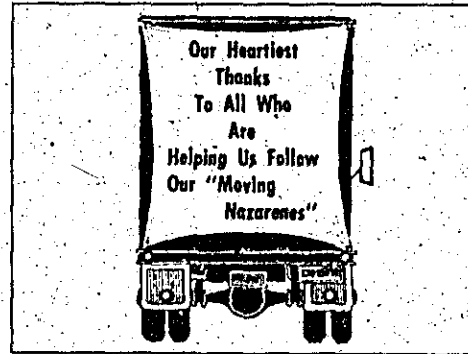
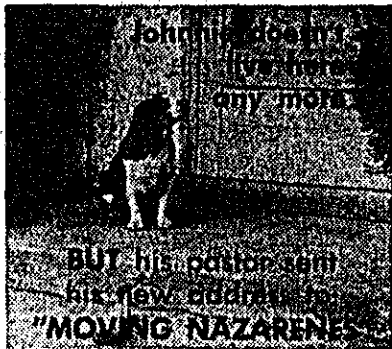
Damage from the hurricane in Tobago is extensive. Our pastor and his wife and all our Nazarenes are safe, though some lost much. The rented building where we had church services, was hit by a falling coconut tree, caving in the roof and one of the walls. One member with a crippled husband and thirteen children lost the roof to their home. A widow with four small boys lost everything. Another widow with two boys had her home demolished.

We would urge our people at home NOT to send food or used clothing at the present time. It is very difficult to get these through customs and many times duty is too high. It is better to purchase the things in Trinidad and send them to Tobago from here. Cash gifts for relief could be sent through Dr. John Stockton, general treasurer, at Kansas City, for Rev. W. C. Fowler, superintendent of the Trinidad-Tobago field. Designate clearly that the money is for Tobago hurricane relief.

Haiti

Damage to our mission headquarters in Haiti was less extensive than first feared. The roof was blown off the Bible school dining hall; a timber went through the roof of the Bible school office, and water damaged books and papers to some extent, but otherwise damage to the mission property there was minor. The missionaries have not yet had opportunity to get to the outlying churches to learn of the extent of damage in these areas.

Department of EVANGELISM



DEPARTMENT OF EVANGELISM — EDWARD LAWLOR, Executive Secretary

6401 THE PASEO • KANSAS CITY 21, MISSOURI • Deline 9-7000

My Dear Pastor:

In this special letter I want to express my personal thanks to you and your people for the excellent support given to every emphasis of this quadrennium of "Evangelism First."

The sacrificial and generous cooperation of all during this quadrennial project has made possible the attainment of some outstanding goals in Mass, Personal, and Family Evangelism.

My thanks again to you for your participation in an evangelistic emphasis undertaken in faith as we asked all to "TRY CHRIST'S WAY," and concluded in confidence as we witnessed by distribution of the marked copies of the Gospel of John, "THAT YOU MIGHT HAVE LIFE."

The department is committed to the task of advancing the cause of Christ and our church through Evangelism. Please stand with us and pray for us as we seek to serve our generation.

Faithfully yours,

Edward Lawlor

EDWARD LAWLOR
Executive Secretary

EL:aa

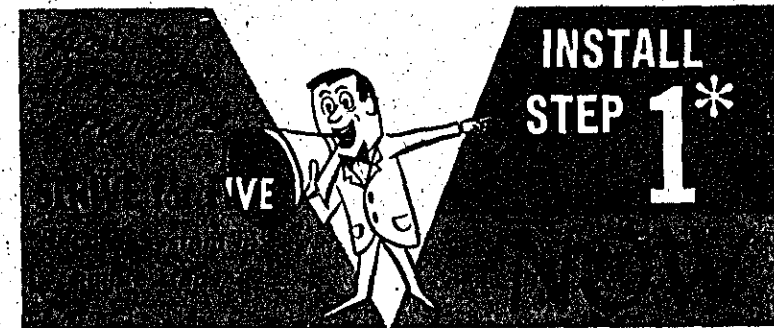
1st at
Wednesday
EACH MONTH

PRAYING Preachers

12:00 Noon
to
1:00 p.m.
LOCAL TIME

... Wed., Jan. 1 ...

Department of CHURCH SCHOOLS



*CLASS RECORD SHEET

A quarterly record form in triplicate (comes with pre-inserted carbon) that provides a copy for the teacher, another for the pastor, superintendent, or supervisor. The original remains in the church for the secretary to mark each Sunday. By making up these sheets each quarter records are kept up to date.

R-300C

Package of 25, \$1.50

*CLASS ENVELOPE

Heavy-duty, string-clasp style with printed form on front for recording weekly totals and yearly summary. Class Record Sheet, guest cards, and other supplies may be stored inside.

R-302

10c

TOTAL COST—Just 8¼¢ for each class per quarter

Adequate Records Don't Cost—They PAY!

Be Sure
Your Teachers
Earn
the
Special Honor
or Honor Award*

The Honor Teacher Program Annual Projects

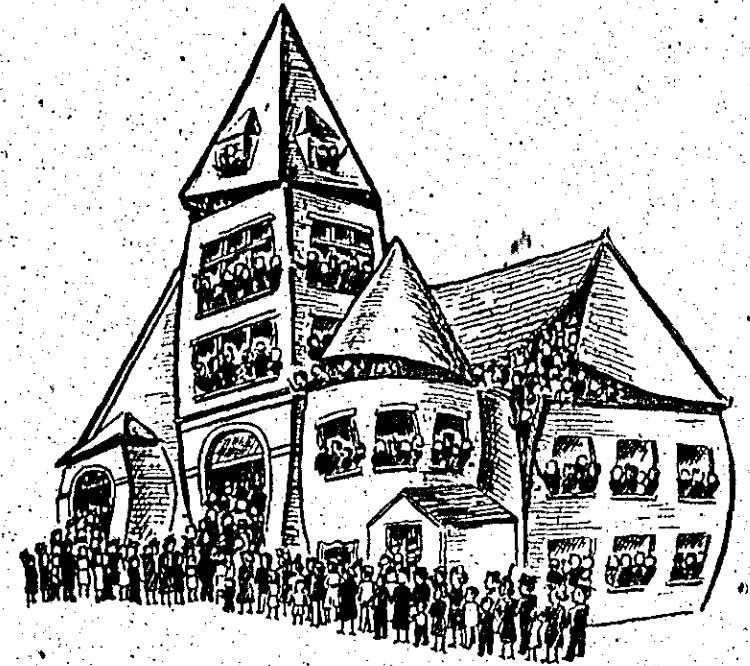
1. **SELF-EVALUATION**
Use the self-rating scale at least once during the year.
2. **ENROLLMENT**
Increase your class enrollment during the year or make 26 prospect calls.
3. **ATTENDANCE**
Increase the average attendance of your class for the year, or make 52 absentee calls.
4. **TRAINING**
Take the course in the teacher training program recommended for the year.
5. **EVANGELISM**
Make at least two efforts to win unsaved or un sanctified pupils or parents.

Every Teacher an Honor Teacher

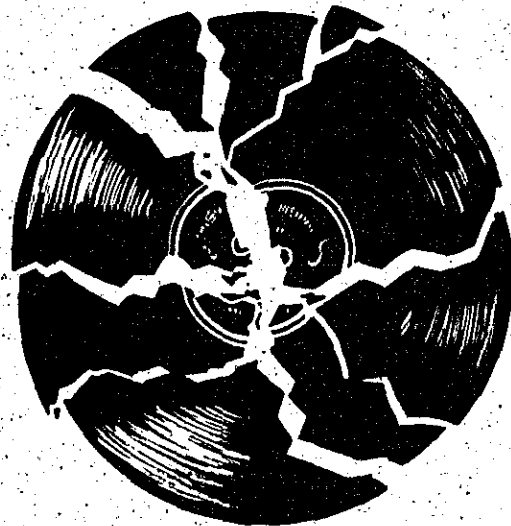
*Write for folders on the Honor Teacher Program and The Teacher's Self-rating Scale.

Department of Church Schools 6401 The Paseo, Kansas City, Missouri 64131

SUNDAY SCHOOL ATTENDANCE DRIVE



RECORD



BREAKING EASTER ATTENDANCE

March 1-29, 1964

GOAL: ATTENDANCE EQUAL TO TOTAL ENROLLMENT

MOTTO: "STAND BY CHRIST"

(See Publishing House ad for "Stand by Christ" attendance builder materials in the February "Nazarene Preacher.")

Department of CHURCH SCHOOLS

NEW CARAVAN PROGRAM

The Caravan Program, a weekday activity for boys and girls in the Church of the Nazarene, has undergone major revision in the total program.

The age division has been changed and new manuals have been written. The new structure for organization is as follows:

PRIMARY PROGRAM—Indian Maidens and Braves

Silver Moon—second grade girls

Pocahontas—third grade girls

Hunter—second grade boys

Chief—third grade boys

JUNIOR PROGRAM—Pathfinders and Trailblazers

This includes grades four through six

ADVANCEMENT PROGRAM

Grades seven and up

New primary manuals for the program are now available from the Nazarene Publishing House, Box 527, Kansas City, Missouri 64141. These materials are displayed on this page.

The new Pathfinder and Trailblazer manuals will be completed June, 1964.

If we can help you to plan your organization or give you guidance in any way, please contact the Division of Caravan, 6401 The Paseo, Kansas City, Missouri 64131.

New Primary Handbooks . . .

FOR BOYS AND GIRLS SEVEN TO EIGHT YEARS OLD



The official handbooks for CARAVANS, a year-round, weekday achievement program providing recreation, fellowship, and spiritual development for the boys and girls in your church and community.

Circular plastic binding opens flat to any page. Attractive paper covers.

Each, 75c

Nazarene Publishing House

Department of HOME MISSIONS



200 More by '64

Dr. Vanderpool's challenge at the District Superintendents' Conference last January resulted in acceptance of revised new church goals for the time remaining until General Assembly, 1964, and the coining of the slogan, "200 more by '64." At halfway mark of this seventeen-month span only 30 per cent of the goal had been reached. Your help is needed.

Pastor—

Be a Home Missions Booster

Inspire your people with the adventure and romance of home missions. . . . How?

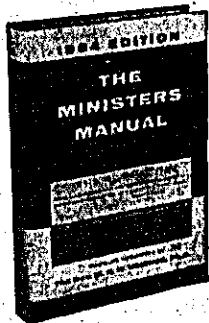


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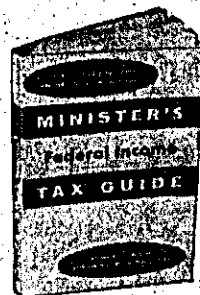
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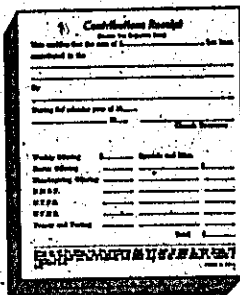
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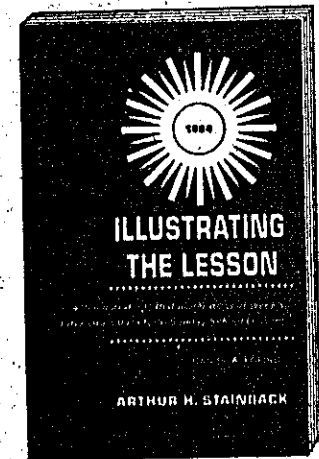
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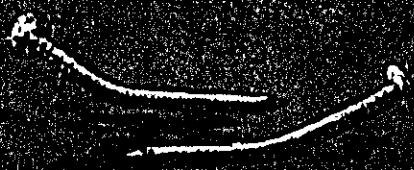
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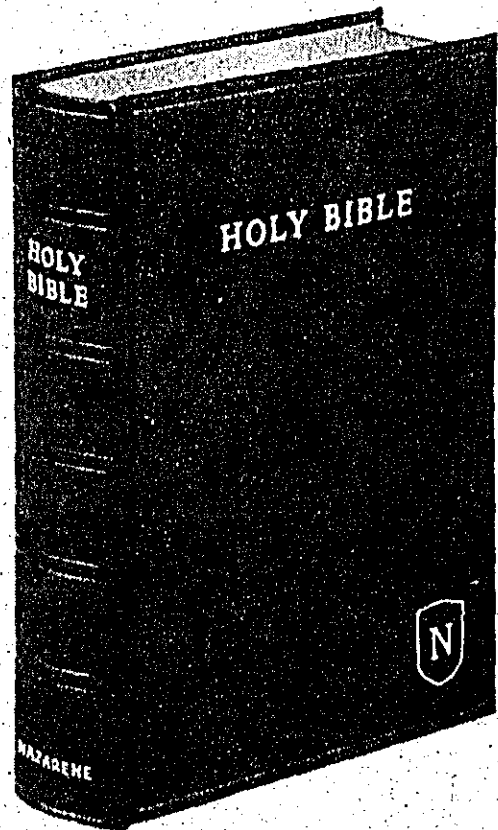
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AUDREY J. WILLIAMSON

Sunday—His or Hers?

By Mary Erickson*

THE CHURCH BELL peals forth calling the passers-by to an hour of worship. Senior citizens, blossoming Christians, tempted teens, pliable children—all gather for the morning worship to find food for the soul and light for the way. This morning they had laid aside their cares and were expecting God to meet with them. Their pastor was there to guide, encourage, and sustain each waiting heart. Through him the Holy Spirit would speak peace and comfort to weary souls.

Many folks have not seen or heard from their pastor since last Sunday. Only a few of the parishioners know about his exhausting experiences of the past week—how he comforted the family who lost their father, ministered to the shut-ins, spent hours in the hospital with the sick, and pleaded for clemency at the trial of a youth. He receives little glory or applause for saving a home from destruction, counseling for hours with folks about secret problems and passions, encouraging a disheartened teacher, praying a dying soul through to saving grace. Only you—the pastor's wife—and God, our Father, know of the conquests, the disappointments, and the fatigue of the pastor's life last week.

But today is Sunday, and this phase of his ministry is for all his congregation. Today he shares his personality, his love, his very life with not just a few in desperate need but with his entire parish.

*Pastor's wife of Hammond First.

Today he stands before them as God's messenger bringing the Word of Life. Today eyes are upon him; ears are waiting for his voice; hearts are hungry for the truth their shepherd will reveal. Today is his day—Sunday, a day of responsibility and opportunity.

Will he shine with a glow from heaven? Will he be able to express the love of Christ in his heart? Will he be alive and alert, tender and thoughtful, prepared in heart as well as mind? Oh, he must be all this and more as he stands as God's representative behind the pulpit on this day!

But how can he be mentally, emotionally, and spiritually prepared for this day if he has spent the morning rushing about, helping with breakfast or dressing the children, running the vacuum or peeling potatoes for the noon meal, and then racing off to church to arrive just in time for Sunday school?

Sunday must be his day. The pastor's wife should plan her activities so she need not call on her husband for Sunday morning help. He will preach two sermons today and exhaust energy equivalent to eight hours of work for each. He must have time alone if he is to be a blessing for God and to the people. Love him, encourage him, and provide environment conducive to good preparation. A pastor who knows he is loved and supported by his wife finds it easier to face a sea of faces in public service.

Here's a recipe for letting him know you care:

Make his morning pleasant,
free from worries and domestic
cares.

Give him time alone
in meditation and for prayers.

Another thing we sacrificed when we married our preacher is the privilege of sitting with him in the pew. He may not be able to sit with you in the pew, but you can stand with him in the pulpit. Stand with him because you have loved him, inspired him, and prayed for him. Stand with him because you contributed to his emotional, mental, and spiritual growth and he is dependent on you.

In Eccles. 3:1 and 7 we read: "To every thing there is a season, and a time to every purpose under the heaven: . . .

a time to keep silence, and a time to speak." Sunday afternoon is a time to keep silence on adverse criticism, but a time to speak in complimentary tones. He's only halfway through his prodigious task, so don't dampen his spirits. The same pattern should be followed Sunday night. Provide an atmosphere of relaxation and love. "A time to love" (Eccles. 3:8)—express your love for him and your need of him. Make Sunday his day.

"Queen of the Parsonage," yes, you are! But only because you married royal blood.

Today he brings God's message;

Today he may win praise.

So put your "king" upon his throne—

This is his day of days.

The Greatest Birthday Present of My Life

This is what a young pastor calls the following letter from his preacher father:

DEAR BOB:

Time flies by in a hurry. It just seems like yesterday that you were born, but here it has been twenty-nine years. And just think, I was twenty-nine years old when I took my first-time steady pastorate at Harrah.

The day (July 26, 1963) I went with you to make a call, a week ago today, as we drove away out in the country, my mind went back to the time when you were a little fellow and you would go calling with me.

I'm so glad you are in the wonderful work of the Lord, have a Christian wife and sweet little boy. I trust you shall be able to raise David up to love the Lord and to want to carry on the work of the Lord as he grows older.

Bob, you were born to parents poor financially, but never was there a boy loved more than our black-headed, brown-eyed, sweet, eight-pound baby boy. There have been some hard places along the way but there have been more than enough victories to compensate for the rough places. I would rather have you in the work of the Lord than anywhere.

You have a lovely family, a wonderful church, and a great God. All of the problems will seem so small when we get to the end of the way.

Love,

DAD

The Nazarene Preacher

BIBLICAL STUDIES

TOWARDS BETTER BIBLICAL SCHOLARSHIP

Dedicated Propagandists

(Evangelism in the Book of Acts)

By Eric E. Jordan*

A paper presented to the
Northwest Conference on Evangelism, September 20, 1962

Introduction

"Evangelism," says Dr. C. E. Autrey, "is not merely enlisting people in a new kind of activity. There are all kinds of clubs and organizations in our modern world . . . People are in an inevitable whirl of endless activity . . . There is more activity now in one month in many of the great evangelical denominations than was expended by all denominations for the entire duration of any one of the great spiritual awakenings in the past."¹

Dr. Autrey continues:

We could wish that all this activity were propelled by the Spirit of God . . . We must have more than impressive, outward appearance and physical power in our churches to impress our world and bring to it a conviction that it needs God. We must possess Divine power! If we are to bring this world to God, we must have the same purpose and power which characterized the Early Church in the Book of Acts. They went out, not to enlist people in a certain type of activity, but to bear witness to an experience which they had with God. They told a simple story in the power of the Holy Spirit. The moving of the Holy Spirit was witnessed on every hand. As men were converted, they were added to the churches and became witnesses . . . Their evangelism was a simple confrontation, nothing more. They confronted the pagan

world with the news about Jesus, God's Son. They told what He had done for them. They told why He had been able to perfect the change in their lives. They called on men to repent and believe.

Dr. Autrey's evaluation is correct. It does not take one long to get the "feel" of the Book of the Acts of the Apostles. It pulsates with the power of the Spirit. There are at least seventy references to the Holy Spirit to be found therein. Little wonder that Dr. A. T. Pierson entitled his exposition "The Acts of the Holy Spirit."² No one can read the vivid and intense pages of the early chapters of the Acts," says Winstanley, "without feeling that even the written record betrays a consciousness of unmeasured power, a heroic enthusiasm in the face of man and circumstance, an overcoming realization of Divine guidance swaying the leaders and the communities in ways unexpected and before unexperienced."³

This "power" of the Spirit is evidenced in the conviction with which the "dedicated propagandists"⁴ spoke. Peter and John typify the inner dynamic which made the Early Church a glowing, growing communion. In the context of the first persecution, we read in Acts 4:20, "For we cannot but speak the things which we have seen and heard." Here is the inner compulsion which produced dedicated propagandists.

*Late professor, Northwest Nazarene College.

An Examination of Terms

Dr. Autrey maintains that the Biblical definition of the word "evangelism" may be arrived at from a study of five Greek words found in the New Testament.

