

THE  
**NAZARENE**  
**PREACHER**

MARCH, 1964

Volume 39 Number 3

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Today Is My Day

By D. I. Vanderpool

**Y**ESTERDAY IS PAST! Tomorrow may never come for me. If I have any tomorrows, they will be fashioned by my attitudes and actions of today. Our *today's* are like the weaver's shuttle flashing through the loom of life—weaving a fabric, coarse or fine, dark or bright—all depending upon our manner of living.

Only during today can we change the color or texture of the fabric from which our eternal garments shall be made. Tomorrow will be too late to make a change. Character and destiny are fixed by our *today's* and not by small segments of the future.

Yes; *today is my day*. It is the best thing that time can give me. Today I can reach back and undo some of my yesterdays. Wrongs can be righted; sins can be forgiven, the smile of God can be found. Today I can yield the controls of my life into the hands of "the Man with drawn sword," who will come as Captain of the Lord's host into my life. My commitment to Him today can relieve me from fears of tomorrow.

Today is my day! I can make a wise choice today that will break the long chain of foolish choices of yesterday . . . a new choice that will let the sun shine through. Dr. Frank Crane declared, "Most of our miseries are left over from yesterday, or borrowed from tomorrow." It may be that I failed yesterday, but I can succeed today, for this is my day! If passing time has made it impossible to grip the hand, say the word, or give the smile that would have lifted a friend yesterday . . . then ask forgiveness, commit the heartbreaking matter to God, and pull down the shades on the indelible failures from yesterday.

Today is my day! This is God's gift to me. I will not borrow fears from tomorrow and mar my usefulness today. With heart and brain, with courage and song, I shall labor today that no storm of tomorrow will reveal that I have builded upon the sand.

My today stands between the closed books of yesterday and the unopened books of tomorrow . . . This is my day. I shall assume its responsibilities and be loyal. I shall take its pleasures and be glad. I shall accept its pain or sorrow and not complain.

This is my day! I shall live, love, and serve!

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

## Making the Most of the Easter Service

ALMOST AS CERTAIN as the Resurrection itself is the likelihood of an exceptionally large crowd on Easter morning in the average church. In the crowd will be relatives of members, casual visitors, and many "friends" of the church who keep themselves safely on the fringes the rest of the year.

An alert pastor instinctively desires to capitalize on this seasonal windfall. But he has not succeeded if the visitors are sent away irritated and fatigued, and with one more layer of prejudice added to their already thick defenses. If their irritation is due to genuine conviction, it is a cause for rejoicing rather than regret. But if it is merely disgust with a poorly planned and conducted service, and they leave no closer either to God or the church than they were when they came, then we have done them an injustice. What is infinitely worse, we have miserably misrepresented our risen Lord. From every standpoint we have muffed a golden opportunity.

It is quite certain that our half-unwilling but dutiful visitors will not be elated with anything except the final amen if the room is overheated and stuffy, the service is too jittery and kaleidoscopic, and worst of all, too long. This is almost sure to be the result unless the pastor puts a firm hand on himself and his assistant and resists the temptation to crowd in so many extras that the whole affair degenerates from a worship service into a program.

It seems that both pastor and music minister face Easter feeling that nothing can be cut on this glorious morning, but plenty can be added. As a result there are the same number of hymns and the same time devoted to announcements, plus innumerable "extras"—an unusual volume of special music, infant dedications, reception of church members, and the Easter offering (often as a second offering). The pastor dashes with flushed face from one item to another, obviously feeling pressed for time, and seeming more like a master of ceremonies than a leader of worship.

And what happens to the sermon? It is crowded to about ten minutes to twelve, when the pastor (or evangelist) breathlessly races through it, bravely trying to inspire the weary audience in what has now become an anticlimax.

What, really, is important on Easter morning? The answer:—to worship the risen Lord and urge His claims upon the unsaved. If worship and evangelism are quenched by crowding, we have missed it.

One indispensable "extra" in Nazarene churches is the Easter offering. But this can probably be combined with the regular offering without loss to either, if properly prepared for in advance. It is wise to make provision also for a modest amount of anointed special singing. But more important than the music is the sermon. It should be well prepared, prayer-saturated, and appropriate, and should be delivered in an unhurried, thoughtful manner. For a service that begins at 11:00 the pastor should stand up to preach no

later than 11:35. What he can't work in before that—also unhurriedly—should be left out. If the aim is an extended altar call, the sermon should be even earlier, with preliminaries pared to the bone. The essentials are congregational singing, Bible reading, the pastoral prayer, the offering, and the prepared music. All else is expendable.

Our attention is still on that crowd of visitors. Even if the pastor has avoided the error of trying to cram too much into one hour, he may yet miss his opportunity by a nervous regard for smoothness and polish, until any possible spiritual warmth is chilled, and amens are frozen on the lips. Such a service could be expected anywhere. Somehow in our churches there must be life without feverish haste, fullness without clutter. There must be enough warmth together with solid content to enable God to pierce the veneer of polite respectability.