1. The word *euaggelidzo* in the Greek means, "I preach glad tidings." The verb form means "to gospelize." It is often used in the New Testament, and is equivalent to the word "propaganda." When Philip was designated "evangelist," this word was used (Acts 21:8). An evangelist in the New Testament sense was one who spread the good news of the Kingdom.

2. The word *keruso* was used in connection with John, Jesus, and the early evangelists (e.g., Matt. 4:23). It means "to herald." It is the picture of a messenger of an ancient king going from village to village making known the decree of the king. It is the straightforward setting forth of a truth. To preach is to proclaim. When one preaches, he gives out a proclamation (e.g., John the Baptist, Matt. 3:1).

3. *Didasko* is used more often than any other word in describing the evangelism of Jesus. He went about all the cities and villages, "teaching" in their synagogues. He explained and unraveled the great spiritual truths in conversational fashion. He was the Master Teacher.

4. The fourth word which must be considered is *martus* or "witness." "Ye shall be witnesses unto me . . ." (Acts 1:8). A witness in the strict sense is a proof or evidence. From this word "witness" we get our word "martyr." A martyr is one who backs up his testimony with his blood. A genuine New Testament witness will preach the gospel and will die for it also. He is dedicated to one aim—to witness for Christ at all hazards.

5. The last word which elucidates the Biblical definition of evangelism is *mathatas*, "disciple." "Go ye therefore, and disciple all nations . . ." (Matt. 28:19). It includes more than the word "teach." It carries the idea of converting. It means more than leading a man to become a Christian. It means to instruct

him also. It means to make of him a learner, a student. It means to fulfill all that is embraced in discipling.

All these words, Dr. Autrey maintains, could be condensed into one word. That word is "propaganda." Evangelism and propaganda originally meant the same thing (the Early Church did not coin the term "evangelism"). In the days of the disciples, propaganda meant something good, publicized with great effort and mighty conviction. Propaganda has a favorable connotation when used in its correct light. The evangelism of the New Testament was marked by firm conviction. When the apostles met opposition, hardships, and imprisonment, they were not moved, because, in the words of Dr. Autrey, they were "dedicated propagandists."

Taking my cue from Dr. Autrey, I turned to Young's *Analytical Concordance*.¹ Here I found the five terms and the references to the many passages in Acts where they appear.

1. *Euaggelidzo* appears eighteen times in at least four forms:

a. to tell or announce good news

b. to tell good news or tidings

c. to tell thoroughly. (I was reminded and impressed at this point by something Kilpatrick wrote: "No shallow gospel, but such a full statement as shall cause the work of God to be fully acknowledged in its piercing appeal and its comprehensive scope.") Cf. also "discourse"—*laleo*—five times.

d. to tell again, or declare.

2. *Keruso* appears eight times and it means "to cry or proclaim as a herald."

3. *Didasko* appears sixteen times. It means simply "to teach."

4. *Martus* appears nineteen times and in at least three forms.

a. as "witness" or "martyr," twelve times

b. as "witness" or "testimony," two times

c. as "to be a witness" or "to bear testimony," five times.

5. *Mathatas* appears thirty-one times, meaning "taught" or "the trained ones."

a. Twenty-seven times it refers to the "trained ones" in general, sometimes

a large group; a few times to "certain" disciples, apparently a smaller group.

b. Three times it refers to disciples by name—9:10 to Ananias in Damascus; 16:1, to Timothy; and in 21:16, to Mnason, an old disciple, formerly of Cyprus, now in Caesarea.

c. Once the term is used to refer to a female pupil or disciple; in this case, 9:36, to Tabitha of Joppa.

All told then we have ninety references in Acts to some phase of evangelism as evidence of the work of "dedicated propagandists." We shall next

month attempt a systematic, chronological study of their work.

(To be continued)

¹Autrey, C. E., *Basic Evangelism*, Grand Rapids: Zondervan, 1959, pp. 28-29.

²New Bible Commentary: Acts, p. 900.

³Winstanley, E. W., *Spirit in the New Testament*, Cambridge, University Press, 1908, p. 130.

⁴Autrey, op. cit., p. 31.

⁵Ibid.

⁶Analytical Concordance to the Bible, by Robert Young, New York: Funk & Wagnalls Co., 21st Edition.

⁷Kilpatrick, T. B., *New Testament Evangelism*, Cincinnati: Jennings and Graham, 1911, p. 19.

Gleanings from the Greek New Testament

By Ralph Earle

Eph. 4:15

"Speaking the Truth"

The K.J.V. and R.S.V. have "speaking the truth in love" (v. 15). The A.R.V. simply omits the definite article before "truth." The N.E.B. has, "let us speak the truth in love." So these four standard English versions agree basically as to the meaning.

However, when one branches out into the private speech translations the story is a different one. Weymouth and Goodspeed have "hold to the truth." Moffatt has "hold by the truth." Williams reads, "holding to the truth." Verkuyl (*Berkeley Version*) has "attached to truth." Phillips reads, "hold firmly to the truth." *The Twentieth Century New Testament* has "by following truth." Wand translates it "by nourishing truth." Spencer has "dealing truthfully," which is very close to the Revised margin, "dealing truly." None of the private translations noted above agrees with the standard versions. But Ballantine (*Riverside N.T.*) and Wuest both have "speaking the truth in love."

"Speaking the truth" is one word in the Greek—*aletheuontes*. The verb *aletheuo* occurs only here and in Gal. 4:16. Thayer and Abbott-Smith give

only one meaning, "to speak the truth," though they both call attention to the Revised marginal reading. Moulton and Milligan cite only one occurrence in the papyri, and that a late one (fourteenth century A.D.). Arndt and Gingrich have "be truthful, tell the truth." The great classical Greek lexicon, Liddell-Scott-Jones, gives as the basic meaning "speak truth." It is obvious that the standard English versions have the Greek lexicons, both classical and New Testament, on their side.

There is one more important source to check—the Septuagint (Greek version of O.T.). The verb occurs here five times. A significant passage is Gen. 42:16, where K.J.V. reads, "whether there be any truth in you." It could be translated, "whether you deal truly or not." But obviously the context would support "whether you speak the truth or not."

It would appear that "speaking the truth" is the basic connotation of the word. Salmond says: "In classical Greek the verb seems to mean to speak truth."¹ After noting that this is the meaning in Gal. 4:16, he adds: "It is best to take it here, too, as 'speaking truth'; or more definitely, 'confessing the truth.'"²

Fitly Framed and Joined Together

Paul's favorite prefix for compound verbs is *syn*, "with" or "together." Two of these occur in verse 16. They are translated "fitly joined together" and "compact." The first, *synarmologeō*, has already been encountered in Eph. 2:21. There it is used of a building "framed together," that building being the Church, a "holy temple in the Lord." Here it is employed for the Church as the body of Christ. The two figures are closely related.

The second verb, *synbibazo*, means "to join or knit together, unite."³ It is used of the physical body, which is held together by joints and ligaments. It speaks eloquently of the unity of the spiritual body of Christ, His Church. It is framed together as a building and joined together as a body. The first figure suggests the ancient Tabernacle in the wilderness, and also Solomon's Temple. They were both built as "the house of the Lord." In like manner the Church is "builded together for an habitation of God through the Spirit" (Col. 2:22).

The second figure is a bit more complicated. It has to do with a vital, pulsating, moving union of parts by joints and ligaments that hold them together. Both are meaningful representations of the Church of Jesus Christ. Eadie writes: "The two participles express the idea that the body is of many parts, which have such mutual adaptation in position and function, that it is a firm and solid structure."⁴

Through Every Joint of the Supply

That is the literal Greek—as represented in the Revised margin—for the K.J.V. "by that which every joint supplieth." The R.S.V. tried to make it more clear and understandable by translating the clause, "by every joint with which it is supplied." In this it exactly follows Moffatt. Phillips' translation is similar. Goodspeed reads: "adjusted and united by each ligament of its equipment." The Berkeley Version, "by every thing contributing ligament," is based closely on

Weymouth's earlier translation, "by the aid of every contributory ligament." The N.E.B. simply says, "by every constituent joint." Williams has a fuller translation: "by every joint that furnishes its supplies."

The word for "joint" is *hufe*, found in the New Testament only here and in Col. 2:19. It has a variety of meanings in classical Greek. But "joint" seems to fit best here and in Colossians. "Supply" is *epichoregia*, which occurs only here and in Phil. 1:19. It was used originally for the supplying of a chorus by the state.

Salmond gives a good summary of the meaning of this verse, which has been variously translated. He writes: "The idea, therefore, appears to be that the body is fitly framed and knit together by means of the joints, every one of them in its own place and function, as the points of connection between member and member and the points of communication between the different parts and the supply which comes from the head."⁵

³EGT, III, 335.

⁴Ibid.

⁵Abbott-Smith, *Lexicon*, p. 426.

⁶Ephesians, p. 322.

⁷EGT, III, 337.

"...what hast THOU
given for me?"



GIVE

that others may hear
the story of EASTER

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SERMONIC STUDIES

TOWARDS BETTER PREACHING

The following is a sample of a ground-work type of study which might be used frequently in these pages in future months, if pastors find it helpful. Reader reaction is invited.

—THE EDITOR

A Successful Saviour

TEXT: *Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them* (Heb. 7:25).

Critical Questions:

1. Who is the "he" who is able to save?
2. From what is He able to save?
3. Does the word "uttermost" mean for all time or does it mean thoroughly and perfectly?
4. What does it mean to come unto God "by him"?
5. What is the relationship between the ability of the Saviour to save and His perpetual intercession as a living Person?

Exegesis:

The first question is of course obvious: Jesus (vv. 22-24).

The second question finds its clear answer by a careful study of the entire Epistle, which presents Jesus as the Mediator of a "better covenant" in the sense that He provides a better personal redemption from personal sin (cf. 9:22-28; 8:10-13; 10:14-22).

The all-important issue for homiletical as well as exegetical purposes is the significance of "uttermost," which R.S.V. translates "for all time." But the American Revised, 1901, follows the A.V. with the footnote: "Gr. *completely*." The Amplified includes both ideas: "completely, perfectly, finally and for all time and eternity." The N.E.B. says "save absolutely." See also A. T. Robertson, *Word Pictures*, who prefers intensive meaning rather than temporal. For the best treatment see Wiley, *Epistle to the*

Hebrews, p. 254. Unquestionably the interpretation of an uttermost salvation as meaning primarily a thorough salvation from sin now has sound exegetical support, and holiness preachers can so use it with confidence and in all honesty. Question 4: "By him" should be translated "through him." It means that those who desire to be saved must approach God on the basis or ground of Christ's saviourhood as revealed in both His person and His work on the Cross. That is the position which the suppliant sinner must take: a total renunciation and abandonment of all self-righteousness or human effort as his ground of approach, and in its place full reliance on Christ in His mediatorship as his sole but adequate hope. This is much more than a careless "In Jesus' name" appended to one's prayer.

The perpetuity (Question 5) of His intercession, i.e., His representation of the believer at the throne of God, made possible by His resurrection, argues for the undiminishing adequacy of His ability to effect a perfect salvation.

Homiletical Approach:

One could emphasize the present mediatorial ministry of Jesus based on the second half of the text, under the title "Our Interceding Saviour." This would suggest a study of Christ at the right hand of God as Advocate (cf. I John 2:1, etc.). His ministry as our Advocate could be contrasted with Satan's evil office of accuser (Rev. 12:10-11). For an excellent outline with this emphasis see *The Pulpit Commentary*.

But the approach which is truest to the

heart of the text and most appealing to holiness preachers is to see "save," as the key word, with "uttermost" as a determinative modifier—then ring the changes on this emphasis.

Outline:

The following is what might be called a propositional outline. Its unity is in the word *save*. The first proposition could constitute the introduction—though not as a flat, bare, uninteresting statement.

1. Our greatest need is salvation from sin.
 2. Jesus came to save us from sin.
 3. We know He can save because we know He is alive.
 4. There is no limit to His ability to save from sin.
 5. He can save only those who come to God in the right spirit and right way.
- Proposition 3 could be omitted in the interest of simplicity and brevity. For a sermon primarily intended to preach holiness, Proposition 4 would be the *punch-point*, and could well be the last. In this case it should be expanded to show in graphic, moving detail that all sin, of all kinds, in all kinds of persons, in all kinds of circumstances, is conquered by Christ's saving grace. It is this ability which makes Him a successful Saviour. The terms *actual sin* and *inbred sin* could be introduced here if done clearly and interestingly, without letting the sermon bog down into a heavy technical discussion. There should be a shout in this sermon. But if the preacher desires that the sermon shall primarily be evangelistic, he needs Proposition 5. This contains the evangelistic punch, for it specifies the conditions on which Christ is able to save to the uttermost.

Illustration:

For an excellent Biblical illustration see Wiley, who reminds us beautifully of the similar use of the Greek phrase *eis to panteles* (to the uttermost) in Luke 13:11.

Now, Pastor, this is a starter. That is all it is intended to be. You take it from here.

Christian Contentedness

TEXT: Let your conversation be without covetousness; and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee (Heb. 13:5).

INTRODUCTION: The command of our text: "Be content," is as impossible to most people today as a command: "Fly!" And yet happiness, diversion, laughs, escape from the oppressive spirit of the age are avidly sought. One college student interviewed recently on coast-to-coast TV, keyed the average American's reaction to the world situation: "I'm scared to death!"

John Wesley, in contrast, stated: "I dare no more fret than curse or swear." A close friend of Wesley's said: "I never saw him fretful or discontented under any of his trials." Again, Wesley himself said: "To have persons around me murmuring and fretting at everything that happens is like tearing the flesh from my bones. I know that God sits upon the throne, ruling all things. With this thought in mind, and the grace of God in my heart, I may well learn to 'Be content with such things as I have.'"

Was John Wesley privileged to have what we cannot?

I. CONTENTMENT IS THE PRIVILEGE OF EVERY CHRISTIAN.

- A. The opposite of a whining spirit.
- B. The absence of covetousness, envy, jealousy.
- C. The nonexistence of anxious fear (Fear of death, hell, the judgment for sins confessed and forgiven).
- D. Positively stated, this contentment comes from righteousness, peace, and joy in the Holy Ghost.

II. COVETOUSNESS IS THE KEY SIN THAT UNLOCKS THE GATE TO MANY OTHER SINS; AND IS THE GREAT ENEMY OF TRUE CHRISTIAN CONTENTMENT.

- A. Covetousness here classed with such sins as "whoremongers," "adulterers," and the like.
- B. Is manifested by a desire for gifts, materials, honors, prominence.

- C. Complaining of the situation of your life . . . "the bad breaks" . . . etc.
- D. Critical spirit . . . faultfinding, tearing others down (to make self look big in comparison).
- E. Anxious pessimism concerning the future ("Beautiful day!" "Yes, but it can't last!"). Hoarding manna . . . instead of trusting God.

III. THE CORE OF CONTENTMENT IS GOD'S COVENANT PROMISE: "I WILL NEVER LEAVE THEE, NOR FORSAKE THEE."

- A. Jesus Christ is God, and cannot lie; if He has truly saved us, He promises He will stand by us. The Christian is never turned away on his own puny resources.
- B. The secret of salvation is presence: a "now" fellowship with God.
- C. We have perspective to criticize Old Testament Israel for murmuring against God and Moses, and failing to enter Canaan at Kadesh; but we are in exactly the same place when we receive salvation from God and fail to follow His directions and trust implicitly in Him.

—RUSSELL METCALFE

Defeat by Default

TEXT: Therefore to him that knoweth to do good, and doeth it not, to him it is sin (Jas. 4:17).

INTRODUCTION: When we think of sins we usually think of committed acts. But such is not always the case. Illustration: Today (it so happens) new license plates are required on your automobile. If you did not put them on, you violate the law by driving on a public street—and what you did not do will cost you hard cash.

I. ACTUAL SIN ALWAYS INVOLVES WILLFUL CHOICE; BUT THAT CHOICE CAN BE TO NEGLECT.

- A. The will must be involved before there is condemnation.
- B. When we know—become aware of neglect—then continuing in

that neglect becomes positive sin.

II. AREAS WHERE WE NEED TO EXERCISE EXTREME CARE NOT TO NEGLECT THE KNOWN WILL OF GOD:

A. The First Commandment

1. We can desire men's favor to a degree, but character and true piety are more than mere reputation.
2. God's approval is more than man's opinion, good or evil.
3. We must keep God supreme in loyalty and obedience.
 - a. Loyalty in tithes.
 - b. Faithfulness in Bible reading, study.
 - c. Use of means of grace, public and private. *There is a time when absence from public services becomes willful sin, and regardless of profession or position, he who commits willful sin is out of grace!*

B. Our need of heart holiness

1. Ultimately, those "hell fire" evangelists who preach "holiness or hell!" are absolutely right!
2. I Thess. 4:3 states that this is God's will; we dare not oppose.

III. THERE IS A SAFE SIDE OF THESE NEGATIVE SINS ON WHICH TO STAY.

- A. Every Christian can look back and, at times, see where he might have done better, more wisely—this is not necessarily sin.
- B. There is some leeway, perhaps, between opportunities and responsibilities . . . the "ought" and the "must."
- C. If we are eager to do our "ought" and seize our opportunities, we will automatically comprehend our "must," and fulfill our responsibilities.

CONCLUSION: It is a mark of spiritual sickness and danger to be constantly looking for the easy, lazy way. Marginal

living will inevitably bring about "defeat by default." The only safe plan is militant conquest for God.

RUSSELL METCALFE

A Final Command

SCRIPTURE: Luke 24:36-49

TEXT: . . . tarry ye in the city of Jerusalem, until ye be endued with power from on high (Luke 24:49).

INTRODUCTION: The commandment given when the revival tide was at the highest.

I. Command given to disciples when at their best spiritually.

- A. Gloomy Mary Magdalene at tomb transformed into crying, "Rabboni" (John 20:16).
- B. Heavyhearted, Emmaus-bound, two experience warmed hearts (Luke 24:32).
- C. Denying Peter had received a special revelation (Luke 24:34).
- D. Doubting Thomas, witnessing nail-pierced hands, had cried, "My Lord and my God" (John 20:28).
- E. The eleven had enjoyed a wonderful hour of fellowship (Luke 24:39-43).
- F. Conversion does open to us wonderful experiences.

II. At this very peak spiritually the disciples are commanded to "tarry until endued with power." The Master knew—

- A. That the old root of sin yet remained within.
- B. That the disciples were soon to face, and continue to face, trying times.
- C. That no experience after conversion, no matter how wonderful, would take the place of Pentecost.
- D. That only the endowment of Pentecostal power would deliver His disciples from their old weaknesses.

III. OBEDIENTLY THE DISCIPLES DID TARRY UNTIL ENDUED WITH POWER. As a result, we never—

- A. Hear of Mary Magdalene fall-

ing prey to gloom again.

- B. See the two Emmaus disciples so low again.
- C. Hear of Peter denying his Lord again.
- D. Hear of Thomas doubting his Lord again.
- E. Hear but that the 11 disciples, yes, the whole 120, gave a good account of themselves after they had tarried in the Upper Room.

—DUANE SPRINGER

The Keys of the Kingdom

SCRIPTURE: Matt. 16:15-20

TEXT: Matt. 16:19

INTRODUCTION: A key can lock or unlock. It can release or retain. It has the potential for opening to your view a vast and limitless panorama of either beauty or ugliness.

I. The Bible as a Key

- A. The Bible is God's Word, and the key to knowledge of God.
- B. The Bible becomes the gate that leads into the Way.
- C. It reveals God and heaven and warns of Satan and hell.

II. Prayer as a Key

- A. Prayer of repentance and confession opens the door to life.
- B. Prayer of praise leads to thanksgiving.
- C. Prayer of intercession leads to blessings for others.

III. Witnessing as a Key

- A. This opens the door to heaven and blessing for others.
- B. Mass and personal witnessing.
- C. We are closing the door for those to whom we neglect to witness.

IV. Faith as a Key

- A. Faith is the key by which we live—"the just shall live by faith."
- B. We can use the key of faith for others.
- C. We can expand the outreach of the church by faith.

—WILLIAM C. SUMMERS

The Nazarene Preacher



IDEAS THAT WORK

IT IS THE DESIRE of the editor to devote this column to reporting practical ideas used successfully by our pastors.

Preferably, the report should be written by the pastor himself in about two-hundred fifty to three hundred fifty words. For each report published, a book credit of \$3.00 at the Nazarene Publishing House will be given.

We don't want theories. We don't want brain storms that have hatched themselves during a sleepless night but have never been tried and proven. We want ideas that have been worked, have worked, and therefore are proven to be workable.

These ideas may concern any phase of the local church. Do you have a unique plan for pastoral calling? Have you succeeded in getting your people to read? How do you promote missionary emphasis? Have you found a way to bring maximum efficiency and harmony into board meetings? How do you promote revival interest and induce attendance?

These are just a few of the many areas wherein successful pastors have developed methods that have worked in solving special problems and promoting the successful functioning of the church in its soul-winning task.

If you will sit down right now and write us about your idea, you will be contributing to the usefulness of the Nazarene Preacher and helping hundreds of your fellow pastors in the ministry.

Brethren, let us help one another.



THE UNITED BIBLE SOCIETIES is an international and interdenominational organization consisting of twenty-three national Bible Societies and four Associate Societies from six continents. Its

January, 1964.

purpose is to assist its member Societies in their task of translation, production, and distribution of the Holy Scriptures throughout the world. The United Bible Societies in its last meeting (Tokyo) launched a world distribution campaign to be carried forward in co-operation with the churches in every land.

The campaign is designed to increase the annual circulation of the Scriptures by the Bible Societies throughout the world from its present level of approximately 50 million copies to 150 million by 1966, which marks the 150th anniversary of the American Bible Society. The American Bible Society's share in this program is 75 million copies of the Scriptures every year.

Dr. Paul S. Rees tells of a minister speaking to a group of college students in their fraternity house. He turned to the chairman of the meeting and asked: "What are you living for?" The student replied: "I am going to be a pharmacist." The minister replied: "I understand that this is how you are going to earn your livelihood, but what are you living for?" After thinking for a moment, the young man replied with both honesty and bewilderment: "Sir, I am sorry, but I haven't thought that through." The minister then asked the rest of the group the same question. Only two out of the thirty young men had seriously faced the central issue of existence: the reason for living.

—REV. CARROLL E. WORD in Pulpit Digest

Hymn of the month

JANUARY 1964

"O Zion, Haste" (1868)

Praise and Worship Hymnal, No. 100

Authorship

Long night hours of anxious waiting at the bedside of her child stricken with typhoid fever were not lost for Mary Ann Thomson, for she enjoyed writing hymns, some of which had been pub-

lished. With great concern for lost souls and a strong faith in a God of limitless grace, her vision reached far beyond the shadows of her son's sickroom and there she penned the stanzas of "O Zion, haste, thy mission high fulfilling." This missionary hymn has taken its place among the great hymns of the Christian Church. This was in 1868 and the refrain was not added until three years later.

An important influence in the writing of "O Zion, Haste," was Faber's beautiful hymn "Hark, Hark, My Soul! Angelic Songs Are Swelling"—one of Mrs. Thomson's favorites. From it she no doubt received strength and hope for this night of trial.

Mary Ann Thomson was born in London, England, in 1834. While still young she moved to Philadelphia, Pennsylvania, where she spent the rest of her life. She was married to John Thomson, who was a member of the staff of the Free Public Library of that city. Mrs. Thomson died in 1923.

Other hymns by Mary Ann Thomson are: "Now the Blessed Dayspring," and "O King of Saints, We Give Thee Praise and Glory."

The Hymn Tune: "Tidings"

COMPOSER: James Walch (1837-1901)

It is remarkable that the very melody adopted by the author, and which helped to inspire the writing of "O Zion, Haste," has been replaced by another hymn tune, namely, "Tidings." James Walch, organist, disliked the musical setting of his own teacher's hymn "Hark, Hark, My Soul!" and gave it another tune. Some time later it was discovered to be a perfect setting for Mrs. Thomson's hymn.

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MY PROBLEM

ANYONE who engages in any worthwhile enterprise will confront problems. There is no greater enterprise than the Christian ministry and certainly none more thickly beset with problems of all kinds: the little, nagging ones and the huge, terrorizing ones.

In this column we desire to match one man's problem with another man's solution. First, the problem will be posed. Then we want three paragraphs written by three different pastors giving their opinion concerning the proper solution.

Some pastors may not have any problems. Such men cannot help us in posing the problems, but it is doubtful if they could help us in their solutions either.

Write us your problem about any phase of your ministry, and if we choose to present it, we will give a \$2.00 book credit at Nazarene Publishing House.

But we want answers as well as problems. Each month a new problem will be stated at the bottom of the column. Read it, then carefully and thoughtfully write your proposed solution. For the three replies which we print, \$2.00 book credits will be given. Answers should be from 80 to 100 words. The editor reserves the right (as always) to edit or abbreviate when necessary.

In order that everyone may be perfectly free both to pose problems and discuss them, no names will be published.

A sermon carelessly thrown together on Saturday night will not catch fire on Sunday.—
Anon.

We can have faith in God amidst the confusion of the present, for he has been our God in all generations.—
SCOTT.

The Nazarene Preacher

BULLETIN EXCHANGE

In the far north, some explorers accidentally set fire to the brush in an uninhabited area. The passing of the years brought them again to that place, and to their amazement they saw growing there a number of silver birch trees. Through an unusual occurrence in nature this transformation took place. And it is not uncommon among men, that this growth of new and better life may take place from seeds awakened by the fires of adversity.—ARCHER WALLACE, *I Believe in People.*

"Faith is the eye that sees Him, the hand that clings to Him, the receiving power that appropriates Him."—J. E. Woodbridge.

During these times, 40 million is being spent every year by various agencies to help families of problem drinkers. Estimates are that total loss due to alcoholism is \$1 billion. The problem drinker himself loses an estimated twenty-two days of work every year because of alcoholism, and two days more than the average because of illness. He has twice as many accidents, according to studies made by Yale University, and he dies twelve years sooner than he would if he didn't drink.

Actually there's only a slight difference between keeping your chin up and sticking your neck out, but it's worth knowing (*Selected*).

"CONFIDENCE is the feeling you sometimes have before you fully understand the situation."

January, 1964

"Let us never forget that the greatest thing we can do for God or for man is to pray. For we can accomplish far more by our prayers than by our work. Prayer is omnipotent; it can do anything that God can do. When we pray God works."
—S. D. GORDON

"The library that is the 'Holy Bible' is the very heart of the best in the civilization in which we live—the civilization we are 'going all out' to preserve in the face of opposing ideologies. Were the discoveries and teachings of the Bible removed from our daily living—or proven to be false—our whole civilization would collapse."—Arkansas Methodist.

Happy is the man who has friends who will tell him the truth, even when the truth hurts.

—J. B. CHAPMAN

CHANGE IN THE TIMES—"People used to offer to pay you 'a penny for your thoughts'; now it costs \$24.00 an hour to get a psychiatrist to listen to them."
—BERT BACHARACH

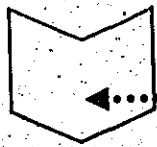
We have not found God's will in any situation until we found the highest possibility of good for everyone concerned.
—J. RUFUS MOSELEY.

The tragedy of the times is that we are so obsessed with the temporal that we are ignorant of the eternal. We travel so fast that we never see the scenery.

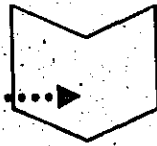
—VANCE HAVNER, *Peace in the Valley*

One may be sound in doctrine and abundant in good works, and yet be of that company who have left their first love.
—J. B. CHAPMAN

45



HERE AND THERE



AMONG BOOKS

ECHOES OF JACOBUS ARMINIUS

By J. Kenneth Grider*

Man's Faith and Freedom

McCulloh, Gerald O., Editor, Nashville: Abingdon, 1962, 128 pp., \$2.50

This book consists of five papers and a sermon, delivered in Holland in 1960 at a symposium conducted as a way of celebrating the four hundredth anniversary of Jacobus Arminius' birth. Issued in 1962, the book has been a boon to interest in Arminius and his influence.

Most of the subjects are popularly presented, and there are some errors; but there is considerable evidence of scholarly research in the book as a whole.

Professor Hoenderdaal, who teaches Arminian theology at Leiden University for the Remonstrant Brotherhood (a denomination started a few years after Arminius' death to propagate his teachings and his tolerance), fills the reader in on Arminius' own life and struggles. Another scholar at Leiden (the university where Arminius taught from 1603 until his death in 1609), Professor Holk traces the development in Dutch theology from Arminius through such earlier men as Limborch to the present day. To conservative Arminians, similar in their beliefs to Arminius himself, this development is a rather sad one. Arminius' stress on freedom and tolerance and love has been picked up and carried to liberal extremes. Today, the Arminians in the Remonstrant Brotherhood allow almost anything in the way of one's beliefs, if only he is tolerant of other views and maintains a sociable attitude toward all men. In this there is little of the prophetic faith that declares God's counsels in stout and certain terms.

Distinctly the most enlightening and heartening chapter in the book is that by an English pastor, Geoffrey F. Nuttall. It is researched well and written ingeniously. Most interesting is his tracing the history of Arminianism through various local congregations and groupings of congregations

*Professor, Nazarene Theological Seminary, Kansas City.

in Wales and England. He shows that there have been two strains of it: one liberal and leading to Arianism and into Unitarianism and Universalism, only to diminish in adherents as the decades have passed; the other, evangelical and missionary and ever expanding in adherents—the Methodistic strain. Nuttall takes the reader into the record rooms of historic local congregations and into the many firsthand studies that others have made of what has transpired. He shows that Arminianism flourished in the county and particularly in the town—Epworth—where John Wesley was reared by parents who had both independently espoused Arminianism after being reared as Calvinists. This was not an Arminianism in which the doctrine of universal redemption meant that all men would be saved, as in the Unitarian and Universalist strain. Instead, it was an Arminianism which taught that all men may be saved. Indeed, it led John Wesley's father to offer himself as a missionary, not to English colonies as a few persons were beginning to do, but to such places as Abyssinia or China. Although he was not sent, his son John was—to the American Indians in Georgia. When John's mother learned that he might go with the gospel to the American Indians she exclaimed, "Had I twenty sons, I should rejoice, were they all so employed, though I should never see them more" (p. 58).

A technical error is committed by Nuttall in thinking that John Wesley's statement, "The world is my parish," has to do directly with Wesley's missionary zeal (see p. 59). Evidently Nuttall does not know that the statement had to do with Wesley's turning to out-of-doors, open-air meetings (the "world") instead of church sanctuaries—which were fast being closed to him. But the error is only technical, for the missionary meaning which Nuttall puts into the statement does no injustice to the man whose heart burned to see the salvation of men the world around.

Exciting indeed is Nuttall's estimate when he writes, "Speaking historically, the missionary overspill of Christianity during the last 170 years would hardly have been possible psychologically but for the Arminianism of the Wesleyan Methodist move-

ment . . ." (p. 60). Nuttall's main conclusion is that the rationalistic Arminianism leading to Unitarianism is "dead or dying" (p. 63) because it "lacks missionary concern" (p. 63), whereas Wesleyan Arminianism is missionary-minded and continues as an ever-expanding movement. Indeed, it has expanded to such extent that, speaking in large terms, Nuttall can say early in the chapter, "Since Wesley we are all Arminians" (p. 46).

Space fails us to say very much about the chapter by McCulloh on Arminius' influence upon American theology. While he speaks with some care about that influence in Methodism and in the Church of the Nazarene, he makes one conspicuous error. He writes, "The influence of Arminius' doctrine of sanctification upon the American revival movements is clear and vital. This is true in . . . the holiness emphasis in Methodism" (p. 77). He goes on to say that this is true of the holiness groups which formed the Church of the Nazarene (p. 77). McCulloh proceeds to say also what is correct: that by sanctification Arminius "seems to have meant . . . spiritual and moral growth in faith and obedience" (p. 82)—which is not specifically "holiness" teaching.

McCulloh seems to think of Arminius in a way that is too Pelagian (pp. 70-71). Also, there is a small error in his speaking of "Calvin, Beza, and Junius" as men Arminius "departed from." McCulloh does not seem to know that Junius tended to conditional predestination late in his life. But the error on Arminius as teaching entire sanctification is so large as to be surprising.

The chapter contributed by Harvard's James Luther Adams is quite clear on what Arminius taught theologically, except that "faith precedes election" (p. 92) is hardly a true representation of the non-Pelagian Arminius; but Adams is particularly interested in the same things that the contemporary Remonstrants of Holland excite to: in Arminius' loving tolerance and its application to social and political theory. Interestingly, Adams says that Arminius "remained in certain fundamental respects a Calvinist" (p. 94). Surely it would be better to say, simply, that he was not a Pelagian and that, positively, he was a Protestant and therefore stressed God's grace and man's creaturely dependence upon God.

The only chapter in the book which one could not heartily recommend is the last, by Russell Stafford—which sermon might better have been omitted from the collec-

tion of essays. Stafford, moderator of the International Congregational Council, really has little that is worth saying and is naively noncommittal in what he does say. For example, he writes, "No matter how much we still venerate Arminius . . . we can no longer use his language, save within quotation marks, unless we are talking thoughtless singsong" (p. 113). It would be too unkind to say that this is puerile. About Calvinism and Arminianism, Stafford goes on to say that "both sides in the classic Christian debates would seem to be necessarily true" (p. 114). Adding blunder to blunder he says of Calvin and Arminius: "Allowing for historical and temperamental differences, they are Augustine and Pelagius over again" (p. 114). Stafford evidently has never read Arminius, for the Hollander avoided Pelagianism with meticulous care.

This, then, is a book which at a few places falls considerably below what one might have hoped for. Yet its points of strength far outweigh its instances of weakness. Its issuance is an event of considerable importance, particularly to those who locate themselves within the Arminian-Wesleyan persuasion.

Power in Expository Preaching

Faris D. Whitesell, Fleming H. Revell Company, 1963, \$4.00

This volume by the professor of preaching at Northern Baptist Seminary, Chicago, reflects the growing revival of interest in expository preaching. In a series of twelve chapters the author discusses the secrets of power through motivation, diversification, explanation, organization, argumentation, illustration, application, imagination, preparation, and communication.

Documentation is at the end of the book followed by a few pages of sample outlines by such men as Buttrick, Spurgeon, and the author. There are also a fair general index and a scripture index. Admittedly the price is small in comparison to the intrinsic value of the subject, but apart from this intangible, \$4.00 seems excessive for a small volume of only 149 pages of text.

The book is exceedingly readable, even exciting. Instructions are clear, practical, and sensible. The viewpoint is Biblical and spiritual, with special emphasis on the anointing of the Holy Spirit as the *sine qua non* of any effective preaching.

The author draws heavily from others especially the great expositors of the past and present, such as Alexander McClaren,

G. Campbell Morgan, F. B. Meyer, and Harold Ockenga.

The chapters are not overburdened with outlines, though it is the opinion of this reviewer that some used as examples are not truly exemplary of the best.

In strict honesty it must be admitted that concentration on expository preaching ceases after the fourth chapter. Thereafter the discussions could equally apply to textual or topical preaching. His chapter on illustrations is helpful, though one of his

own examples (p. 108) exhibits a type of glaring logical fallacy to which the preacher who overemphasizes the doctrine of imputed righteousness is prone.

For the preacher who has shied away from expository preaching because of its seeming complexity, this book is urgently recommended. For while admitting that expository preaching is difficult and can never be made otherwise, the author proceeds to make it seem important, enticing, and at least possible.

R. S. T.

NAZARENE BOOKS PUBLISHED IN 1963

PASTOR, are these books on your shelves? Are they in the hands of your laymen, your Sunday school workers, your youth workers, your missionary leaders, and readers?

The saturation of any church by these thirty-five titles would work wonders in sparking new enthusiasm, uncovering hidden talent, and solving many problems due to spiritual lethargy.

These are the volumes produced by the Nazarene Publishing House in 1963:

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<i>Meet New Friends</i> , Roxie Ann Wessels	.50

AMONG OURSELVES

In a few days our leaders will gather in Kansas City, not for play, but for hard work. . . . General Board business is big business, demanding big faith plus large amounts of divine guidance. . . . Do we pray for these men at this season as we ought? . . . I wonder. . . . One mistake respecting a missionary candidate, for instance, could cost not just money (in the thousands), but anguish, tears, embarrassment, setbacks, and, yes, souls. . . . By the way, Dr. George Coulter, our missionary executive secretary, expects thirty-five candidates to be present for interviews. . . . Joe Olson's gentle prodding on page 19 reminds me of the poor church editor's lament that "few clergymen appreciate a newspaper's deadlines, techniques, or its duty to be all things to all people." Newspapermen are human too, suggests Paul R. Carlson, and "don't like to have a minister run to the editor with a complaint when they goof." . . . Hope all of us are patient. . . . Incidentally (or is this the right word?) newspapermen have souls to save too. . . . Aren't we glad Joe was reached? . . . What an appealing project, to send fourteen students on an evangelistic blitz next summer (p. 20)! The right young people will leave behind them a trail of blessing beyond monetary calculation in value. . . . At least the blessing will be worth all the trip costs, so push the offering for the project during Youth Week. . . . Don't forget that cash gifts are needed for hurricane sufferers in Tobago, not food or used clothing (p. 21). . . . Did you notice the improvement in Caravan organizational structure? . . . Speaking of *200 More by '64*, Solomon might be paraphrased, "There is that scattereth church members in home mission projects and yet increaseth; and there is that withholdeth more than is meet; but it tendeth to poverty of spirit both in pastor and people" (Prov. 11:24, Revised Pastoral Version). . . . Anyway, divisions prompted by love and zeal and spurred by a big-souled leader for the purpose of new churches are better than splits hewed by carnality. The pastor who fights the good kind of division may soon be fighting the bad kind (for his pains). . . . By the way, did you read the announcements about *Ideas That Work and My Problem?* Why not turn back right now—they're on pp. 43-44.

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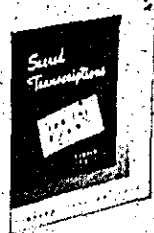
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The Preacher's Motivation

By Samuel Young

THERE IS NO EASY WAY to Christian service. Our motivation must be pure and must go back to the Lord Jesus Christ, our Saviour, himself, as well as His gospel. I remind you of Mark 8:35, "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." Nothing short of pure love for our Saviour himself and a devotion to His gospel will provide adequate motivation for the depths of service that your assignment and mine require of us. Here we must keep in mind that reality is much more important than image. We dare not say that image is totally unimportant. We must not rejoice in any distortions of the truth. We should deplore our mistakes and correct them. But the reality of what we are and whose we are and why we serve has a power back of it that will break through to the people eventually.

One writer observed that he was not uneasy lest the church should die, but rather that it might become insipid and lose its tang. I can remember as a boy visiting the north of Ireland during the summer holidays in my grandmother's cottage when she made scones baked on a griddle on an open fire, burning with peat. The peculiar aroma of the peat had a way of getting through to the scones and their identity with that rustic country cooking was unmistakable. I think this was what Jesus meant when He said, "Ye are the salt of the earth." There is a tang about our lives that reflects the source of our salvation in God himself.