It is not often that power in a service will be sufficient to encompass the conviction and conversion, all in one hour, of visitors who enter "cold." When such measure of power is lacking, it cannot be conjured by melodramatics. But there should surely be power sufficient to touch hearts, and stir latent spiritual desires. The wise pastor will endeavor to allow this much at least to be done, without nullifying it by forcing spiritual issues beyond their stage of ripeness. And if he cannot send his Easter crowd home converted, he will strive at least to send them away tender and thoughtful.

## A Time to Be Old-fashioned

A VACUUM has been created in the emotions and affections of the modern public. The old-fashioned family doctor, who was the family's friend, confidant, and counselor, and who was always present in the time of physical emergency, is rapidly becoming a legend. And for many, a nostalgic longing.

The problem was discussed some months ago in the *Saturday Evening Post* by Evan Hill. Not always able to save the patient, Old Doc nevertheless saved the mental health of the survivors. His chief technique was simple: It was *thereness*. Author Hill says: "Old Doc was there, lacking the tools of modern medicine, but there nevertheless."

The vaunted and truly vast improvement in modern medical science, to which the busy doctor-scientist can point, is poor consolation. The deep emotional need is not met by a series of injections and the highly complex hospital routine, or an in-and-out call in a doctor's office. As a consequence, Mr. Hill believes, the public has great respect for its physicians, but little love.

This should give pause to the young pastor who is enviously trying to ape the smooth efficiency and objective professionalism of his friend, the doctor. If the pastor too persists in moving farther and farther away from the common, personal touch, who is going to fill this vacuum?

Rather than supposing that the role vacated by the doctors should also be abandoned by the pastor, as something quaintly antique, like the horse and buggy, the discerning man of God should see only an enlarged opportunity.

(Continued on page 13)

A great leader of yesterday has  
a timely word for today

## What Are We Going to Do This Year?

By R. T. Williams, Sr.\*

WHAT ARE WE GOING TO DO this year? was asked a pastor by a general superintendent. He answered, "I don't know exactly, but I am going to do my best." How can one do his best without knowing definitely what he is trying to accomplish?

What are some of the goals essential in the life of the Nazarene preacher?

First, an increase in membership. This is vital and fundamental. No church can live and prosper while losing members without replacements. It should be the passion of the preacher and every layman in the church to see to it that the close of each year shall mark an increase in church membership. Alibis do not save the church from growing weaker and smaller. Each pastor can look over his roll and know for himself whether he is leading his organization to greater usefulness, or the church is becoming smaller under his leadership. Are we winning people to Christ and to the church? It is a tragedy for one or two churches to have losses in membership so large as to offset the net gain of a dozen other churches. For one man to fail is to bring humiliation and defeat, not only to himself but to every other person of his district.

Second, the preacher and church should make the financing of all the interests of the Kingdom a genuine goal. The local church must be supported. The pastor's salary must be paid, and from time to time increased. The church debt must be lifted and improvements made. The district and general budgets must be paid in full, and overpaid, if the church as a whole is to make substantial progress. For any one preacher to fail in this matter is to offset some of the gains of the other churches in the district. A man's defeat cannot be absorbed by himself alone. It makes itself felt in all the units of the church. No man can hope to stay in the ministry, and no church can hope to prosper, that does not hold the financial standards, and from time to time make appreciable gains. This is a well-defined goal. It isn't enough to do one's best. The job has to be completed, or failure is marked up against us.

Third, the spirituality of every local church is to be maintained and increased. Whatever else may be said of the church, it should be deeply spiritual, Christlike, and Holy Ghost-filled. Numbers are not sufficient. Finances and budgets cannot take the place of God and religion. If we are not careful, we will substitute financial success for spiritual achievement, and this must not be done. Let not the preacher say, "We are getting

along well," just because we are paying our budgets in full. No, the devotional life of the people is to be deepened and the church kept red-hot with Holy Ghost fire and passion.

The conditions of this tragic hour call for more prayer, more love, more self-sacrifice, more devotion, more of the manifestation of God in our midst.

A preacher must be deeply spiritual himself in order to make the people so. But it isn't enough for him to be Spirit-filled; the people must be Spirit-filled also. This is a genuine goal. Any preacher who defines and reaches these goals may rest assured that his ministry is not failing. He is succeeding.

An inspiring Easter  
message by PAUL S. REES

## God's Utmost for Man's Highest

*Text:*  
*For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich (II Cor. 8:9).*

THERE CAN BE NO DOUBT ABOUT IT: the coming of Jesus Christ into our world in the way He did, and to do what He did, has cast all our thinking about God in a new mold. That mold is so different from anything that our native cleverness could devise that it remains to this day a reverent astonishment to all and a curious puzzle to many.