Now I realize that some are inclined to identify our whole religion with a painful process and a gloomy existence, but Jesus himself never portrayed this. I know that some would argue, "He . . . is a man of sorrows, and acquainted with grief." But this is not a total description of Jesus' personality. It is rather a description of the price He paid for our redemption. Actually I am inclined to agree with the man that observed that Jesus was "the sunniest soul that ever looked out on the world." Even at the climax of the most difficult days in His life He was able to say to His followers, "Peace I leave with you, my peace I give unto you." Jesus was a radiant soul; He was frustration-free because He was committed to the Father's will without reservations. His gospel produces a similar radiance in you and me.

In facing up to our life of service it is important, as servants of God, that we do not make ourselves the motivation for service and that success should not become the driving power in our lives. We have to learn to laugh at ourselves a little; for if we keep a good sense of humor it won't be so easy to hurt us when someone else laughs at us, because we will have seen the joke ahead of him.

It is also safe to be warned that we cannot even serve men for their own sakes. We serve men for Jesus' sake and for the sake of His gospel. And when we do that and keep at it, we can have a grand time even in labors abundant. We have received what God gives, but our service is made up of giving out again what God has given to us. Paul wrote to the Corinthians, "What hast thou that thou didst not receive?" (I Cor. 4:7)

Excerpts from address given at Conference of Christian Education Directors, Kansas City, August, 1963

The Folly of an Anti-Promotion Complex

THE ADMINISTRATOR of a small Bible school confessed that he found himself becoming very annoyed with one particularly alert student because of the frequency of his "good suggestions." At first he welcomed them, and tried to implement the better ones. But when they kept coming thick and fast he began to feel dizzy, and found himself turning them all down. Gradually he built up a subconscious defense mechanism, which caused him to dread the student's approach to the office. Sort of a "What-brain-storm-does-he-have-this-time?" mood gripped him. He became plagued with an anti-idea complex.

Apparently something similar develops in the minds of a few pastors. Gone are the days when the lonely pastor had to wish in vain for ideas, methods, and materials in the promotion of his various departments and projects. Gradually his denomination sensed his need, and benevolently created means and agencies to meet it. Now some are tempted to feel that when it rains from Headquarters it pours. Add district promotional activities, and you have a deluge.

The multiplicity of departments and the mass of aids, plus the pastor's inability to assimilate all of them with optimum efficiency into his local program, has produced occasionally an acute sense of frustration. The pastor has come to feel, not helped, but harried. As a quite natural psychological consequence he has developed an anti-promotion complex. His temptation now is to toss everything that looks like promotion into the wastebasket.

But only a little reflection will convince any intelligent pastor that to let matters go this far is utter folly. If he is worth even a pinch of salt, he desires with all his soul to promote the cause of Jesus Christ in his community and in the world. This means that he aims to promote evangelism, missions, religious education, and personal devotion by every agency at his command.

To resent projects and plans for such promotion is therefore irrational. The pastor should rather pray that God will make him big enough and smart enough to capitalize on the abundant guidance and materials provided, at such great expense, by his godly brethren. If he cannot use all of them, he can adapt them to his own needs and situation.

And the first thing he can do, if he would avoid both ulcers and professional failure, is to change his attitude. He should cultivate a

genuine gratitude for the many aids placed at his disposal for doing the very thing he most of all wants to do—*promoting the kingdom of God*. Then he should read eagerly, prayerfully, and receptively every sheet and page of promotional materials he takes out of his mailbox—including the section following page 16 in this magazine. Every month his capacity for the absorption and implementation of new ideas will enlarge, and with it will enlarge both his soul and his church.

Feeble Samsons

MANY A MODERN SAMSON has, in some great crisis of his life, flexed his spiritual muscles only to find his power gone, because he had trifled with God and himself. A true prophet has a supernatural power. But that power has its secret and its price. There is between the prophet and God a very private and intimate covenant. The prophet is the man of God only if he is God's man.

God must be able to say to him as He did to Isaiah, Jeremiah, John the Baptist—"I claim you for myself. You are absolutely Mine, to speak, yes, but to represent Me in your person as well as your words. You are Mine to obey implicitly and to suffer uncomplainingly. I will make demands of you that I will not make of others. I will require sacrifices of you from which others are exempt. I will exact a standard of piety and purity far higher than that which might get you by the Board of Orders and Relations."

This is what God says to His prophets. And a prophet's integrity is more than mere respectability with men; it is keeping faith with God in this private, personal covenant.

A man with a mere form of godliness need not deny the power thereof with words; his feebleness itself will be sufficient denial. But men who keep personal faith with God will not be feeble. They will be mighty. It is still true that "the people that do know their God shall be strong, and do exploits" (Dan. 11:32).



It is often smart for the borrower to listen to the lender

A Banker Looks at Church Financing

A talk given by W. Wright Harrison, president of Virginia National Bank, to the Charlottesville & Albemarle Ministerial Association on June 17, 1963

OVER SIXTY-FIVE per cent of our population, or 120,000,000 people, today profess church membership. The building of new churches is big business. Approximately one billion dollars annually is spent in new church construction in the United States and these figures are growing. In 1900, only one-third of the population of this country were church members as opposed to two-thirds today, and the total investment in new churches as recently as ten years ago was one-half of the billion dollar figure now going annually into new construction of religious buildings. The average church member in the United States gives to his church for current expenses, benevolence, or building funds an average of \$55.00 per year, so that a total of six billion, six hundred million dollars flows into our church coffers annually.

I repeat these facts and figures simply to show the tremendous economic impact of man's continuing and expanding devotion to his Maker. No bank worthy of its name could fail to recognize the importance of assisting this dominant and forceful influence in our world in every way possible. We in the Virginia National are proud of the fact that we are presently lending \$3,150,000 to 180 different churches from the mountains to the sea. This averages \$17,500 per borrowing church. Let me hasten to assure you that this is no philanthropic contribution to church con-

struction and maintenance but 180 sound business loans made by the bank to which we are receiving regular and prompt payment and our "pound of flesh" in the form of interest.

Yardsticks

For a bank to simply provide the funds for church loans does not complete its responsibility. We, as bankers, should counsel with congregations and ministers in developing a sound fiscal approach to annual budgeting and church building programs. I would like to outline briefly some of the yardsticks which we use in analyzing the financial affairs of churches which come to us for assistance.

We should divide church lending into two broad classifications—first, current operating needs; and second, loans to finance new buildings or new equipment. We can dispense with the first type of loan rather quickly. Only in most exceptional cases should a loan be made to finance current operating expenses of a church. Church income is not seasonal in nature, and if a congregation is unable to meet its current operating needs, where would it obtain the funds to repay a loan? A possible exception would be a church in a resort area where income was negligible during certain periods and very high at others. Basically, however, if a church needs to borrow

money to pay the preacher, I would suggest that the preacher find a new church. Therefore, sound church borrowing falls in the general field of the acquisition of new property, new buildings, or new equipment to be paid for over a period of years from pledges or increased membership giving.

In analyzing such loans, the general attitude of the congregation is most important, as success of any project is often dependent upon a united effort on the part of all the parishioners. Dissatisfaction and disagreement in any congregation provide the greatest risk in making church loans.

Next, we analyze the number of members, or income units, as well as the occupations of the members and their stability of employment. We look for strong leaders within the church, as many church loans are for a comparatively long period. Continuity of interested key laymen is of utmost importance. What are the prospects for future growth? Is the area served by the church expanding or declining? Does the enrollment in Sunday school show an increased trend? Is there a preponderance of young married couples among the membership?

Finally, a significant factor is attendance of members at church functions. The average Protestant church may expect an attendance of approximately forty per cent of its total membership for its Sunday services. Roman Catholic attendance is usually substantially higher and attendance at Jewish services is somewhat lower. Using these yardsticks, we appraise the congregation and its future prospects.

Pitfalls

All too often we find that the biggest problem facing the congregation

is what is best described as an unrealistic expansion program which if approved, would saddle the congregation with debt of such magnitude that, as years passed, members would drift away to other churches where they were not constantly faced with an almost insurmountable budget. Such an unrealistic expansion program can be the cause of embarrassment and heartache. May I read two verses from Luke 14:

For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build and was not able to finish.

Another factor which causes us concern is an overly persuasive preacher who has influenced a congregation to become obligated beyond its ability to service the loan. I know of one instance where a pastor built a monument to himself, heavily indebting his congregation, only to accept a call to a new and larger church. He left his old flock to flounder without his enthusiastic leadership and constant efforts to increase financial giving. In a rather learned book by Curtis R. Shumacher called *Adventures in Church Financing*, the following suggestion to the overzealous spiritual leader is well stated: "The wisest minister will use laymen to the utmost, remaining in the background, advising, suggesting, but diplomatically refraining from assuming financial leadership."

Formula

With these pitfalls behind us, is there an acceptable formula to use in setting the amount of a loan which a particular congregation may assume? The Presbyterian Church of the United States feels that a congregation can

generally afford to build a church costing five or six times the annual income. Another yardstick often used is the recommendation that the total amount needed to service the debt, both interest and principal, never exceed thirty per cent of the total annual income received by the church.

From what I have said, you may feel that we bankers know, or think we know, more about the generosity and devotion of church congregations than the leaders of the church themselves. This is far from fact. There are many exceptions made to these yardsticks in particular cases, but the bankers would be rendering a dis-

service to their communities if they did not use their experience and the experience of other bankers in advising with church leaders on their financial plans and dreams.

In conclusion, I am sure that I speak for all the banks in this community and all the communities throughout the state and nation when I say that one of the most satisfactory and thrilling experiences in banking is to be permitted to assist in the planning, development, and fruition of a church building program and to observe firsthand the pleasant spiritual lift which sound expansion brings to a church congregation.

True saintliness
is always relevant—
and always mighty

Give Me "Religion-intoxicated" Men

By J. Ray Shadowens*

IF SAINTHOOD WERE ever to be ascribed to them—these "religion-intoxicated" men—they would be the last to recognize it and the first to deny it. No awkward, time-consuming efforts are spent adjusting "slipped halos."

Our plea is not for a strange, novel order of creatures. Supermen, possessing powers and capabilities far beyond those of mortal man, are not the answer to our quest. Ordinary men, whose spiritual capacities have been sparked by the divine flame, fit into our coveted pattern.

That their deep piety will be universally understood is extremely

doubtful; that they will always be accepted and emulated is "wishful thinking." Nevertheless, our devotional lives would have been impoverished greatly without the influence of these stalwart Christians.

E. M. Bounds provides us with a fitting description:

God wants elect men—men out of whom self and the world have gone by a severe crucifixion; by a bankruptcy which has so totally ruined self and the world that there is neither hope nor desire of recovery; men who by this insolvency and crucifixion have turned toward God perfect hearts (Preacher and Prayer, p. 128).

On this brief roster of "religion-intoxicated" men are: John Bunyan, David Brainerd, John Fletcher, and Robert Murray McCheyne. No spiritual pygmies here. If Christianity had

a "Hall of Fame," these devout examples must come in for serious consideration for places among the immortals.

John Bunyan, "the greatest allegorist of Christian writings," could hardly be considered as a forerunner of cultural idealism of the twentieth century. But all doubts as to the depths of Bunyan's love for his Lord and his fellow men are dispelled when we read this excerpt from a sermon delivered at Whitechapel, in 1688, the year he died. "Dost thou see a soul that has the image of God in him? Love him. Love him. Say to thyself, 'This man and I must go to heaven someday.' Serve one another. Do good to one another; and if any wrong you, pray God to right you; and love the brotherhood."

No, John Bunyan led no historic crusades bent on rectifying the existing social ills and injustices of his day, but who would say that he did not wield an ameliorating influence by the deep Christian devotion and concern he exemplified?

Twenty-nine years is too short a life span to allow David Brainerd to go down in church history as a leader of a significant and influential movement. It is doubtful that if he had been granted threescore years and ten the record would have been written differently.

Jonathan Edwards, no pseudo-intellectual by eighteenth-century nor yet by twentieth-century standards, testifies that Brainerd was "a young man of distinguished talents, had extraordinary knowledge of men and things, had rare conversational powers, excelled in his knowledge of theology, and was truly, for one so young, an extraordinary divine, and especially in all matters relating to experimental religion. I never knew his equal of his age and standing for clear and accurate notions of the nature and

essence of true religion. His manner in prayer was almost inimitable, such as I have rarely known equaled. His learning was very considerable, and he had extraordinary gifts for the pulpit."

No movement bears his name, yet where could be found a sublimer story recorded in earthly annals than that of David Brainerd, missionary to the American Indians?

Two centuries separate John Fletcher, of Madeley, from "existentialism," "demythologizing," and "dialectical theology" terminology. Without question the gulf here is one greater than mere time. That this "religion-intoxicated" contemporary of John Wesley, known for his fervent piety, possessed rare understanding of the Christian faith, none can deny.

Wesley observed of the saintly Fletcher, "Many exemplary men have I known, holy in heart and life, within fourscore years. But one equal to him, I have not known; one so inwardly and outwardly devoted to God. So unimpeachable a character in every respect, I have not found either in Europe or America. And I scarce expect to find another such, on this side eternity."

Even those who debated theological issues with him acknowledged his rare combination of intellectual acumen and radiant righteousness. He was one of early Methodism's most able defenders.

Beyond the wildest dreams of nineteenth-century preachers of the Word are our powers to communicate this gospel that has been entrusted to us. Yet knifing through the moral and spiritual morass of our generation comes Robert Murray McCheyne's ringing, poignant charge: "Speak for eternity. Above all things, cultivate your own spirit. A word spoken by you when your conscience is clear and your heart is full of God's Spirit is

*Pastor, First Church of the Nazarene, Norman, Oklahoma.

worth ten thousand words spoken in unbelief and sin. Remember that God, and not man must have the glory. If the veil of the world's machinery were lifted off, how much would we find is done in answer to the prayers of God's children."

It would be too much to expect that to everyone's satisfaction McCheyne measures up to the criteria of spiritual genius; but when one sets about the task of examining the lives and contributions of our joyous Christian progenitors, let him weigh well the transparent commitment of the "religion-intoxicated" man.

Religious jazz prevents rather than promotes true worship

Music in the Church— Blessing or Entertainment?

By David Uerkvitz*

IN A RECENT TELEVISION PROGRAM the announcer stated that "gospel singing" is replacing the twist and the bossa nova.

This statement seems to be confirmed by the present trend in the use of gospel quartets and other groups singing songs with religious words in places of entertainment.

Our first reaction, as Nazarenes, is that of revulsion because we naturally deplore the use of sacred music for dancing and for night club acts.

There is, however, another facet of the problem that is more subtle, one which many Christian people are

"And what shall I more say? for the time would fail me to tell . . ." Francis of Assisi, Jeremy Taylor, Francois Fenelon, George Matheson, Samuel Logan Brengle, and Samuel Chadwick.

"Mystics, all," someone charges. "Ivory-tower saints," another reports.

In their defense, let it be said that there is not the slightest taint of obnoxious spiritual pride or sanctimoniousness about them. The "divine afflatus" that possessed these "religion-intoxicated" men might well revitalize present-day evangelicals.

overlooking. Who is responsible for fostering this type of singing in the first place? If we are honest, we will have to take part of the blame on ourselves for tolerating this style. Church people have encouraged it in their services, have supported it by buying records and tuning it in on their radios.

Few things can be said in defense of this type of music. Probably the best argument in its behalf is that it appeals to a large number of people. In some cases its presentation may actually increase church attendance. At times it is used to lighten the atmosphere of an evangelistic service with the belief that it makes the people more receptive to the message.

Take a look at the situation as it really is. Music in itself is neither "sacred" nor "secular." A tune, a rhythm, a chord, or any combination of these elements cannot achieve moral qualities. They cannot, because of their inanimate, abstract nature, be said to be either religious or sinful. The sacredness, then, depends on two considerations.

The first is the connotation of the music. By connotation is meant the sentiment or feeling attached to a meaning. A person usually can, by his previous experience in listening, categorize a work as belonging to a concert hall, a church service, or the hit parade. He does this by connotation. "Music with a beat" is usually placed in the popular category. Things get out of joint when the church allows music with night club and dance hall connotations in its sanctuary.

Those who have criticized the use of this kind of music in the church have met the retort, "Is there anything wrong with rhythm?" No true musician will speak out against rhythm. It contains the emotional element of music. It unifies and energizes music. The universe is founded on rhythmical movements, and is truly a gift of God. It is the foot-tapping, monotonous, overly accented, dance-type rhythm that places a wrong connotation in the minds of the congregation. This, in conjunction with a popular pattern of harmony and a flippant melody, does an injustice to the singer, who is probably capable of a better presentation, and to the churchgoer, who has a right to be edified, not abased.

An even more revolting practice is that of "jazzing up" a solid hymn so its original purpose is lost, and its only appeal is through the senses and artificially wrought emotions. Primitive tribes evoke a similar response.

They work up into a religious frenzy through the sensual appeal of ever-repeated, stimulating, exciting jungle rhythms. The majesty of scriptural references to music in worship should demand that Christians not resort to such devices.

The second consideration that determines the appropriateness of a vocal piece of music is the text. In this area we must become more and more discerning. An insidious tendency is to sing jingle-like rhymes set to music, and call them good. There are gospel songs and hymns with genuine spiritual messages. Why rob the congregation of a blessing by using sentimental froth that seems to evaporate before any kind of examination for content?

Every pastor, minister of music, and song evangelist has a responsibility to guard the integrity of our church services. We should keep these points in mind:

1. Make certain that musical presentations in the church are kept free of worldly influences and connotations.
2. Avoid encouragement of special singing done in an entertaining fashion, rather than for the glory of God.
3. Check on word-content for doctrinal and scriptural soundness and spiritual meaning.

The area of music is one of the most important aspects of the church service. Let us give sincere thought as to its purpose. Do we dare render musical offerings to God that are less than the best? "Best" in this case implies "most appropriate," not necessarily the greatest of the masterpieces, although such works might contribute more to our spiritual awareness than is generally conceded.

Pastor, direct your attention to the music of your church! Help uplift your congregation.

*Faculty, Bethany Nazarene College, Bethany, Oklahoma.

Careful shepherding now may prevent smug cynicism later on

HOW Marvelous? HOW Wonderful?

By Brian L. Farmer*

THERE ARE PEOPLE WHO QUESTION the reliability of the gospel.

As preachers we know them well. They are people who have attended our churches; some of them have knelt at the altar.

Seldom do such people express their disappointment to us directly. It is as though they sense that their thoughts would be acutely embarrassing to us, so they spare our blushes. Nevertheless their Christian experience has not come up to expectations. They feel a terrific letdown—a most cheated. They would like to remove the exclamation marks from the lovely choir piece "How Marvelous! How Wonderful!" to insert question marks of cynicism. They are of all people most miserable.

Our own faith in the all-sufficiency of the gospel is (I trust) altogether unshaken, but we must be alive to the fact that there are many who feel disillusioned, and if such feelings are allowed to remain and fructify among our people, they will strike at the very bedrock of vital religion.

The chances are that the reason for an inadequate salvation is a faulty performance of the first works: repentance was probably shallow, restitution incomplete or even overlooked altogether, or perhaps faith never was really effectual. Undoubtedly this is so in many instances. If there is any way whereby we might

reduce this feeling of disillusionment among seekers, we certainly want to follow it.

Sometimes we are so keen to get across the truth of the indispensability of the crises in Christian experience that inadvertently we are taken by some to be saying that crisis is the "be all and end all" of Christian living. How can we, without seeming to detract from the importance of the crises of conversion and sanctification, cause our people to understand that these are new beginnings and not ultimate arrivals?

Suppose we underline the conversion aspect of the new birth: that, amidst all else that might be said about it, it is a turning point; and the longer and more swiftly we continue in the new direction, the sooner we get a long way from the old life. Suppose also we take more care to instruct our people in the limitations of spiritual babyhood. Babies are very much alive and joyously know it, but their capacity for joy as well as all other emotions and capabilities is circumscribed by their infancy. Conversion (and the crisis of entire sanctification for that matter) is the beginning of a voyage of discovery on which we may expect to make increasingly interesting findings. We need God's help to cause men and women to see that the Christian life is increasingly marvelous and increasingly wonderful to those who continue in the way. The second crisis of sanctification is in itself a tremendous spur to progress,

and for this reason alone it is imperative that we urge on our converts to this experience.

Furthermore, in our bid to beat shallow decisions, let there be emphasis upon what the crisis *does not* do as well as what it *does*. Let us tell our people with gladness what God will assuredly do for them, but let us not flinch to tell them what God must have them do for themselves.

One can well see that this depth treatment of the crisis experiences might well mean fewer decisions, but it would also mean more determined ones! Fewer decisions but more conversions! Not so many seekers but more finders! Note the positive: more

determination, more conversions, more satisfied seekers. Gentlemen, this is Kingdom building.

The most pernicious rot in the timbers of the kingdom of God is caused by those who with an air of superior wisdom say of salvation: "I tried that once. Didn't work." Their feeling of disillusionment has sunk to a smug sophistication; they regard religion (as so many other established things) as not all it is cracked up to be. "Never mind," they say, "no real harm done by my religious experiments. *Status quo*."

We know what might have been had they received a proper taste.

We recognize a tragedy.

A refreshing answer to the sophisticate who sneers at the supernatural

Obedience to Signals from God

By Joseph T. Larson*

THERE WERE SIGNS GIVEN in Bible times which conveyed to God's people the meaning of a certain thing. Men upon earth have given signals in times of danger on the high seas, in the air, or on railway systems.

God has given to the writer words of guidance, and sometimes definite signals that were obeyed and good results followed.

In my early ministry as a missionary in Montana, I also toured the state in evangelism. God spoke to me definitely, "Go to Anaconda, Montana." It was around the middle of July, and it was a most unlikely time for evan-

gelistic meetings. As I came to Anaconda (a city of about ten thousand people), I went to the Salvation Army, where I met Captain MacDonald.

I greeted him, and then said, "God sent me to conduct a revival meeting."

"Well, He has not said anything to me about it as yet," he replied.

"Suppose I give you twenty-four hours to find out?" I suggested.

"Fair enough," he replied, and I promised to return the next day. I returned in about twenty-four hours.

"Yes," he said, "God says that we should go ahead. Bring in your suitcase, and I'll show you a room."

*Pastor, Bristol, England.

*Denver, Colorado.

After I had been shown my room, he said, "Now what is the first thing you would like to do?"

"Let us have a day for fasting and prayer," I suggested.

"Fine!" he said.

The attendance on that Thursday from nine o'clock in the morning to three-thirty o'clock in the afternoon was not large, but we prayed and sang choruses, and encouraged one another in the Lord. We all felt sure that the Lord was going to send revival.

The attendance was not great. One Sunday night I spoke on the subject "Elijah, and When the Fire Fell." As I gave an invitation at the close of the meeting, twelve young people came forward and were saved. They were mightily convicted, sought the Lord sincerely, and God heard their prayer. Of these twelve youths, three became pastor's wives, and two became ordained ministers of the gospel. They have served the Lord for many years, and are no doubt in service for God at this time.

What if I had disobeyed the signal, or Captain MacDonald had failed to ask God about my offer to conduct such meetings? The results may never have come to pass.

While I was doing some missionary service in Colorado for several summers, 1930-33, God led me in many varied ways. It was in August, 1933, when God spoke to me saying: "About December 3-4 of this year you will be taking a trip westward through Minnesota, North Dakota, Montana, Idaho, Washington, Oregon, and California, to Los Angeles and return."

I had no such plans, but I prayed about it, asking God's guidance. I reasoned, How would any pastor know of my journey in evangelism on such a trip unless I wrote to pastors about it? I began to write some letters, and received many replies in return, ask-

ing if I could come for evangelistic meetings.

It was on Thanksgiving Day, November 30 of that year, I felt a little worried about leaving on such a trip in early December because of lack of funds.

Then God spoke to me: Tomorrow when the mail comes there will be a letter with some money in it, and another letter with a railroad pass in it. You are to leave tomorrow night on the 10:45 Great Northern train."

And it came to pass the next day that the mail contained the money and a railroad pass; I left Minneapolis, Minnesota, on the 10:45 p.m. train.

On the second day I stopped briefly at Minot, and then went on "The Fast Mail" at 7:30 that evening to Williston. On the train I met two Larson sisters, daughters of a Great Northern railroad man. God urged me to give them some tracts and later to speak to them.

The older sister said, "Where will you speak in Williston tomorrow?"

"I do not know, for I'm not booked for this Sunday."

"We would like to hear you, if we knew where you would speak," she said.

By Sunday morning I had discovered a small group that met in the basement of the city library. I entered and became acquainted. The pastor was absent, and I was asked to speak that morning. I gave my illustrated message "Heaven and How to Get There." It was my surprise at the close when the two Larson sisters, their cousin, and two other high school girls came forward to accept Christ.

Then I understood why the Lord had led me to the smallest group in the city. How the girls knew of my speaking there I never learned; perhaps they too were led of the Lord.

I continued my evangelistic journey for five months and three weeks, and returned to Minneapolis the following May 24. Eleven series of meetings had been conducted, with many souls won for Christ and many Christians helped. Since that time there have followed sixteen more trips to the Pacific states, which have meant many more souls being won for Christ. Thank God, I was led to obey His voice, which was unmistakable.

In later years my wife and I were visiting Livingston, Montana, in July of 1946. Early one morning God spoke to me, "Go to Polson, Montana."

In a few days we arrived there, and discovered that the pastor of the Baptist church had resigned and gone to Africa as a missionary. The church had voted on two candidates as pastor, but one received more votes than the other and was chosen as pastor. One faction, which lost, did not want to co-operate with the soon-coming minister.

As we had supper one evening with this particular family, the matter was brought to my attention. I said, "When the new minister comes on the

field, support him all you can for six months or a year, and then if you do not like him, tell him so. But do not hurt his services here by nonsupport at the beginning."

To this suggestion they agreed, and wrote to me in a few months, saying, "We like him just fine, and are glad for your advice."

Once again we had been led of God to obey Him. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (I Samuel 15: 22).

God surely knows how to lead His own servants, provided we are willing to be led of Him. "For as many as are led by the Spirit of God, they are the sons of God" (Romans 8: 14).

The tragedy is that many servants fail to hear His voice or to obey the signs that are given to them. If we truly wait upon God, He will lead us in the paths that are of His own choosing.

*There is a Guide that never falters,
And when He leads I cannot stray
For step by step, He goes before me,
And marks my path. He knows
the way!*

An objectionable word, maybe,
but a necessary commodity

Showmanship

By H. M. von Stein*

THIS WORD "SHOWMANSHIP" has often been relegated to the company of exhibitionists seeking personal popularity at whatever price. But there is no other word in common use so fully expressive of what it takes to claim the attention of an audience to

the degree that the message of salvation will reach them.

Paul did not hesitate to be made a spectacle of or to make a spectacle of himself to the point where Festus cried out: "Paul, you're crazy!" We may safely assume that the posture and gestures of the evangelist during

*Layman, Jacksonville, Oregon.

that historic sermon were expressive and adequate. Paul was impressive. Had the situation called for it, he would have been willing to dance in his shirttail, as David did before the ark of God, earning the livid sarcasm of his wife, "How glorious was the king of Israel today, who uncovered himself in the eyes of the handmaids of his servants!"

The spoken message leans heavily upon the personality, technique, and experience of the pulpiteer. For this reason there is a great and growing contrast between the spoken and printed message which the servants of God seem often to ignore.

How often have you heard: "That was a wonderful sermon. It should be printed in our magazines just as you gave it!"

The truth is that a sermon constructed for oral delivery is seldom effective as printed material. The reason is not that the message is less vital than the speaker had been led to believe, or that it lacks universal worthwhileness. The reason is that printed material requires an essentially different technique to express that vitality.

An article or sermon—either one—if it is to accomplish that whereunto it was inspired, must reach the emotions of a more or less indifferent audience. Even people in church, have, each one, his norm and his prayed-up and prepared, nevertheless present individual inner vision of worship, which is precious to him. The evangelist must gather not only the

mortal interest but the heart attention of his congregation and direct them toward a single effect. He must stir emotion.

To do this he presents himself and bares his heart. If he does not, a tape recording would do as well.

A printed sermon is less than a tape recording, as far as human interest is concerned.

Unless the palpable techniques of writing are employed, men and women will not be sufficiently interested to read the best sermon—especially today, when weary eyes are assailed with a prismatic avalanche of books.

An editor once said to me: "What is human interest?"

Human interest is that quality in printed matter which captures the reader's attention because he is able to identify himself in his needs and interests with the material.

If I had entitled this article *Writing Versus Preaching*, you would have read it only because you thought you should—if at all.

The press of the Church of the Nazarene deserves the utmost of all of us to make our printed matter the most interesting and effective there is. Our ministers and evangelists are, certainly, the most efficiently articulate and best informed in the world. I say "best informed" because they have both perspectives—the mortal-material and the spiritual-eternal—as most secular writers do not.

Why, now, should we need to turn elsewhere at any time for either literary or spiritual inspiration?

Queen of the parsonage.....

AUDREY J. WILLIAMSON

A Tent and an Altar

SOME WORDS we can never forget. They lodge in our minds, and almost without effort burn themselves into our memories. A very favorite and special teacher, long ago, wrote in a textbook of mine, "The material world, and the flesh—these are of comparatively small consequence. But the flaming spirit that flesh may house—a flame high, blue, clear, serene—that is another matter."

The thoughts these words express are ever with me. And it was refreshing recently to recognize them demonstrated in the account of the life of Abraham—Abraham, the man of faith, the friend of God.

After he had been called out to leave all that was familiar and secure, to launch a new and tremendous venture for God, wherever Abraham was, his life followed a simple pattern. "He pitched a tent," and "he builded an altar." The narrative recounts it again and again.

The tent was important. It was home. Abraham pitched it in a favorable spot under the shade of a tree, where the view was good and the air cool and refreshing.

Here, upon the hearth, Sarah prepared the meals—the roasted veal, the bread made of fine flour. And there were butter and milk, kept cool perhaps in the spring nearby.

Out across the plains grazed the flocks and herds tended by many servants. But the tent was the center of life, the focal point of the family activity. Here they rested, and here

they slept, through the calm nights lighted softly by myriads of stars. Here they entertained their guests. Here God came to talk to Abraham.

But it was always a tent—nothing more permanent, nothing more elaborate. It was subject to change, subject always to God's moving orders. It was adaptable and therefore appropriate to the life God had chosen for His servant. The shifting sands have long since obliterated any suggestion of it or of its many locations.

But that was not all! He builded an altar. That was important. That meant worship, a recognition of God's presence and protection and preservation. It symbolized the offering of praise and thanksgiving to Him. The altars were erected of stone, permanent and abiding. They were an evidence to Abraham that his communion with God was constant and primary. They were a testimony to the heathen people of the land among whom he sojourned that here dwelt a man of God. They were a reminder to generations following that they must keep themselves wholly unto the God of Abraham, separate and distinct from all the peoples among whom they dwelt. Often the record states when the children of Israel repossessed the land that had once belonged to their fathers, they "repaired the altar of the Lord that was broken down."

A tent and an altar! A pattern for us who live in parsonage homes! We

1 1/2 Million Dollars
in
Easter Offering

need the emphasis of both, and we need them in right relationship.

The home of a pastor's wife is her first responsibility. It should be a haven of rest and peace for her husband and a place of security and development for her children. It should be well ordered and as attractive and charming as is possible. It offers her an opportunity to express her tastes and her ingenuity in its furnishings and appointments. In caring for all the needs of her family the pastor's wife will find great joy and satisfaction.

But her home is a "tent." She must never get so attached to any house that she is unwilling to move from it; never reach the place where the things it contains or represents become her life's greatest goal or good. They are important, but secondary. Weighed against eternal values they are of "comparatively small consequence."

It is the altar that really matters. And the preacher is not solely respon-

sible for the erection of the altars. You too, preacher's wife, are helping to build them. Whenever you gather your children about you for the evening prayer, you are building an altar; whenever you kneel with a seeking soul, in the public service or in a quiet place apart, you are building an altar; whenever you, in secret, pour out your heart's deepest longings and burdens to the Father's attentive ear, you are building an altar. Let these heaps of stones piled up with your own hands stand as a memorial to your devotion, your faithfulness, your zeal, and your spiritual victories. Long after your tent stakes have been pulled and you have moved to another location, and even long after your earthly tent has at last been folded, the altars you have builded will remain, a tribute to your godly life and an incentive to those who follow to keep the altars of the Lord in good repair.

May you be good keepers of the tent, but may you be also true builders of the altar.

Perfect Love and Fear

By Jonathan Edwards

"There are no other principles which human nature is, under the influence of that will ever make men conscientious but one of two, fear or love; and therefore, if one of these should not prevail as the other decays, God's people, when fallen into dead and formal frames, when love is asleep, would be lamentably exposed indeed; and therefore God has wisely ordained that these two opposite principles of love and fear should rise and fall like the two opposite scales of a balance; when one rises, the other sinks. Love is the spirit of adoption, or the childlike principle; if that slumbers, men fall under fear, which is the spirit of bondage, of the servile principle; and so on the contrary. And if it be so that love, or the spirit of adoption, be carried to a great height, it quite drives away all fear, and gives full assurance; agreeable to that of the apostle, I Jno. 4:18, 'There is no fear in love, but perfect love casts out fear.'"

THE Pastor's SUPPLEMENT

Compiled by The General Stewardship Committee, Dean Wessels, Secretary

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Brother Pastor, have you ordered materials for

STEWARDSHIP MONTH EMPHASIS,

FEBRUARY, 1964?

If not, see the ad in your January, 1964, "Pastor's Supplement" page 17, or pages 22, 35, and 120 in the 1964 Master Buying Guide printed by the Nazarene Publishing House, Box 527, Kansas City, Missouri 64141.

The General Stewardship Committee is offering, on a "first come, first served" basis, a limited number of "free" materials listed on the coupon below. These items are suitable for handing or mailing to members of your congregation.

Clip and mail to: STEWARDSHIP, 6401 The Paseo, Kansas City, Missouri 64131.

Please send the number of "free" stewardship items checked below (on a "first come, first served" basis)

To: _____

Name _____

Address _____

- "A Steward's Prayer," _____ copies
- "A Steward's Will," _____ copies
- "The Stewardship of Time," _____ copies
By Dr. J. B. Chapman

Sunday School Attendance Drive



EASTER ATTENDANCE

March 1-29, 1964

Goal: Attendance equal to total enrollment

Motto: "Stand by Christ"

Your Opportunity for Evangelism Through the Sunday School



Pastor, will you contact your Sunday school teachers to help them see their junior high pupils converted? Eight lessons during February (beginning February ninth) and March are written that junior high young people may open their hearts to Jesus Christ.

The unit is called "Let's Meet Jesus." The seventh lesson suggests that a definite appeal be made for pupils to repent and be saved.

You will want to read the unit, plan with your teachers, pray, and prepare that God may get to the hearts of boys and girls in the junior high classes.

The time is now!

GET YOUR WORKERS INTO THE

SIXTH GENERAL CHURCH SCHOOLS CONVENTION

Portland, Oregon

June 18-20, 1964

- General sessions full of inspiration and challenge
- Workshops for workers with children, youth, and adults
- Workshops for Sunday school superintendents and pastors

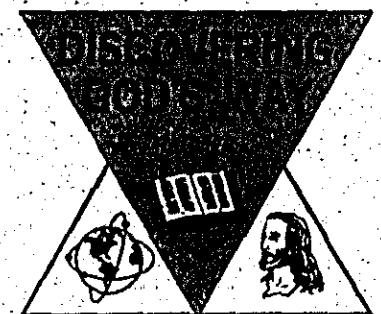
Watch for further announcement to come on page 16 of the March, 1964, *Church School Builder*.

Would you help boys, girls, and their families to discover God's way for their lives? You can do it through a vacation Bible school. And you will be surprised what a blessing it will be to your own heart—and other workers who help.

Write for free planning help to: Mary E. Latham, 6401 The Paseo, Kansas City, Missouri 64131.

February, 1964

1964 V.B.S. Theme



HIS WORLD • HIS WORD • HIS SON

Department of EVANGELISM



Stories, pictures, and true incidents of conversions are reaching us from our "Witness by Distribution." One letter had this to say from a pastor—"This past week it was my privilege to witness to and pray with three individuals who professed to be saved. Two of these men were alcoholics. The other couple came

to study and confessed their desperate need financially, mentally, and spiritually.

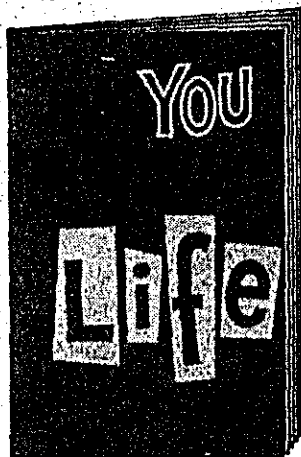
"After reading with them the marked verses in the Gospel of John, I asked whether or not they wished to be saved. They replied yes. After a season of prayer they prayed through. Yesterday this couple and their little boy were in our Sunday school and worship service."

Only eternity can reveal the full impact of this plan to spread the gospel story near and far.

Our department salutes all members of the N.Y.P.S. (like this group pictured from a Kansas City church) for their splendid co-operation in helping to "Witness by Distribution."

• • • • •

The marked Gospel of John, *That You Might Have Life*, is now stocked as a permanent item at the Publishing House and can be used in any or all of your outreach programs of visitation evangelism. Order your Gospels directly from the Publishing House.



OPEN DATE LISTING

Any pastor may write us for the most recent copy of our "Open Date Listing" of available evangelists. Perhaps this could help you in arranging a revival meeting when previous plans have changed.

A copy will be sent you the same day your request is received. Address your requests to the Department of Evangelism, 6401 The Paseo, Kansas City, Missouri 64131.

at Wednesday EACH MONTH	PRAYING Preachers	12:00 Noon
		to 1:00 p.m. LOCAL TIME

Wednesday, February 5

BOARD OF PENSIONS

New Nazarene Tax-sheltered Annuity Program

The Nazarene Tax-sheltered Annuity program became effective on November 1, 1963. This program provides tax-sheltered annuity for ministers and laymen employed by the Church of the Nazarene and its related institutions. A brochure explaining the plan was mailed to all active ministers in October, 1963.

An annuity is to provide lifetime income when you retire. It is not life insurance.

Annuities have always been an excellent way to save for retirement. Now, with the advantages of special Internal Revenue Code provisions, they offer you more than ever before.

Up to 16.66 per cent of your income from your church, less your employer's contribution to any existing pension plan, can be deposited tax-deferred as premiums for annuity benefits. Your employer must purchase the annuity and pay the premiums. You don't see the money or report it as income. Tax on interest earned is also deferred.

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.

Approximate Tax Bracket	Amount of Taxable Dollars Necessary to Equal One Tax-free Dollar
20%	\$1.25
25%	1.30
30%	1.43
35%	1.54
40%	1.66


If you are in a 25 per cent tax bracket, you must earn \$1.30 before taxes to save \$1.00 after taxes. \$100.00 invested in the Nazarene Tax-sheltered Annuity program is \$100.00 saved.

Can you save at least \$10.00 per month? If so, and you are interested in knowing more about this plan, write Dean Wessels, Executive Secretary, Board of Pensions, 6401 The Paseo, Kansas City, Missouri 64131. Ask for information on the Nazarene Tax-sheltered Annuity program.

The minister who proudly claims that he never talks about money from the pulpit has nothing of which he may boast. Such an attitude does not indicate a high spiritual tone, but rather a low understanding of the meaning of money. The vast program of redemption is implemented by means of money.—JOHN H. SOLTMAN.