Think of the greatest rescue work the world has ever known, beginning with a soft-skinned, tender-handed Babe cradled in a manger! It makes me think of an incident that occurred a few years ago in one of the great steel mills in an Ohio city. The company had employed the artist Gerrett Benneker to paint a series of pictures of life in the mills. Near one of the huge blast furnaces, where the molten steel is poured out in a flaming

stream, the artist set up his easel. For some time he worked with his colors without attracting much attention. Then one day a blast furnace man, passing by, looked over the artist's shoulder. What he saw made him call out, "Hey, fellows, come here! Here is the most wonderful man in the world. He is painting a picture of God in a place where no one else has ever seen Him!"

That is precisely and superbly what Jesus did. Not with brush and pigments but with flesh and blood, He painted a picture of God—at Bethlehem and Nazareth and Calvary—where no one had ever seen Him! Paul was sure of this when, in our text, he pointed these Corinthian Christians to the whole earthly career of Jesus Christ, and said, "There, you have the reason why you should give your utmost for God's highest. It is that God in Christ has given His utmost for your highest. Behold the grace of God in His holy Son! See how rich He was! See how poor He became! Then remember that He stripped himself of His riches that

\*General Superintendent, Church of the Nazarene, 1916-46; deceased. Reprinted from the Minnesota Nazarene, by permission.

you might be relieved of your poverty. He became a pauper that you, who, without God, are already paupers, might be made princes. And the only word," cries the apostle, "that says it all is the shining word 'grace.'" Packed into that word, like the flash and gleam of a diamond, is God's utmost for man's highest.

## I

Now, putting this jewel of truth under our eye for inspection, let's observe, to begin with, the pattern of grace that Jesus portrayed. "Ye know the grace of our Lord Jesus Christ."

We live in a confused hour. Christianity seems to have become many things to many people. When I hear some of them talk, I get the impression that the Church is a rather desirable collection of "do gooders" who, for all practical purposes, are much like Rotarians or Kiwanians or members of the Society for the Prevention of Cruelty to Dumb Animals. If anyone thinks that my statement is intended as a slur on these organizations, he is mistaken. The comparison is made only to point up the tremendous difference between the shallow view of Christianity which many hold today and the view that was taken of it by the changed and chastened and challenged representatives of it at the beginning.

To these early Christians, like Paul, God had done something that was breath-takingly amazing in the birth, life, death, and resurrection of Jesus Christ. He had made a new kind of entrance into the world's history and life. He had come as He had never come before—directly, physically, and with uttermost sacrificial intent. He had come to complete a bridge that would span the gulf between His holiness and man's sinfulness—a bridge over which sinful man could walk into newness of life and be at

home in the heart of a holy God. And to this whole, matchless, divine undertaking—including a manger that gives us Christmas, and a Cross that gives us Good Friday, and an empty tomb that gives us Easter, and the tongues of fire that give us Pentecost—the Early Church gave the word "grace."

When Paul and the first disciples took hold of this word which is translated "grace," they borrowed it from the Greeks. At the same time they wrote into it a meaning which those intellectual pagans rarely, if ever, knew. The Greeks used their word to describe beauty and attractiveness of form, or action, or character. Art could be graceful, for example. The human body could be graceful. A well-balanced life could be called graceful.

It was this word which the Spirit of God in the primitive Christians seized upon, and gave it a new element. This new quality, they said, might be seen in the undeserved favor of God's love extending forgiveness and fellowship to the children of men. It is holy love dealing with sin, and overcoming it. As Dr. Forlines puts it, "It is the great sacrificial lovingkindness of God giving itself freely in mercy to undeserving sinners, transforming them into saints, and developing them into the fulness of the stature of Jesus Christ" (*Finding God Through Christ*, p. 200).

Talk about beauty, says the Christian! Talk about attractiveness! Talk about allure! Here it is in its absolutely highest expression. God's beauty in Christ! That first of all! Then the beauty that He creates in those who receive Christ, who are conformed to His likeness, and are constrained to ascribe to God all the honor and the glory.

One very cold night, so it is told, Henry Ward Beecher was walking

down a Brooklyn street when he came upon a newsboy who was chilled to the bone. The lad was so cold that his teeth were chattering as he tried to shout the headlines of his papers. The great preacher stopped to have a friendly word with him. One paper was certainly enough for his own use, but Mr. Beecher bought all the papers the boy had. Then he said to him, "I'm afraid you are very cold tonight, my boy." The grateful little fellow, his eyes glowing with gratitude, replied, "I was very cold, sir, till you came by, but now I am warm."

Let that heart-kindling incident be a thought-elevator. On a far higher level you and I, and millions like us, can say, as we look into the face of Jesus Christ, "I was very weak, and lonely, and guilty, and full of conflict, till You came along; and now I am strong and forgiven and harmonized." Such is the pattern of grace which we see in Christ Jesus of Bethlehem and Calvary. And, as Moffatt beautifully suggests in *Grace in the New Testament*, when we really know Christ, we are constrained to shout, "All is of grace and grace is for all."