NAZARENE YOUNG PEOPLE'S SOCIETY

THE N. Y. P. S. *Presents*



"His—to make Him known"

YOUTH WEEK : January 26—
February 2

**NAZARENE EVANGELISTIC
AMBASSADORS' OFFERING, FEB. 2**

July, 1964—target date for fourteen students (male) from Nazarene colleges and the Seminary to invade six Latin-American and Caribbean countries with the Good News. The countries to be visited are: Trinidad, Guatemala, Mexico, British Guiana, Puerto Rico, and Nicaragua.

Two teams of students will assist adult evangelist, song evangelist, and team director. Each team will conduct a central evangelistic campaign in their assigned area. Literature distribution, testifying, and personal work are also on the agenda for the team members.

N.Y.P.S. wants to have a part—and we will. Our project for youth is an all-church offering to be received Sunday, February 2, to assist in sending the Ambassadors on their way. Present the project in the morning worship service. Use material in the Youth Week brochure for publication: Participation *and* quantity are both important in the offering.

Send your check to Kansas City in the special blue remittance form found in your Youth Week packet.

**ADDITIONAL YOUTH WEEK POSTERS AND BROCHURES
AVAILABLE FROM THE GENERAL N.Y.P.S. OFFICE**

Department of FOREIGN MISSIONS

QUESTIONS

????????????????????

and ANSWERS

!!!!!!!!!!!!!!!!!!!!

About Missionaries and Missionary Services in Your Church

QUESTION: Are missionaries available for local church services?

ANSWER: Yes. Missionaries are available and can be contacted by writing to the Department of Foreign Missions, 6401 The Paseo, Kansas City, Missouri 64131.

QUESTION: Would it be possible to schedule one or more missionaries for a week-end missionary convention, or a one-week missionary emphasis in a local church?

ANSWER: The Department of Foreign Missions encourages local churches to use missionaries in week-end conventions or in special one-week missions emphases. These concentrated times of missions emphasis have proved great sources of blessing in the local churches that have tried it.

A list of available missionaries who will be in your area will be furnished on request.

This is an unusually good year to plan for such an emphasis. Because we have a large number of missionaries home on furlough at this time, you can be almost certain to be able to secure one or more good missionary speakers for almost any date you wish. But write early indicating dates you prefer, to be sure of getting the number of speakers you need.

QUESTION: Do deputation offerings given to missionaries for field equipment count on the 10 per cent giving of the local church?

ANSWER: Yes. Offerings given to missionaries in deputation services will be deposited in his personal account at headquarters and your church will receive 10 per cent credit for what it gives.

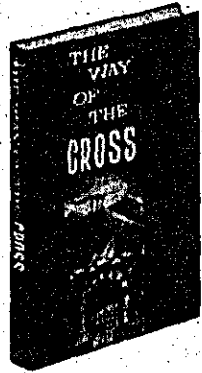
Be generous with the missionary. Some church boards have established a guaranteed minimum amount for the missionary when he visits the church. If the offering exceeds this amount, the missionary receives it all. If it does not equal the amount, the church makes up the difference. But in this way the missionary is always assured of a reasonable offering.

QUESTION: Is the missionary allowed to keep all the offering he receives or (A) does it go into a common deputation fund for all missionaries or (B) is the amount received deducted from his salary?

ANSWER: Every penny that is given to a missionary in deputation or personal offerings is his to spend in any way he wants to prepare him to return to the field. Nothing is deducted. It is deposited in his name at headquarters, and he may draw on it at any time to purchase equipment, clothing, or whatever items he needs to take back to the field. If any is left over when he is ready to return to the field, he draws the balance whenever he asks for it. It is always held for him to use, or to designate how it is to be used.

USE YOUR MISSIONARIES—THEY CAN HELP YOUR LOCAL CHURCH

They will **HELP TO:** RAISE YOUR GENERAL BUDGET • INSPIRE YOUR PEOPLE • CHALLENGE YOUR YOUNG PEOPLE TO MISSIONARY SERVICE • LIFT THE SPIRITUAL FERVOR OF YOUR REGULAR SERVICES.



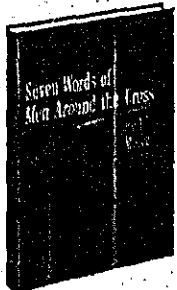
The Way of the Cross

By J. RALPH GRANT

Here the author proves how preaching on the Cross is like drawing water from a spring that never runs dry. Such tersely expressed material, crisp ideas, and prolific word pictures should be stimulating to any minister.

Dr. H. H. Hobbs says, "... it will take its place... among the best evangelistic sermonic literature." 173 pages, cloth. (BH)

\$2.95



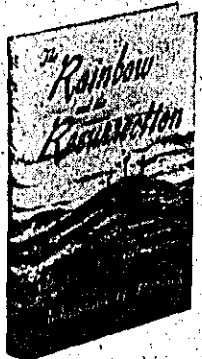
Seven Words of Men Around the Cross

By PAUL L. MOORE

A completely different approach to the frequently used "seven words" theme. Here they come from seven bystanders such as the soldiers, chief priest, centurion.

From this historical situation the author moves to the contemporary, reminding us how our Christian testimony is determined by what we are saying—even not saying—for Christ. 96 pages, cloth. (AC)

\$2.00



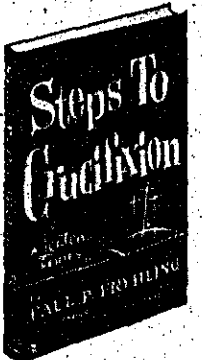
The Rainbow and the Resurrection

By JOHNSTONE G. PATRICK

Superb sermons in which the author handles old themes with freshness and brilliance. His illustrations, in themselves a high light of the book, add brightness to each message.

Together there are four sermons for Lent, seven for Passion Week, two for Good Friday, and two for Easter Sunday. Stimulating reading for the minister in preparing his heart and mind for the Easter season. 159 pages, cloth. (ZP)

\$2.95



Steps of Crucifixion

By PAUL F. FRYHLING

Nine skillfully developed messages by the pastor of First Covenant Church of Minneapolis. Homiletically superior, excellent illustrative material.

Introducing this book, Paul S. Rees says, "In the pages you have before you, you will find signposts and stages along 'Calvary Road.' Much easier to read about than to follow!" 117 pages, cloth. (ZP)

\$1.95



the
time
for
NEW
things

Order
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Supplies
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Prices slightly higher in Canada

Wonder of Easter

A Cantata for the Junior Choir

Compiled by HELEN EDWARDS SILVEY. Presents a continuous story of Jesus from the Triumphant Entry to His victorious resurrection, in simple choral arrangements interwoven with narrative taken entirely from the Bible and assisted by junior high soloists.

With slight adaptation, music and text are suitable for the adult choir as well.

ME-215

60c

The Stones Cry Out

A Cantata for Palm Sunday

By BYRON M. CARMONY. Appropriately centered around the theme of "praise." Consists of five choir numbers, a ladies' trio, a male quartet, and three solos with brief narrative between selections.

Combined with this beautiful music is an effective evangelistic emphasis. Approximate time, thirty minutes.

ME-216

50c

Easter Program Builder Number 10

Compiled by GRACE RAMQUIST. Fresh, well-balanced material from the best of Christian writers. Three pages are devoted to kindergarten, five to primary, six to junior, eleven to junior and senior high and adult.

Includes missionary playlet for six teen-age girls, one-act skit using ten girls, five new songs, and quartet arrangement of "Fairrest Lord Jesus."

ME-110

50c

Choral Arrangements

Inspiring arrangements for mixed voices suitable for the Easter season. Octavo size.

AN-202	All Hail the Power of Jesus' Name	Shrubsole/Whitman	15c
AN-211	Beneath the Cross of Jesus	Maker/Whitman	15c
AN-263	Calvary	Rodney	25c
AN-278	Christ Is Risen	Sullivan/Whitman	20c
AN-275	Christ, the Lord, Is Risen Today	From "Lyra Davidica"/Whitman	20c
AN-101	Crown Him	Morris	15c
AN-276	Crown Him with Many Crowns	Elvey/Gerig	20c
AN-252	God So Loved the World	Stainer	15c
AN-249	Hallelujah Chorus		
	(From "The Messiah")	Handel	25c
AN-235	Hallelujah, What a Saviour!	Bliss/Whitman	20c
AN-232	He Shall Reign	Lillenas/Whitman	20c
AN-277	I Know That My Redeemer Liveth	Fillmore/Whitman	20c
AN-222	I Will Sing of My Redeemer (SSATTBB)		
	McGranahan/Whitman		20c
AN-258	Lift Up Your Heads	Ashford	25c
AN-220	Rejoice, the Lord Is King!	Darwell/Gerig	20c
AN-122	Ten Thousand Angels	Overholt	15c
AN-141	Ten Thousand Angels (SSATTB)	Overholt/McLellan	15c
AN-111	Were You There?	Spiritual/Denton	15c
AN-108	Wounded for Our Transgressions	Morris	15c

*NEW NUMBERS.

NOTE: For a complete listing of many other Easter music and program materials, see special folder being sent to all pastors or send for one FREE upon request.

NAZARENE PUBLISHING HOUSE

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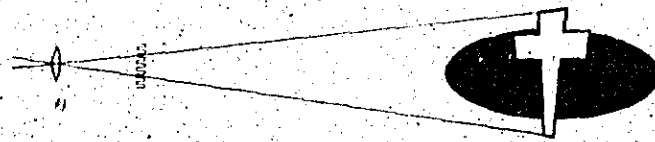
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CHRISTIAN SERVICE TRAINING

WHAT IS "SEARCH THE SCRIPTURES"?



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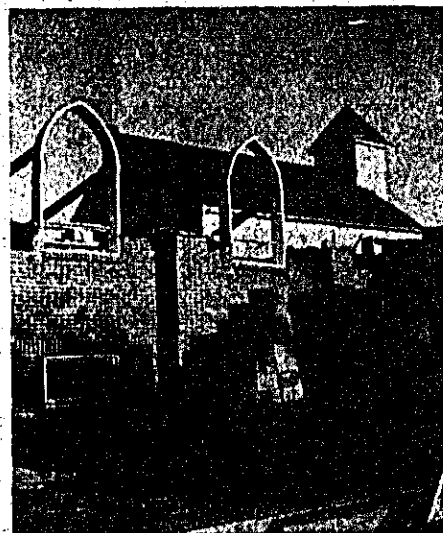
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February, 1964

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Department of HOME MISSIONS

"For which of you, intending to build a . . . [church], sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish" (Luke 14:28-30).



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- Pastors who do the most effective job in press relations make nearly a weekly call at their newspaper office. They find this is especially important in

dealing with smaller daily newspapers and weekly newspaper in communities where the church is held in high esteem, and where more space is available, ordinarily, than in the large cities.

- Finally, every pastor should make and cultivate a friend or a news contact person in the newspaper office. This is a "must" for every successful public-relations man.

Any pastor can make this test in his community: Read your newspaper five or six weeks and make a list of the three churches that get most of the news space. A few discreet inquiries will establish that each of these three pastors knows someone on the news side at the newspaper, and the pastor works with him.

A friend in the newspaper office can mean a lot to your church. Do you have one?

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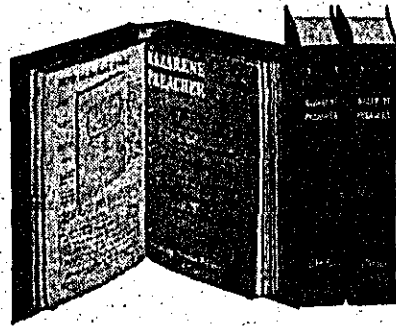
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THE THEOLOGIAN'S CORNER

Conducted by the Editor

When God Separates Families

Question. Has not God established a natural law that governs family relationships? If so, may we properly be said to be in the center of God's will if we violate this law? How does this apply to the frequent separation of families (of missionaries, evangelists, superintendents) which occurs in connection with the Lord's work?

Answer. It is true that God has established laws governing the unity and cohesion of families. These principles are clearly stated in such passages as Eph. 5:28-31 and I Tim. 4:8. No one can disregard them without incurring God's displeasure.

But while desertion or wanton neglect is always wrong, temporary separation required by the work of God may not be inconsistent with these principles, though admittedly very painful and even hazardous.

The real issue is: If God has established the natural order for families to be together, can it ever be His will for them to be apart?

As Creator, God may at times set aside the natural order in order to achieve spiritual ends. This is exactly what He does in the working of miracles. This also occurs when a man or woman is called to celibacy for the Kingdom's sake (for celibacy is just as truly out of step with the natural order as is separation).

As Redeemer, God will make and demand sacrifices to save men. These sacrifices may not represent the ideal will of God or the ideal way for man. But neither is sin the ideal. In fact sin has so disrupted the natural order in

human relations that the ideal is impossible in a sin-distorted society. Because of this, painful and even agonizing adjustments may be necessary. The greatest example is the Cross—that wasn't ideal either. The offense of the Cross is that it cuts across the natural and the ideal.

As Sovereign, God selects certain ones to step out of the natural order of things and share with Him in some special way the sacrifice and suffering of redemption.

But it is hardly consistent for Christians who profess total allegiance and devotion to object to this, as long as we accept the principle constantly in military service. Our governments ask and expect their citizens to make great sacrifices to assure adequate national defense. Men in uniform are absent from wives and children for many months, and in wartime even years. This is not ideal either, but we accept it as one of the evils of a sinful world order.

We should not therefore complain when our Divine Sovereign puts some of us, so to speak, in uniform. And it is disastrous to rebel. When our nation conscripts us we must go; we have no choice. When our heavenly King lays His hand on us, we may stall. We may plead for exemption. But the price will be leanness of soul, and possibly eternal darkness. That is the price we pay. Others will pay for our disobedience too: the many souls whom we might have helped to God and heaven.

This is not to minimize the pain of saying good-bye to children for months, sometimes years, that their education

(Continued on page 47)

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Words of wisdom from
a district superintendent

Guideposts to a More Effective Ministry

By Raymond C. Kratzer*

No. 2 Scriptured Hearts

THE PASTOR SHOULD first of all be a preacher of the Word. This was one of the great admonitions of the apostle. The Scriptures say that "faith cometh by hearing, and hearing by the word of God." Therefore if we expect faith to be generated among our people, either for salvation, sanctification or achievement, we must PREACH THE WORD.

There is a tendency for our preachers to be so extemporaneous that their preaching lacks color and depth. We have shied away from formalism but we have also shied away from discipline. It takes time and effort to memorize scripture so that it can be used fluently in your preaching. And if we become proficient with this tool, we must set a course of action in which we determine to learn some scripture each week. It is helpful to start by always quoting your text from memory. At times it will be a blessing to have the congregation quote it with you a time or two.

Accuracy in quoting the scripture is imperative. Just as you would not want to get into the pulpit with your hair uncombed or your tie askew, you should be chagrined to stumble around with a familiar Bible passage as you try to quote it from memory. Of course there are those exceptional times when the mind plays tricks upon a person until the words just won't come out. However, if we set a pattern to practice the quoting of scripture in our homes, in our studies, in our cars while driving across country, or on our beds before we drop off to sleep, the exact quota-

tions will impress themselves so deeply upon our minds that they will come out correctly in almost an automatic way.

When you sign your name you don't have to think what you are doing. It just follows a brain pattern that has been set by repetition. Likewise, some familiar quotation that you have repeated and have heard again and again just comes out without effort. This can become a reality with many scriptures that will highlight your sermons and make you known as a "Bible preacher."

It is helpful to memorize a number of verses on conversion so that you can refer to them at will. You have source materials which will guide you to these passages. Likewise it is important to memorize the great scriptures on sanctification until you can preach or teach with logic and clarity on this great theme.

The preaching of Billy Graham has such power because he so often shouts: "The Bible says . . ." Some of the most effective preachers I have known make it a rule to clinch each point of their sermons with a scripture. They have hidden the Word in their hearts until it validates all they think and say. And if you have been careful with the seedbed, you will be amazed how the Holy Spirit will bring Bible verses to mind just when you need them.

A layman said to me the other day, "Why don't our Nazarene preachers use the majestic Benedictions found in the

*Superintendent, Northwest District.

The Nazarene Preacher

Bible once in a while? They are so rich and meaningful and it would thrill me to have them used." It jarred me a bit because, although I knew that this might be an oversight with many pastors, yet I feared that it also indicated a lack of diligence to invoke the blessings of God upon a congregation through the language of Scripture.

There are at least four wonderful benedictions in the New Testament which it would be well for all to memorize:

Rom. 16:25-27

II Cor. 13:14

Jude 24-25

Heb. 13:20-21

In the Old Testament we have the familiar benediction found in Num. 6:24-26. Of course we would not want to fall into a rut in this regard until our praying would become perfunctory and stilted, but it would do us good to give more thought to our prayers. Although we talk about the memorized and read prayers of some of the more formal church pastors, it would do us good to analyze our own prayers. If they could be recorded over a period of time, I am certain many pastors would be shocked how "memorized" their prayers really are. They use the same phrases, quote the same scriptures, follow exactly the same pattern, and are about as repetitious as one could imagine.

Of course we must remember that some petitions to God bear repeating often. Likewise, inspiring scriptural quotations help to lift a congregation to the throne of grace no matter how often they are repeated. And of course the unction manifested in prayer overshadows any words which are said, and without it even the most beautifully worded prayer is like a cold mausoleum. However I do believe the Lord would be pleased if we would study the prayers of the Bible and work some of their words into our petitions (cf. Dan. 9:17-19; Psalms 8; etc.).

Missions

As a nation we spend about \$750 on "pleasures" for every \$1 given to missions.—J. EDGAR HOOVER, *Forward*.

In thinking of "Scriptured Hearts," it is so important to seek God's will through His Word. The pastor should not make his judgments as to his procedure without perusal of the Bible. God speaks to us through His Word, and in the sacred pages there is the answer to all of our needs. This search for guidance should be made when you are faced with difficult situations in your church and when you have difficult personalities with which to deal.

I recall one time when I felt a certain lady in the church needed to be reprimanded for her attitudes and deportment in a certain situation. I made an appointment for her to come and have a conference. While I was waiting for her to come to my study, I began searching the Bible for guidance. My attitude was one of severity until I ran across II Tim. 2:24-26. This "word from the Lord" toned me down considerably, and fortunately the conference had to be postponed. The problem resolved itself through prayer and patience.

A "word from the Lord" should be sought diligently when one feels he should make a move to another pastorate, or when he has a call which might seem to get him "off the hook" in a difficult church. The Bible will be a major avenue through which God will speak to you. And unless it does, I fear you have not sought diligently enough.

There are a hundred ways that the Bible will help you solve your problems. Of course it should be your chief Source Book in sermon preparation. Then its promises should bring courage to you when you need it. A verse left with a hospital patient or an old saint in a rest home will be like a precious gift. To the maladjusted, the neurotic, the bereaved, the troubled, and the frustrated, it will have more insights that are usable than all of the books on counseling, psychology, mental hygiene, etc. that you can find. But it will take a pastor with a "Scriptured Heart" to search it out.

Dedicated Propagandists

Part II—The Story of Evangelism in Acts

By Eric Jorden*

THE GREAT TEACHER—Jesus (Acts 1:1)—commanded His disciples (1:15) to tarry in Jerusalem until they were endued with power from on high (1:4, 8). This *dynamis* of the Holy Spirit would make them “witnesses” unto Him—give them the strength not only to proclaim their knowledge of Him, but also to be “martyrs” for that truth—in Jerusalem, all Judea, Samaria, and the uttermost part of the earth. In the choice of Matthias to take the place of Judas (1:22), Peter states that he is to be a witness (*martus*) with the other disciples of the Resurrection. Here is the pinpointing of a reason for possible martyrdom. It was to the Resurrection that Peter insisted they all—the taught ones—were witnesses—*martus*—in his sermon on the Day of Pentecost. The result of this witness was the “pricking” of the hearts and the conversion of about three thousand souls (2:41). These converts “continued stedfastly in the apostles’ doctrine [they were taught by the ‘taught ones’] and fellowship, and—in breaking of bread, and in prayers” (2:42).

It was to the resurrection of Jesus that Peter says he and John were witnesses—*martus*—when the people gathered in Solomon’s Porch “greatly wondering” after the healing of the lame man at the gate of the Temple (3:15). “Complete soundness,” Peter said, was

made possible to the man because of faith in Christ’s name. God having raised up His Son, Jesus, sent Him to “bless” them also—this, “in turning away every one of you from his iniquities” (3:26).

While Peter and John were giving this message to the people, the priests, the captain of the Temple, and the Sadducees came upon them, being deeply troubled that they “taught the people” (*didasko*) and “preached” (to tell thoroughly) through Jesus the resurrection from the dead: A night spent “in hold” and a solemn warning (4:18) not to speak at all nor teach (*didasko*) in the name of Jesus failed to deter these dedicated propagandists. “We cannot but speak the things which we have seen and heard,” they insisted (4:20). Being let go, they went to their own company, and reported all that had been said unto them. A prayer meeting and praise service ensued. The place where they assembled was shaken; a fresh infilling of the Holy Ghost resulted; and “with great power gave the apostles witness [*martus*—*testimony*] of the resurrection of the Lord Jesus: . . .” (4:33). This “testimony” resulted in believers being “the more added to the Lord, multitudes both of men and women” (5:14).

A second persecution broke out, this time headed by the sect of the Sadducees (remember, they denied any resurrection!). Being filled with jealousy, these religious leaders thrust the

apostles into the “common” prison. But not for long. The angel of the Lord by night opened the prison doors (5:19) and told them to “go, stand and speak in the temple to the people all the words of this life.” Into the Temple they went and “taught”—*didasko*. The news finally reached the ears of the high priest that they were “teaching” the people (5:25). When confronted, the high priest sharply reminded them they were “straitly commanded” not to “teach” in this name (5:28). The outcome was a beating, but they left rejoicing. “Daily in the temple,” we read (5:42), they ceased not to “teach”—*didasko*—and “preach”—*euaggelidzo*, tell the good tidings, gospelize—Jesus Christ. The effect was tremendous. In those days the number of the disciples—*trained ones*—was multiplied.

Great persecution broke out against the church which was at Jerusalem. The main instigator was Saul (8:3). He “made havoc of the church.” “Therefore they that were scattered abroad went every where preaching the word”—telling the good news. Philip, one of the deacons, went down to the city of Samaria. There he “preached”—this is *keruso*, “to cry or proclaim as a herald”—Christ unto them (8:5). When they believed Philip’s “preaching”—telling the good news—“concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women” (8:12). “When the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost.” And they did. Before Peter and John left, they testified—to bear thorough witness—and preached the word of the Lord—told the good news—to others, doing the same thing in many villages of the Samaritans on the return trip to Jerusalem (8:25). Philip, in the meantime, was led of the Spirit into the desert. Here he met the Ethiopian eunuch. Invited into the chariot, Philip “opened his mouth, and began at the same scripture [Isaiah 53], and preached [told him the good news] unto him Jesus.”

Carried away of the Spirit after baptizing the new convert, “Philip was found at Azotus: and passing through he preached [told the good news] in all the cities, till he came to Caesarea” (8:35-40). A dedicated propagandist, this layman!

The main instigator of the persecution of the “taught ones”—disciples—was Saul. “Breathing out threatenings and slaughter,” armed with letters from the high priest, Saul went on his way to Damascus to bring any of the “taught ones” back in chains to Jerusalem for trial. Met on the way by Christ, Paul was soundly converted to “the way” he so despised. It was one of the “taught ones” at Damascus—Ananias—who became the instrument of the restoration of his sight. Saul immediately became a member of this group of “taught ones” in Damascus (9:19).

The result of Saul’s conversion was the same as in the lives of those he once persecuted. “Straightway he preached Christ in the synagogues, that he is the Son of God” (9:20). The word here is *keruso*—“to cry, or to proclaim as a herald.” Persecution arose from this kind of message—death was in the offing for Saul. The “taught ones” at Damascus let him over the wall in a basket at night (9:25). Paul made his way to the “taught ones” at Jerusalem. They were afraid of him, but Barnabas took him under his wing. Finally accepted, he preached boldly in the name of the Lord Jesus. Persecution and the threat of death impelled the brethren to suggest he return to his home town, Tarsus, for safety. “Then had the churches rest . . . and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied” (9:31).

Peter now re-enters the picture. He is found, first, raising from the dead, a certain “taught one”—Tabitha (9:36). Next we find him in the home of Cornelius preaching—to tell the good news—peace by Jesus Christ. He insists that John the Baptist was the herald—*keruso*—of the baptism basic to the acceptance of the Christ. Peter again emphasizes that he and the other apostles are “witnesses” to both the life—“all things

*Late Professor, Northwest Nazarene College, Nampa, Idaho.

which he did"—and the resurrection of Christ (10:39). This same Jesus, he says, "commanded us to preach unto the people [*keruso*, to cry, to herald forth] and to testify that it is he which was ordained" to judge the quick and the dead (10:42). To all this, he adds, the prophets "witness"—*martus* (10:43).

Out from the persecution at Jerusalem (8:4) went others like Philip. Men of Cyprus and Cyrene came to Antioch (in Syria). Here they engaged in preaching the Lord Jesus—to tell the glad tidings—not only to the Jews, but also to the Greeks (11:19-20). "The hand of the Lord was with them: and a great number believed, and turned unto the Lord." When tidings of this reached Jerusalem, the church there sent forth Barnabas to investigate. So thrilled and challenged was Barnabas that he quickly went for Saul at Tarsus. Together they spent a whole year with that church. It was here, we read (11:26), that the disciples (the "taught ones") were first called Christians.

Saul was now back in action. Soon the Holy Ghost signified to the church in Antioch that He had called Barnabas and Saul to a special work (13:2). They sailed for Cyprus. At Salamis "they preached the word of God in the synagogues of the Jews"—the word is *euaggelidzo*, but it connotes "to tell thoroughly."

In Antioch in Pisidia, Saul (now called Paul) spoke in the synagogue. The keynote of that message was the resurrection of Christ (13:30), to which Paul said there were "witnesses" (13:31). The application? "Be it known unto you therefore . . . that through this man is preached [to tell thoroughly] unto you the forgiveness of sins: and by him all that believe [in Him] are justified from all things" (13:38-39). So thoroughly did Paul tell the good news that "the word of the Lord was published throughout all the region" (13:49). Persecution arose, but the "taught ones" "were filled with joy, and with the Holy Ghost" (13:52). Moving on to Iconium, Paul and Barnabas "so spake, that a great multitude both of the Jews and also of the Greeks believed" (14:1). Trouble forced them on

to Lystra, where Paul was stoned, apparently to death. Howbeit, as the "taught ones" stood round about him, Paul rose up and left with Barnabas for Derbe. Here they preached the gospel—*euaggelidzo*, "to announce"—to that city, and taught (instructed many—*mathatas*—then returned to Lystra, Iconium, and Antioch, confirming the souls of the "taught ones," and exhorting them to continue in the faith (14:22). Returning to Antioch in Syria, they abode a "long time" with the "taught ones" there (14:28). From 15:36 we learn that Paul told thoroughly (preached) the message to these places.

Because some who came from Jerusalem *taught*—*didasko*—incorrectly, Paul and Barnabas were sent to hold a council with the leaders at Jerusalem. When they came to Jerusalem, Paul and Barnabas declared—"to tell again"—all things God had done with them. When they returned to Antioch, they spent much of their time teaching (*didasko*) and preaching "to tell, to announce"—the Word of the Lord. Others joined them in this activity (15:35).

Paul soon became restless and started on the second "journey." At Derbe he found a certain "taught one"—Timothy—and took him with him. In Thessalonica, as we may be sure in other places, Paul preached—*euaggelidzo*, "to tell thoroughly"—Christ. In Corinth, Paul stayed eighteen months, teaching—*didasko*—the Word of the Lord among them. On the return trip to Antioch he "went all over the country of Galatia and Phrygia in order, strengthening" the "taught ones" (18:23). Parenthetically, we are told of Apollos, an eloquent man, and mighty in the Scriptures, who taught diligently—*didasko*—the things of the Lord, and was recommended by the brethren in Ephesus to the "taught ones" in Achaia (18:25, 27).

On his third journey Paul came to Ephesus, and finding certain "taught ones," led them into the knowledge of the indwelling Spirit (19:1). He spent more than two years in the city, proclaiming (19:13) Christ and winning many to the Lord (20:1). Moving on to Troas, Paul preached—"lengthy good news"—to the disciples there. At

Miletus he met the elders from Ephesus, reminding them that he had preached—*keruso*, "to cry as a herald"—the kingdom of God faithfully to them, and urged them to care for the disciples (20:25, 30). From Miletus he went to Tyre, where he met disciples (22:4), as also at Caesarea (22:16). In Jerusalem, Paul was accused of teaching—*didasko*—against Mosaic beliefs (21:21, 28). Telling the story of his conversion before the multitude on the stairs of the castle, Paul stated that in the charge he was to be a "witness"—*martus*—to what he had seen and heard (22:15). Following Paul's appearance before the

Sanhedrin, the Lord stood by Paul in the night and said, "Be of good cheer . . . thou [must] bear witness"—*martus* (bear testimony)—of Me not only in Jerusalem, but also at Rome (23:11). Such is the way he also spoke before Agrippa (21:16). Next we find him in Rome, "preaching [*keruso*, 'to cry,' to proclaim as a herald] the kingdom of God, and teaching [*didasko*] those things which concern the Lord Jesus Christ, with all confidence, no man forbidding" (28:31).

Such is Luke's record of the activity of these dedicated propagandists.

Gleanings from the Greek New Testament

By Ralph Earle*

Eph. 4:17-19

"Mind," "Understanding," "Ignorance"

These three terms occur in verses 17 and 18. Paul exhorts the Ephesian Christians not to walk (i.e., "live") as the gentiles (heathen) walk, "in the vanity of their mind." The Greek word is *nous*. Arndt and Gingrich say that it "denotes the faculty of physical and intellectual perception, then also the power to arrive at moral judgments."¹ Thayer defines it thus: "the mind, comprising alike the faculties of perceiving and understanding and those of feeling, judging, determining."² For this passage he adopts the meaning: "reason in the narrower sense, as the capacity for spiritual truth, the higher powers of the soul, the faculty of perceiving divine things, of recognizing goodness and hating evil."³ This, among the gentiles, had become vain; that is, empty. Thayer defines the Greek word for "vanity" as meaning "what is devoid of truth and

appropriateness," and for this passage he gives "perverseness, depravation."⁴ The key word of Ecclesiastes is "vanity." The Greek word is used there (in LXX) forty times. The context in Ecclesiastes will suggest something of the meaning of the term. Those who adopted the heathen worship and way of life found it all to be "vanity"—sheer emptiness. When one rejects the truth the mind is filled with unreality, and so empty of all that is eternal.

"Understanding" is the compound *dianoia*. Of this word Cremer writes: "Dianoia, strictly a thinking over, meditation, reflecting, is used in the same range, and with the same signification as the original *nous*, . . . save that the preposition 'dia' gives emphasis to the act of reflection; and in keeping with the structure of the word, the meaning activity of thinking precedes the borrowed meaning faculty of thought." That is, the latter is more properly *nous*, the former *dianoia*. Cremer further notes that in the New Testament "dianoia is specially the faculty of moral

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reflection, of moral understanding."⁶ In this passage the two words are translated correctly in the King James Version—though elsewhere in K.J.V. they are often confused.

The word for "ignorance," *agnoia*, comes from the same root. It means "want of knowledge, ignorance, which leads to mistaken conduct, and forbids unconditional imputation of the guilt of the acts performed."⁷ This concept seems to fit Acts 3:17; 17:30; I Pet. 1:14—the only other places in the New Testament where the word occurs. But here it seems to be used "with sense of wilful blindness."⁸ Moulton and Milligan write: "The connotation of wilful blindness, as in Ephesians 4:18, is found *The Tebtunis Papyri* I, 24.33 (B.C. 117), where an official reports the misconduct of certain persons whose plans he had frustrated, so that *legontes tes agnoias* they left the district."⁹ Cremer, who wrote before the great era of papyrus discoveries, discerned this distinction in usage. He says: "This *agnoia* is with St. Paul the characteristic of heathendom, Acts xvii. 30, Ephesians iv. 18, compare verse 17, and is a state which renders repentance necessary, Acts xvii. 30, . . . and therefore eventually furnishes ground for blame, Ephesians iv. 18, as otherwise for forbearance."¹⁰

The former is the translation in verse 18 of K.J.V., the latter of R.S.V. (cf. "hardening," A.R.V.). The Greek word is *porosis*. It means "a covering with a callus, hardening."¹¹ Arndt and Gingrich define it as: "hardening, dulling, . . . dullness, insensibility, obstinacy."¹² The last term is the one used in *The Berkeley Version* and by Goodspeed. Moffatt has "dullness," while Weymouth uses "insensibility." Thayer thinks that in this passage it indicates "stubbornness, obduracy."¹³ It is obvious that "hardness" or "hardening" is a more accurate rendering than "blindness." With characteristic freedom the N.E.B. says "hard as stone."

"Past Feeling"

The Greek verb is *apalgeo*. Its basic meaning is "to cease to feel pain for,"

while in late Greek it signifies "to become callous, reckless."¹⁴ It occurs only here in the New Testament. The R.S.V., following Goodspeed, reads, "They have become callous." *The Berkeley Version* has "troubled by no compunctions." The essential idea is that of callousness, so that it fits closely with "hardening" above.

"Lasciviousness"

Aselgeia is the Greek word. It means "licentiousness, wantonness, excess."¹⁵ Arndt and Gingrich define it as "licentiousness, debauchery, sensuality" and suggest for this passage, "give oneself over to debauchery."¹⁶ Thayer has a long list: "unbridled lust, excess, licentiousness, lasciviousness, wantonness, outrageousness, shamelessness, insolence."¹⁷ *The Twentieth Century New Testament*, the R.S.V., and Wand offer "licentiousness." But Moffatt, Goodspeed, Charles B. Williams, and Verkuyl (*Berkeley Version*) have "sensuality." This seems to be the most meaningful translation for today.

⁶Lexicon, p. 546.

⁷Lexicon, p. 429.

⁸Ibid.

⁹Ibid., p. 393.

¹⁰Lexicon, p. 438.

¹¹Ibid., p. 439.

¹²Ibid., p. 163.

¹³Abbott-Smith, op. cit., p. 6.

¹⁴VGT, p. 5.

¹⁵Op. cit., p. 163.

¹⁶Abbott-Smith, op. cit., p. 395.

¹⁷Op. cit., p. 739.

¹⁸Op. cit., p. 559.

¹⁹Abbott-Smith, op. cit., p. 44.

²⁰Ibid., p. 63.

²¹Op. cit., p. 114.

²²Op. cit., p. 79.

Rufus Jones wrote: "Let a person's inner being be fortified with a faith in God, and all his creative powers are quickened, his reaching strength is heightened, and his grip on everyday things is immensely increased. It is as though he had tapped a hidden reservoir of power."

SERMONIC STUDIES

TOWARDS BETTER PREACHING

At the Homiletical Crossroads

HOW DO PASTORS use the sermon outlines in this and similar magazines?

If they study them in order to get the feel of good sermonizing, then proceed to dig out their own, the benefit is both sound and large. But if they depend on these outlines to provide their weekly pulpiting framework—if they take these skeletons into the pulpit, hoping for enough inspiration to clothe the bones with flesh—then I fear that their publication succeeds not in producing better preaching, which is the objective of this department; but only "better" cripples. Crutches are legitimate when used until one is strong enough to throw them away, but they are a vice when used to perpetuate one's lameness. For there can be no strong preaching as long as one hobbles into the pulpit on the crutches of other men's minds.

It is a question therefore if these pages would be more helpful if fewer ready-made outlines were used, and more space devoted to a discussion of principles, plus actual sermonic studies. There are right and wrong ways of doing anything, even driving a nail. And if men are willing to expend sweat and toil learning to do mundane things properly, servants of the Most High God should burn midnight oil if need be to learn how to extract truth from a text, organize it into an outline, and clothe it into sentences that will give it wings into men's souls, and put on it barbs that will make it stick in men's memories and consciences.

Contest Coming Up

To promote a more thorough and individual approach to sermon-building,

February, 1964

steps are being taken to launch an extensive SERMONIC STUDIES CONTEST. The contest would be open to all readers of the *Nazarene Preacher*, and would major primarily on developing effective holiness preaching. Full details will be announced in the March issue.

The Pure in Heart

TEXT: *Blessed are the pure in heart: for they shall see God* (Matt. 5:8).

Questions:

1. What is the significance of the term "blessed"?
2. Does the blessedness arise chiefly from the state of purity or from the consequence of seeing God?
3. Is the heart purity in this text (a) simply sincerity; (b) moral cleanliness; (c) freedom from guilt; (d) freedom from inner sinfulness?
4. Does this beatitude bear any special relationship to the others?
5. Is the promised vision of God primarily a spiritual vision of God which the pure in heart enjoys now or is it primarily a vision of God in eternity?
6. If the latter, are we to interpret this verse as an absolute, i.e., that the pure in heart only shall see God?

Exegesis:

The Beatitudes, all using the same term "Blessed," are exclamatory, and could better be translated, "How happy are . . . !" The Amplified Version expands the word to embrace the highest well-being in the fullest and richest sense. True happiness is thus affirmed to be, not a state of emotion due to pleasant material circumstances,

but a transcendent fact of well-being related inseparably to an inner moral soundness. But this superlative happiness does not terminate simply in the fact that one is inwardly pure, but in the ultimate consequence of this purity, vision of God. The word "for" is from *hoti*, meaning "because." The pure are happy because they will see God. Evidently the value of moral and spiritual soundness is not in itself but in its cosmic and eternal relations—in its end, which is the glory, approval, and eternal presence of God. "Purity of heart" which does not have God as its supreme end and object is not purity of heart. Thus the term is essentially religious. While moral purity in the sense of sexual cleanness is assumed, as are also sincerity and cleansing from guilt (by forgiveness); the word *katharos* means a state of freedom from all foreign and contaminating elements. It involves healing; lepers in the N.T. are cleansed, meaning healed. Since the Scripture elsewhere shows that no man by nature is pure in heart, we must understand that the state referred to here results from a work of grace. Since Jesus locates the source of outward sin in the heart (Mark 7:21), it is logical to conclude that He would imply by the phrase "pure in heart" a corrected nature, which was no longer the source or root of sins. This purity must be interpreted as a necessary qualification for seeing God in eternal bliss. Reason: heart purity is not essential to spiritual vision of God now, as evidenced by Isaiah, who saw his own defilement after he "saw the Lord." But Isaiah's continued spiritual vision and ultimate heavenly vision hinged on his cleansing.

For further study and support cf. Amplified Version; N.E.B.; A. T. Robertson, *Word Pictures in the Greek New Testament*; William Barclay, *The Daily Study Bible*, Matthew, Vol. I; John Wesley, *Notes on the New Testament*. Observe especially Henry Alford: "It is no Levitical cleanness, nor mere moral purity, that is here meant: but that inner purity, which (Acts 15:9) is brought about by faith, has its fruit (I Tim. 1:5) in love; which is opposed to all 'doublemindedness' (James 1:8),

and all hypocrisy and outward colouring . . ." (Vol. I, p. 26).