## II

Our text goes on to suggest a further insight in connection with God's utmost for man's highest, namely, the price of grace that Jesus paid. Here it is: "Though he was rich, yet for your sakes he became poor."

No one can ever understand Bethlehem, with its mystery and beauty, unless he goes back of Bethlehem and rises above Bethlehem. Mark you, Jesus Christ "became" something at Bethlehem, but before that—eternally before that—He "was" something. He was "rich"; He became "poor."

In what sense was He rich? Certainly He was rich in deity. The full bloom of Godhood had always been

His. As the Fourth Gospel puts it, "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). Or, as the writer to the Hebrews eloquently expresses it, He stood related to God as "the brightness of his glory, and the express image of his person" (Heb. 1:3).

He was rich in property. The Christianity of the New Testament so fully and intimately identifies Christ with God that He, Christ, becomes as truly the creative Source of the universe as the Father. Thus Paul, writing to the Colossians, says deliberately, "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him" (Col. 1:16).

Moreover, He was rich in glory. One day the Apostle John pushed gently open the door to that upper room in Jerusalem, and allowed us to hear the great Saviour in prayer. "And now, O Father," said He, "glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5). Here, of course, all our little intellectual yardsticks are too short to measure the radius of Christ's thought. Whatever glory there be in the infinite and uncreated Godhead in that far realm where angels and archangels employ their lips for adoration and their wings for service, exactly that belonged to Jesus Christ, the Son of God!

Now this, declares Paul, was the rich Christ who for our sakes became poor. For Him, the acceptance of human birth and the limitations of our human lot was impoverishment. In that respect, as Alexander MacLaren once pointed out, His birth differs from ours. When we are born,

it is the beginning of capacities and endowments and freedoms. When Jesus was born, on the other hand, it was the voluntary stepping down of His deity to assume a mode of existence in which He would be circumscribed in His actions, limited in His knowledge, dependent in His power, and even humiliated in His presence.

It was this that Paul must have had in mind when, in his Epistle to the Philippians, he wrote of Jesus that, "though he was in the form of God, [He] did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself and became obedient unto death, even death on a cross" (Phil. 2:6-8, R.S.V.).

Ah, my soul, what self-impoverishment and self-abasement were His! He was rich in deity, but He paid the price of having that deity limited to such expressions of it as were possible in a human body like ours. He was rich in property, but He paid the price of so stripping himself that He who made the planets found no better cradle than a manger and He who planted the rolling rivers cried out with parched lips on a cross, "I thirst." He was rich in glory, but He paid the price of closing His eyes upon the dazzling splendors of heaven and opening them upon the cheap gaudiness and the vulgar ugliness of our sin-defiled world. Milton struck off the thought in his own lofty way:

*That glorious Form, that Light  
Insufferable,  
And that far-beaming blaze of  
Majesty . . .  
He laid aside.*

Who can seriously stand before such a fact as this—the impoverishment of Christ for us—without asking what made Him do it? To that ques-

tion the only accurate answer is: *Grace!* By which we mean that He did it, not because He owed it to us to do it, nor because any pressure from "higher up" compelled Him to do it. He did it because He is the kind of God He is: forever seeking to reveal himself—*mind you, himself*; not His power merely but His character, His heart, His purpose—and forever bursting with eager longing to put away the black barrier of sin that stands between His human creatures and himself.

Out in the sunny land of my growing years, southern California, a Mexican mother died. She left a family of eight children. The oldest child, although she was sixteen, was small for her age and not strong. Upon her frail shoulders there rested the burden of caring for the family. She took up the task with courage and devotion. As the neighbors watched, they had to admire the efficient way in which, not sparing herself, she kept those seven brothers and sisters clean, well fed, and in school. One day a friend congratulated her on the excellent way she was meeting the difficult situation. Somewhat to this friend's surprise, the girl said, "Well, I can't take any credit for something I have to do." "But, my dear," replied the friend, "you don't have to. You could get out of it." The girl was silent for a few thoughtful seconds, and then she answered, "Yes, that is true. But what about the *have to* that's inside of me?"

Just so! And I imagine if you had slipped up to Jesus, somewhere, almost anywhere, along the path of His earthly journey as our Redeemer, and had said to Him, "Master, You don't *have to* take all this hunger and thirst and weariness and scorn and loneliness, this Gethsemane and this Calvary," a face would have been turned on you that would have

searched your soul to its depths and from those lips of His would have come the answer that ends all answers: "Yes, that's true; I could get out of it; but what about the *have to* that's inside of Me?" It is that *have to* inside Him that makes it *grace!*

### III

Finally, not content with showing us the pattern Jesus portrayed and the price He paid, St. Paul asks us to consider *the purpose of grace which Jesus Christ pursued*. In giving us God's utmost for man's highest, what was the aim of this manger-cradled Redeemer? The text answers: "Though he was rich . . . he became poor, *that ye through his poverty might be rich.*"

From the standpoint of its end-result in human lives, the wonder of the Christmas gospel—which is also the Calvary gospel—is this: that "God has stooped to earth veiling the Divine with the human, that we may rise to heaven, clothing the human with the Divine" (Maclaren). Christ's impoverishment has become, if we will only trust Him, our enrichment. He has taken our moral bankruptcy that He might invest us with the inexhaustible solvency of His love. He became what we were that He might make us as He is!

So I can look every son of Adam in the face and say to him, "God wants you to be rich!" Rich, not in gold bricks or green paper or bonds with government seals on them! But rich as the inspired writers of the New Testament understand riches!

"Rich in faith," for example. James uses that phrase in chapter 2, verse 8, of his Epistle. Perhaps that sounds pious and abstract and impractical. If so, take another look at it. In the New Testament faith is set over against works. Why? Because God

doesn't need any work out of us? Not at all. But because He can get the most out of us if He can show us that we must give up our self-reliance, our little strutting about in our own cleverness, our pitiful bragging about our own accomplishments, and open up our whole beings to His promises and His power. Then our lives are never a matter of getting to the end of our rope, because we started by getting to the end of that; our lives are a matter of getting to the end of His resources, and to them there is no end. That, if we would only realize it, is what makes a man rich—"rich in faith."

And then "rich toward God." Jesus uses this phrase in Luke 12:21. Let us call this being rich in *fellowship*. In English usage we do not always have money in mind when we say "rich." Obviously there is no connection with a bank account when you say that a certain person sings with a "rich" voice. We mean that it is a voice that is singularly free from harshness or any trace of discord. Well, apply that to your relationship to God. Jesus Christ's purpose in your life is to remove from you—even though you may be a Christian—everything that puts sand in the machinery of your fellowship with God. With your dedicated consent, He will take away your sand-paper harshness of spirit, your divided desires, your jealous moods. He will make you, by His sanctifying Spirit, "rich toward God"—rich in harmony and communion.

Rich in faith! Rich in fellowship! And, to name one more item in this inventory of the Christian's wealth, rich in *fruitfulness*. In the sixth chapter of this Second Epistle to the Corinthians, Paul says that the real Christian goes about in this world "making many rich." Which means, in the language of the Spirit, that

when we are rich ourselves in the love and beauty, the peace and joy of Jesus Christ, we have wealth to share.

Alice Freeman Palmer, who became an educator of renown, started out as a Sunday school teacher who built her own class out of neglected girls who lived "on the other side of the tracks." So joyous was her service for Christ, so radiantly unselfish her character, that one of her girls said of her: "She made me feel all dipped in sunshine." Another girl in a school where she taught said, "When I saw her, I always felt that I could do things that I had never dreamed of before." Rich in Christ, Alice Palmer, you see, was making others rich.

A man who had visited Bernard of Clairvaux said: "I tarried a few days

with him, and whichever way I turned my eyes, I marvelled, and thought I saw a new heaven and a new earth. As soon as you entered Clairvaux you could feel that God was in the place." Enriched by Christ's grace, Bernard was making others rich.

Horace Bushnell, when near death, was visited by Joseph Twitchell. "I felt as I left the house," declared Twitchell, "a mighty conviction of spiritual realities and a desire to live in them." Made rich by Christ, Bushnell was making others rich.

Are you? Am I? We are if we know the Christ of Easter. For we both need to remember—you and I—that "God's Utmost for Man's Highest" calls for a worthy response—man's utmost for God's highest!

Maybe knowing why they were lost will help us know better how to find them—as well as knowing better how to keep the "found" ones from straying

## "Why Was the Sheep Lost?"

By David E. Sparks\*

MY MINISTRY as a mental hospital chaplain includes working with groups of patients in discussion of the Scriptures, in the hope that patients may gain insight into their problems, and grace from God to overcome their spiritual and emotional difficulties. Recently, one such group of about fifteen women met for discussion of the story of the lost sheep, recorded in the Gospel according to

Luke, chapter 15. In order to structure the discussion, I posed the following question, "Why was the sheep lost?" In the light of the needs of my group, I realized that the following answers bespoke serious inner feelings:

1. It just wandered. Nobody took care of it.
2. It was looking for its mother. She had deserted it.
3. It was lonely. Everyone had left it.

\*Chaplain, Harlem Valley State Hospital, Wingdale, New York.

4. It went to sleep and woke up alone. Everyone had abandoned it.

5. It was hungry. Nobody fed it.

6. It was dissatisfied. Nobody could satisfy it.

7. It was looking for something that no other sheep had ever wanted. Nobody knew what it was.

The answers reveal some easily seen feelings on the part of members of my group. I believe that such feelings often exist in more normal congregations.

### I. Unfulfillment

For the most part, lives are unfulfilled. Man is a creature who desperately needs to be needed; to be important to someone, or to some cause. Unfulfilled life is meaningless and void. No one can stand emptiness and uselessness long.