Homiletical Development:

This text, though old, is not threadbare. It is broad and deep. But its total truth cannot be crowded into one sermon. A sermon is not a treatise or dissertation which attempts to extract from every crossed and dotted its share of meaning. It is necessary to focus on a facet.

A doctrinal treatment of this text would most certainly link heart purity with Calvary and Pentecost. It would show (1) That man by nature is not pure, and cannot make himself so by unaided effort; that (2) the supreme purpose of Calvary was that men might be purified; that (3) purity is inwrought by the Holy Spirit, and that this work of grace is the very essence of any true Pentecostal experience (Acts 15:9); and (4) that pardon is preparatory to purity.

Another approach primarily doctrinal could be to discuss the impediments to purity: (1) The mountain of personal guilt which must be washed away in the washing of regeneration; (2) The pollution of evil habits and practices and thoughts, which have accrued to one's character, and which must be cleansed, also, in repentance and regeneration (this we call initial sanctification); the (3) inherited sinful tendency to excessive self-love and self-will (which is called the carnal mind) which yet remains after regeneration, but which must be purged in a second work of grace if purity is going to be perfect and complete. Both of these doctrinal approaches would be topical in homiletical classification.

An evangelistic message could focus on the necessity of purity, as follows:

1. Purity a necessity for holiness (any claim to holiness without heart purity is false)
2. Purity a necessity for happiness
3. Purity a necessity for heaven

A message to young people could accent holiness as the only proper foundation for happiness, along the following lines: There are three possible view-

points on the relationship of holiness to happiness:

1. That holiness is inconsequential to happiness (one can be happy either with or without holiness)
2. That holiness is incompatible with happiness (it is a suffocating restraint that gets in the way)
3. That holiness is indispensable to happiness. This, of course, is the punch-point. This sermon, to be successful, must show what true happiness is, and how holiness is essential to it.

Another evangelistic message which emphasizes happiness might be called "The Happiness of the Holy."

1. The holy are happy *within* (because their consciences are clear).
2. The holy are happy *alone* (because God is with them).
3. The holy are happy when *dying* (because they have love without fear).
4. The holy are happy *forever*.

The possibilities are limitless. One might take a cue from Kierkegaard's book *Purity of Heart Is to Will One Thing*, and develop a sermon called "A One-Track Mind for God." The introduction could explain that to will one thing is the "single eye" of Matt. 6:22. It is undivided allegiance to God, the opposite of double-mindedness. Therefore the pure in heart:

1. Wills one thing no matter how he feels (his purpose to obey and glorify God is not subject to his emotions).
2. Wills one thing no matter how he fares (he does not bargain with God by promising to serve if . . .)
3. Wills one thing no matter how he fails (he will not allow failure, of any kind, to distract or dissuade him).

Illustrations:

For rich illustrative suggestions see William Barclay.

Pastor, you take it from here!

—R. S. T.

A Divine Challenge

TEXT: *Go ye therefore, and teach all nations* (Matt. 28:19).
Go ye into all the world, and

preach the gospel to every creature (Mark 16:15).

INTRODUCTION:

This great challenge is given to Christ's followers today. After men are saved they are expected to undertake this noble task.

I. A DIRECT COMMAND PRESENTED: "Go ye."

- A. This call is personal.
- B. This command is positive.
- C. This charge is demanding.

II. A DIVINE DIRECTION GIVEN: "All the world, all nations."

- A. The sphere.
- B. The strategy.

III. A DISTINCT PROCLAMATION REQUIRED: "Preach [and teach] the gospel."

- A. Unfolding its marvelous truths.
- B. Unveiling its redemptive powers.

CONCLUSION:

When men are inspired by God to represent Him, to use their talents to teach and preach, they should count it a grand privilege as well as a tremendous challenge to carry the gospel to the ends of the earth.

HENRY T. BEYER, JR.
SULPHUR, LA.

Fire-Escape Religion

BY LAURA FORINASH

INTRODUCTION: Description of public building in which halls and stairs show signs of long wear and much use. The fire escapes are the exception; they show little sign of use. Ahaz tried to use God in the same way occupants of a building use fire escapes, merely as a means of escape when he needed to get out of something in a hurry.

SCRIPTURE: II Kings 16:10-16

TEXT: *The brazen altar shall be for me to inquire by.*

I. AHAZ' FIRE-ESCAPE RELIGION WAS SHEER FOLLY:

- A. The brazen altar was itself a warning from God against the practicing of any man-made religion (Num. 16:36-40).

- B. Ahaz had to choose, as every man must, whether to serve God or to serve Satan. He could not serve both. (Matt. 6:24). He chose to serve Satan.
- C. His religion was destructive. He sacrificed his sons to heathen gods.
- D. His religion cut him off from God's help when he needed help badly. The sources to which he turned for help were worse than useless (II Chron. 28:19-23).
- E. God's religion is life; man's religion is death.
- II. BECAUSE IT IS A MATTER OF LIFE OR DEATH, SATAN WILL DO EVERYTHING IN HIS POWER TO CONVERT EVERYONE HE CAN TO THE PRACTICE OF A MAN-MADE FIRE-ESCAPE-TYPE RELIGION.
- A. He has no objection to the practicing of religion. He is in favor of it provided it is his kind of religion.
- B. He does not hesitate to tempt even Christians.
- III. AHAZ' RELIGION PROVIDES SEVERAL EXAMPLES THAT CAN SERVE AS WARNINGS AGAINST SUCH TEMPTATIONS.
- A. Ahaz put his own wisdom above God's wisdom. The altar at Damascus looked better to him than God's altar at Jerusalem (Prov. 26:12).
- B. His religion involved deliberate destruction and heartbreak to

no purpose. He sacrificed his children to idols. God's religion does not work that way (II Cor. 1:3b).

- C. His religion destroyed his self-respect. He humbled himself before a traitorous enemy in his efforts to get help. Christians are children of the King.
- D. His religion destroyed his reverence for God and respect for God's temple. He used the gold of the Temple to pay Tiglath-pileser and brought a heathen altar into the Temple. God demands that He be revered (Ps. 33:8). He demands that the place where He meets with man be respected even though it is only uncleared wilderness (Exod. 3:5).
- E. His religion was not sufficient in time of need; the battle went to his enemies. God's religion is sufficient (Phil. 4:12-13; Matt. 7:24-27).
- F. He was a long way from help. The Christian's help is near at hand (Phil. 4:5b). It does not take long to reach God's throne if we do not live too far away.
- G. His source of help betrayed him. Man-made religion is no more reliable than was Tiglath-pileser. God is reliable (Prov. 18:10). The Christian's confidence is in Him.
- H. Ahaz himself was unholy. God demands that His people be holy (I Pet. 1:16).

Sins and Infirmities

"An infirmity is a breach of Adam's paradisaical perfection, which our covenant God does not require of us now; and, evangelically speaking, a sin for a Christian is a breach of Christ's evangelical law of Christian perfection; a perfection this, which God requires of all Christian believers. An infirmity, considering it with the error which it occasions, is consistent with pure love to God and man; but a sin is inconsistent with that love: an infirmity is free from guile, and has its root in our animal frame; but a sin is attended with guile, and has its root in our moral frame, springing either from the habitual corruption of our heart, or from the momentary perversion of our tempers."—JOHN FLETCHER of Madeley.



IDEAS THAT WORK

Operation Outreach

By Dick J. Edwards*

IN LOOKING HONESTLY at our Sunday school (First Church, Long Beach, California) we had every ingredient necessary for sudden and rapid growth. The new buildings were completed and provided facilities of the very finest nature. Our Sunday school, which was running near four hundred, consisted of about 60 per cent adults and 40 per cent children. It was a family church with few unchurched children attending.

We had gotten our feet wet in an extensive visitation campaign just a couple of months prior to our launching the bus program. But because of circumstances, including a widely spread constituency and a lack of really effective follow-up on our part, we allowed most of this potential to slip through our fingers. But we had learned much about extensive visitation: an easy approach at the door, the absolute necessity of follow-up, and something of the car-pastor idea. We also learned that it was very easy to get many new children to come to Sunday school if it was attractive and alive.

Our first thoughts concerning the use of a bus came to us as we studied our inability to adequately organize the car-pastor plan to conserve the gains of a few weeks ago. We actually had lost most of these new prospects. We knew that using a bus for Sunday school purposes was nothing new, but it seemed to us that some of these methods we had learned would work very effectively with a bus.

So we began our search for a likely neighborhood within a reasonable distance from our church and yet far enough away to make the use of a bus

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seem practical. The neighborhood we chose was about a mile and a half or two miles from the church. It was on a Thursday afternoon when I called and made arrangements for renting a bus for the coming Sunday. It was to be a sixty-eight-passenger school bus and the rental fee was \$12.00 per week, which included all insurance but no driver. So we had a bus and we had a neighborhood and now our great challenge was to begin.

It was a cold, windy, and rainy Saturday afternoon that Dick Smith and I headed in the direction of this neighborhood to begin our work. We were armed with a simple piece of promotional material that merely confirmed what we were going to say at the door. We started in, one on each side of the street and made brief visits at about one hundred seventy-five doors that afternoon. Our approach was very casual and relaxed. We merely told them that we ran a Sunday school bus through this neighborhood and that we were looking for children that did not attend Sunday school. At the end of our day's work, we discovered that about a dozen families had indicated an interest in our plan and we had promises for twenty-six children the following morning. Our big morning came and we headed the bus in the direction of these brand-new twenty-six children. Much to our surprise, only one family had their children ready and we drove back to the church with two children on this big bus that looked to be the size of a railroad passenger car. Dick Smith parked the bus a block away and walked the kids into the church. For the next week or two these same two were ready. After about three weeks it occurred to us to go back and "re-cover" some of the homes where interest had been shown the first day of our calling. Sure enough, we got two more families that day, and on the fourth Sunday we had six on the bus. Now we were getting into the swing of the call-back work on Saturdays. We talked to the kids in the neighborhood and offered a little prize if they would come four Sundays in a row. We sent a piece of mail to the few that were at-

tending. The next Sunday we had 13 . . . then 26 . . . 31 . . . 33 . . . 43 and up, up it went! A second bus was necessary! On up to 50 . . . 60 . . . 62 . . . 81. Wow! We needed three buses now and the rent had gone up to \$15.00 per week. We continued to call back every Saturday and our bus attendance continued to climb! There were 93, then 98, and finally that magic number of 107! By the time school was out we were up to 130 per Sunday on three buses. This miracle had taken four months. These were BRAND-NEW CHILDREN representing 77 parents. What an opportunity! By now the Kindergarten and Primary departments had tripled and had to be divided on a closely graded basis. New teachers, new supervisors; new walls had to be erected and a few torn down in this new building that had been completed just one year before.

From Nazarene Director's Digest

MY PROBLEM

PROBLEM. How can I overcome the opposition of several strong members to the reception of a divorced man into membership when he is clearly eligible according to the *Manual*? (Their opposition is not based on distrust of the man but on an interpretation of the Scripture which differs from that followed in the *Manual*, due to past teaching.)

A KANSAS PASTOR REPLIES:

If the pastor knows that the opposition is confined to one or two, or a very small group, he should talk personally with them and seek to win their support. If he senses that the potential opposition is broader, he could carefully deal with the ethical principles involved from the pulpit over a period of time. In the meanwhile he might need to protect the candidate by explaining to him the difference of opinion, defending the sincerity of those opposed, and encouraging him to hold steady in charity and prayerfulness,

that the Lord will work the matter out. Naturally he should be made to understand that they are not antagonistic to him personally.

A MISSOURI PASTOR SAYS:

If the opposition is in the membership committee the pastor should tactfully explain the situation to the candidate and suggest delay. Then gradually he should seek to educate his people from the pulpit by preaching on brotherly love, forgiveness, and loyalty to the *Manual* of the church, as constituting the official interpretation of the Bible on the issue. Then in a few months he should try again, aiming first at securing the full backing of the membership committee. Ultimately, rather than lose the man, the pastor should take him in anyway, stating frankly to any remaining opponents that they have no right according to the *Manual* to press the issue further.

A MISSOURI PASTOR SAYS:

First, the pastor should carefully verify the alleged innocence of the divorced man; he should not take anything for granted at this point. Then he should seek complete unanimity on the issue among the membership of his membership committee. If he can't convince them, he should stop all proceedings for the time being. He should not be in a hurry to rush the matter through. While waiting, some relevant preaching might clear the air. Then after a few months he should try again. If the unanimous support of the membership committee is secured, he should lay the whole matter before the church board, asking that any opposition be expressed there, and confined there. If heat is evident, avoid a vote, but urge prayer; urge also that board members refrain from open discussion of the issue. In a month quietly discuss the matter again. If reasonable agreement prevails, take the man into membership. Board members should be urged to say to any remaining objectors: "This is the action of the membership committee and the church board, on the full authority of the *Manual*. If you wish to discuss the matter further, you should go to the pastor."

The Nazarene Preacher

PROBLEM: How can we handle an ex-trovert Sunday school secretary who is otherwise efficient but constantly walks in and out of the auditorium in a disturbing manner?

Pastors, what is your advice? Let us hear from you.

To be discussed in August. Submissions must be received by March 20. Each published answer will earn a \$3.00 book credit.

Hymn of the month

"O God, Our Help in Ages Past"

(1719)

(Praise and Worship hymnal, No. 58)

Authorship

Troublesome days in the national life of England, combined with the tempestuous experiences in the life of the nonconforming pastor of the Independent congregation at Mark Lane, London, Dr. Isaac Watts, provided soil and atmosphere for the germination of the hymn that continues to grow in stature after almost two hundred fifty years. Isaac Watts was the author of many outstanding hymns, including "When I Survey the Wondrous Cross," which has been considered among the finest of English hymns. Although Watts was a brilliant scholar whose health was finally broken through study, he possessed the rare gift and ability to write prose and poetry that were readily understood and relished by the masses of common folk.

Early in life Isaac Watts rebelled against the exclusive singing of psalms in the church by the congregation, and he set himself to change this by paraphrasing the psalms, thus making them rhyme and much more singable. Through his persistent efforts there came a transition that ushered in the singing of hymns by the British congregations. Watts is known as "the father of English hymnody." Through his labors and successes the way was paved for Charles Wesley and other hymn writers.

Isaac Watts was born in Southampton in 1674. He studied at Stoke Newing-

ton, having refused a scholarship to Oxford because of his nonconformity to the Church of England. He was ordained to the ministry in 1702. His first and only pastorate was at Mark Lane, where he began as assistant pastor. He served there until his health broke; then, because he was so well liked, the church retained him on a salary as pastor until his death in 1748. He never married. English hymnody was greatly influenced by Watts and for him there is a memorial in Westminster Abbey.

—FLOYD HAWKINS

The Theologian's Corner

(Continued from page 33)

might be pursued while Mother and Father continue the work to which God has called them. Nor does it assure consecrated parents that their obedience involves no risks. Sickness and death may prevent the fondly-hoped-for reunion. It is even possible that the children may not turn out well, and in bitterness blame their parents. That would be the cruelest blow of all.

But regardless of the risks, there is no way to reconcile an evasion of God's call with any New Testament concept of consecration, or with the standard of discipleship enunciated by the Lord Jesus.

There can be this consolation: The risk to the eternal welfare of families is far less in the center of God's will than out of it. It will be easier for parents who have obeyed to pray in faith for their own than if haunted with the awareness of disobedience. And better by far for husbands and wives or parents and children to be temporarily separated by Kingdom marching orders than for the home to be wrecked by sin.



BULLETIN EXCHANGE

"I believe that prayer should be a right if desired on the part of the public school, but I don't think it should become mandatory . . . However . . . I don't believe that, mandatory or otherwise, saying a prayer constitutes the establishment of a religion."—GOVERNOR MARK HATFIELD of Oregon.

"The basic problem of a declining Church is her failure to face up to the sin problem and to God's cure for sin."—Dr. L. Nelson Bell.

A wrong spirit toward another person may or may not hurt him, but it is certain to destroy my own soul. Booker T. Washington understood it when he said, "I will not permit any man to narrow and degrade my soul by making me hate him."—CHARLES L. ALLEN in *The Lord's Prayer* (Fleming H. Revell Company).

The only truly happy men I have ever known were Christians.—John Randolph, quoted by Virginia Ely in *I Quote* (Fleming H. Revell Co.).

A young man once shouted, "Hallelujah," in a meeting and was asked by the preacher what the "Hallelujah" cost him. His answer was fine. He said that he had a garage and had recently had an offer for Sunday business which would bring him in \$1,500 a year. He felt that he could not negotiate for any business which would violate the sanctity of the Lord's day, and he refused. "I lost the money," he said, "but I kept my 'Hallelujah.'"

F. R. Maltby reminds us, "Jesus promised His disciples three things—that they would be completely fearless, absurdly happy and in constant trouble."

During a period of fierce opposition to organized religion in Soviet Russia, the secret police raided a humble home where they knew a Christian group met for study and worship. After identifying the offenders, the officer in charge announced that there were seven under arrest. "No," corrected an aged Christian, "there are not seven, but eight." Annoyed, the officer counted again. "Seven is all I find," he said. "Who is the eighth?" "Jesus our Lord," came the response.—DAVID A. MACLENNAN in *Preaching Week by Week* (Fleming H. Revell Company).

Robert Browning insisted, "All service ranks the same with God. There is no first or last."

It is not the way out we need; it is the way through. That way is the way of the Cross. On this way we can trust God to the very end and we can take Him with us until we hear His voice of welcome on the other side.

—SAMUEL YOUNG

Frederick Robertson observed, "It is not the possession of extraordinary gifts that makes extraordinary usefulness, but the dedication of what we have to the service of God."

God calls men into the ministry to preach His Word, not their own ideas or the current trends in human thought. A congregation can learn what men think through their newspapers, magazines, and other news media, but the question is: What does God think and say?—FARIS D. WHITESELL in *Power in Expository Preaching* (Fleming H. Revell Company).

The Nazarene Preacher

AMONG OURSELVES

Of course any month is "stewardship month" if we are thinking of the Christian's obligation . . . But if we are thinking of training our people in basic stewardship, it is helpful to devote a month each year to its special emphasis, using the effective printed aids so freely available (p. 17). . . . Education in giving is better than to have to pry money loose with tricks and stunts . . . But never let our people get the notion that stewardship is only a matter of money . . . There is no better place for the blending of evangelism and religious education than in Sunday school with our juniors . . . But, Pastor, do some of this wonderful work yourself—it will be your finest hour . . . The article "Obedience to signals from God" is a gentle but healthy reminder that the Spirit doesn't always work in conventional ways . . . Direct guidance is not outdated, in spite of occasional fanaticism . . . Let's be as efficient and systematic as we can, but remembering always that God's efficiency transcends ours . . . In divine matters nothing is truly efficient unless endorsed by the seal of the Holy Spirit . . . And nothing done in the Spirit can be totally inefficient, no matter how clumsy in the eyes of men . . . It's really true—Portland is beautiful . . . I was born there, or nearby . . . Just to see the Northwest will be worth every dime of the cost . . . But you will say, "All this—and General Assembly too!" . . . However, don't let vacationing rob you of the conventions . . . They could be even more valuable to you as a pastor than the assembly itself . . . With the current shortage of evangelists, why not have a week's missionary revival with a furloughing missionary? (p. 23) . . . Could be the greatest meeting for years . . . General Superintendent Lewis will leave shortly on an extended trip supervising our work in India, the Philippines, and Taiwan . . . Why not remember this trip daily in your family altar?

Until next month

BT

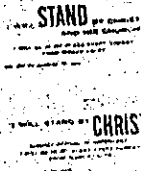
He that doeth the will of God abideth forever.

I WILL STAND BY CHRIST

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Costs less than 9c a pupil

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