Sometimes our churches are places to which thousands come, only to return home unfulfilled. Failure to worship when in attendance at the house of God is often a direct result of failure to serve, or to give oneself. The unfulfilled wander, moving from one group to another, from one hobby to another, from one interest to another, from one church to another.

Our message of stewardship and discipleship involves every individual in total personal commitment to God. The individual who is committed to nothing but himself must remain unfulfilled. We need never feel apologetic about preaching unreserved allegiance to God. Such preaching has great scriptural support, and tremendous psychological and spiritual value. No one need feel unfulfilled when he makes an all-embracing dedication to God.

### II. Disappointment

My group of emotionally upset people also displayed their feelings of disappointment. Does this not exist elsewhere too, even though a little better concealed? Parents, teachers, friends, ministers—have we let down those who have counted on us?

Part of the task of the Church, meaning the membership of the Church, is to give support to those who would feel deserted without it. Certainly it must be a Christian function to offer friendship and acceptance to those who have been rejected by almost everyone else.

It is true that some people are emotionally constructed in such a way as to feel rejected and unwanted, whether they are in fact or not. These people often cause themselves to be pushed out of the group, whether in school, home, the church, or elsewhere, because it is difficult to respond helpfully to them. They are easily avoided. Yet the Church has a message for them, and our attitudes can preach that message far more effectively sometimes than can the preacher from the pulpit.

### III. Over-Dependency

My group showed another facet to their need. They are overly dependent, and thus are incapable, as we say, of "standing on their own two feet." One of the great tasks of the Church is distinguishing between doing things for people and assisting people to do things for themselves. In our concern to be of service, we can too easily rob the individual of his ability to grow, to develop, simply because we have done for him what he should have done for himself.

I believe that this is one point at which we must thoroughly train our people concerning prayer. I find it constantly necessary to remind the sixteen hundred patients whom I

serve as chaplain that God will not do for us what He expects us to do. There is a sense in which "God helps those who help themselves."

To get personal about it, it seems to me that a great percentage of the details and errands often cared for by the pastor (or his wife) should be done by laymen who desperately need to feel responsibility. The "seven men of good report, full of the Holy Ghost" of Acts 6 were not only serving the Lord, the Church, and the neglected Grecian widows, but they were serving themselves in a real way when they responded to their assigned task, freeing the apostles for the ministry of the Word.

Do we not object to a government or any agency that insists on doing our work or making our decisions for us? As ministers, we must not create overly dependent, weakened, incapable people in our desire to be of service. Many times have I seen an

aged patient in the hospital, very tired and very weak, yet not allowed to languish in bed. He is expected to sit up in a chair, feed himself if possible, and otherwise care for his own needs, even if it means being tied in with a sheet to prevent his falling to the floor. Why? Such activity keeps him alive, keeps his mind active, his muscles moving, his blood circulating properly. How can we do less for those who come under our spiritual care?

In the ministry to our parishioners we may feel under compulsion to give a quick answer to questions, quick advice to every individual need. How much easier it is to talk than it is to listen, then lead the individual while he finds his own answers, and assist him while he finds for himself the grace and direction of God!

Why was the sheep lost? I really do not know. My patients had their ideas. What are yours?

How to break through  
the TV barrier

## "TV or Not TV?"

By J. Wallace Cantrell\*

THE MOST FAMOUS QUESTION attributed to Shakespeare is undoubtedly this: "To be or not to be?" The visitor for the church is often tempted to paraphrase this question to say: "TV or not TV?"

The conflict between visitation and television is very apparent. It is almost impossible to converse with a person engrossed in the happenings of his favorite television program.

\*Pastor, Houston Terrace Church of the Nazarene, San Antonio, Texas.

The visitor must adjust his conversation to the demands of the program. But little can be said between commercial and station breaks. A brave man with a strong voice might venture to compete with the program; however he will not be noticed for long. The television program with its excitement and appeal will quickly regain the interest of all concerned.

It is evident that television poses a great problem for visitation. Though some people may have the

will power to turn off the set, the majority do not. What can be done to cope with this situation?

The logical solution to some would be to wait till the program is finished. But what good does this accomplish? The time that is spent watching television is wasted for visitation. The pressing mission that brought the church worker to this home seems to be of little importance now. Our attitude seems to reveal the fact that what we have to say will wait. This is detrimental to the important task of soul winning. In trying to help others we have been trapped by television. This is not the answer!

The next tendency is to state an invitation to come to the church and depart quickly. It is almost a certainty that this type of visit does little good at all. The entire conversation is forgotten by many almost before the door is closed. If salesmen acted in this manner, there would be little demand for their services. This defeated type of approach is destined for failure.

The proper solution to this problem

calls for boldness on the part of the church visitor. If you politely ask the host to turn off the set for a few minutes, he will probably do so. When your request is granted, make certain that you have something to say and say it. People in Christian America realize their need of the church. The concern of a friend for their personal salvation should eliminate any hostile attitude concerning the television set. Salvation is permanent and the TV program will be forgotten in a matter of a few moments. We have an urgent message for all humanity. We should react in a manner which reflects this concern.

The main way to build the church centers around the visitation program. Our prayer to God is for more boldness to "go out into the highways and hedges, and compel them to come in . . ." (Luke 14:23). This calls for the church worker to be in constant communion with God. Through the help of the Holy Spirit, we can meet the prevailing problem of our day in visitation—"TV or not TV?"

(Continued from page 3)

He should fill the gaping hole, not as professional opportunism, but as honest means of meeting a genuine need.

This will not be done by pastors who are inordinately fond of ego-building efficiency symbols, such as plush offices with neat name plates and a strict counseling-hours schedule beneath! The preacher who loathes the thought of being "an errand boy," who is devoted to the shibboleth "service" but not to its practice, who finds more and more ways of protecting himself and his family from the people, instead of exposing himself to them with shepherd-heart involvement, will not fill the vacuum.

The modern pastor must be present in the hour of need. He should be in the hospital during the operation, share lonely vigils beside sickbeds, stand beside brokenhearted parents—no matter how his sleep is interrupted or his neat schedule is shattered.

This is not lowering the image of the pastor. It is restoring it to the high level on which it belongs. And it will cement indissoluble bonds between shepherd and sheep, immeasurably comforting and stabilizing and satisfying—which cannot be said for mere institutionalism, no matter how efficient.

A few preachers don't need this article. Overwork is not their weakness. But for those who do, here is a timely reminder from a veteran soul winner.

## All Work, No Play

By Mrs. D. Swarth\*

THE MAN LOOKED UP from his hospital bed through tear-filled eyes. His face was pale and wan, his nerves shattered and mind depressed. What had brought him to this sad collapse? Overwork, seven days a week.

Years before, he had been a devout Nazarene who faithfully attended church and remembered "the sabbath day, to keep it holy." He unwisely got deeply in debt. A Sunday job opened which seemed the solution to his debt. The years passed by. It seemed good to get ahead financially. God and the church were forgotten. Now all that had been gained was being lost in medical and hospital bills. He would need complete rest for a long time.

At the close of the six days of creation "God . . . rested on the seventh day from all His work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work" (Gen. 2:2-3). For twenty-five hundred years of human history no mention is made of the Sabbath of rest until God gave Moses the Ten Commandments. It was observed by complete rest. It was not originally a day of sacrifice, worship, or religious service but a day of absolute

rest for man and beast, a humane provision for human need.

The Christian Sunday, kept in commemoration of the resurrection of Christ, perpetuates the principle that one-seventh of the time belongs to God and is sacred. From the time of the first Christians it was set apart as a day of rest and worship. Too often man forgets that he is a spiritual as well as physical being. An animal knows not one day from another. God never created men to live as animals. He gave them a spiritual nature capable of fellowship with the infinite. To live beneath that privilege is to live on the animal plane.

To drag on, carrying the burdens of life seven days a week without a period of renewal, is to invite disaster. Especially is this true in this high-tension age. It is estimated that 85 per cent of illness is of a nervous order. From morning until night people rush, strained and taut, until emotions become confused and reason snaps.

A loving God provided a remedy: one day in seven for complete quiet, relaxation, and worship. In the Old Testament even food was prepared the day before and cleaned up the day after. This was also the custom

of our forefathers, that the day might be one of complete rest from labor.

Every minister agrees with this, at least in principle. But while working as a hospital chaplain I sat beside a minister as with tears flowing down his pale, drawn face he told of the doctor's verdict—"Complete rest and change; no more preaching for a long time." It took some persuasion to convince him that God had not forsaken him. What had brought him to this position? Overwork seven days a week!

I remember our conversation as I said, "Brother, your hardest day was on Sunday. Did you take Monday to rest?" The fact was this good, conscientious man had labored on seven

days a week, year after year, succeeding in his church but failing himself and his family. Now in the prime of life he had completely collapsed.

A minister in a building program said, "I never had a day of rest." Another said, "Sunday is our hardest day and we start again on Monday morning. We are beginning to feel it after fourteen years! I know we should take a day to rest."

Do the laws of God mean anything to us? Jesus said, "If ye love me, keep my commandments." If you even love yourself, you had better keep them for your own preservation. The end of a seven-day drive is the bottom of the cliff. "Come ye . . . apart . . . and rest a while."

## Guideposts to a More Effective Ministry

By Raymond C. Kratzer\*

### No. 3. Earnest Hearts

A CHINESE CONVERT ONCE SAID concerning the kind of missionaries he desired: "We want men with red-hot hearts." This is really the only kind of preaching that is really effective.

It is well known that the main sermon people hear is the man himself. And if his presentation of the truth of God is too commonplace it will be like a lazy canal instead of a rushing mountain torrent that attracts the fisherman to its challenge. It was said of Jesus that the zeal of God's house had eaten Him up. In other words, the challenge of the good news of salvation to meet the needs of people everywhere must be told in

words and manner so as to evoke a response. And only as the preacher himself is stirred by his message can he hope to interest others.

The paradox of the ministry is that the quality of a sermon cannot always be evaluated on the basis of its content. This is not to imply that sermons should not be full of good ideas, well thought out and worked out in the study. But the best of sermons will fall back dead unless they are motivated by an "earnest heart." On the other hand a very poor sermon will ring the bell if the preacher has bathed his heart in prayer and preaches with a "blood-earnestness" in his voice and manner.

\*Superintendent, Northwest District.

March, 1964

\*Evangelist, Los Angeles District.



Many young men when they begin to preach are carried away with the idealism of the gospel. They are so eager to proclaim the Word and so ruthless in exposing the sins of the people that they succeed in spite of themselves. But the grind of culture and the tendency toward too much of the aesthetic cause them to drivel into mediocrity in their ministry. May God deliver us from being commonplace preachers. We have a message! In fact, when people sit in our congregations on Sunday morning and evening, we should realize we have the most important message to give them that they have heard all week. Much more important than the screaming headlines of the morning paper! It is God's message to man.

It used to be that the minister controlled the thoughts of the community because he spoke with such authority and power. But now he is considered a professional man who fills just a little facet in the cultural life of the community. God forbid! And the only way this concept can be changed is for our preachers to get excited about what they are saying. Work up a perspiration! Shed tears! Lift your voice like a trumpet! Move people because you are moved!

I was in a ministerial meeting one time when a pastor of a very liberal church said this to some of us more fundamental preachers: "If I believed as you men do, that most of the people in this city are doomed and are going to hell, I would immediately become a flaming evangelist." What an indictment! I wondered if I really did believe what I had been preaching; and if so, why I was not more excited about it.

We live in a phlegmatic society that resists change. People are soft and want soft things. This is the "foam-rubber" age. Consequently this tendency has gotten into the preacher until he is prone to soften his message to conform to the mood. The stern words of the gospel are neglected and only the softer, more appealing tones are highlighted.

The thunder of judgment is often

more apparent in the preaching of Jesus than the gentle breezes of sympathy. Men need to be shocked from their complacency and made to see that sin is terrible and that retribution is certain. Check the response from your congregation when you preach a close, searching sermon and see if you do not have more people say to you, "Pastor, that was a wonderful message. It really helped me." Many times I have wanted to find a secret passageway out of the church after having delivered a severe message on current sins and inconsistencies, only to find that people were deeply appreciative of the truth of God made plain.

On the other hand, the minister must not use the pulpit as a fulcrum from which to bend the people to his ideas and will. Neither dare he allow himself the privilege of employing the weapon of a sermon to settle some personal "gripe" against some member of the church. It will ricochet back into his face sooner or later. Strong preaching can be successful only when given out of a heart of love. And the preacher must always have a generous quantity of the Balm of Gilead to help in the healing process.

The margin between failure and success in the ministry is so narrow that we often miss it because we have overlooked it. Just a bit of a shift here or there will change the whole picture. Whatever the need of the hour, you can be sure that an "earnest heart" will go a long way in bringing success to your ministry. Look at the people in the light of what God can do with them, and not at what you see at the moment. Let this "ideal image" color your attitude toward them and then seek through every means to be God's apprentice in helping Him work this out.

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (II Tim. 4:2, 5).

The Nazarene Preacher

# THE Pastor's SUPPLEMENT

Compiled by The General Stewardship Committee, Dean Wessels, Secretary

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## DISTRICTS GIVING 10 PER CENT OR MORE to the Program of World Evangelism

Assembly Year 1962-63

District	% Given	District	% Given
Kansas	12.24	Northwestern Ohio	10.33
Abilene	11.38	Iowa	10.21
Northwest Oklahoma	10.83	Arizona	10.20
Canada West	10.82	New York	10.17
Oregon Pacific	10.62	Colorado	10.01
Northeastern Indiana	10.61	Houston	10.01
Nebraska	10.60	Overseas Home Missions Districts	
Central California	10.47	Australia	18.69
Wisconsin	10.37	New Zealand	15.62
Kansas City	10.36	West Germany	13.71

## DISTRICTS GIVING 9 PER CENT OR MORE to the Program of World Evangelism

Assembly Year 1962-63

District	% Given	District	% Given
Central Ohio	9.99	New Mexico	9.39
Southern California	9.94	Northern California	9.39
South Dakota	9.78	Washington	9.36
Tennessee	9.69	South Arkansas	9.33
Akron	9.63	Chicago Central	9.31
Canada Pacific	9.61	Florida	9.29
Los Angeles	9.55	Pittsburgh	9.29
Northeast Oklahoma	9.47	Philadelphia	9.23
Illinois	9.44	Albany	9.14

March, 1964

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# LAST OPPORTUNITY!

## Sunday School Attendance Drive

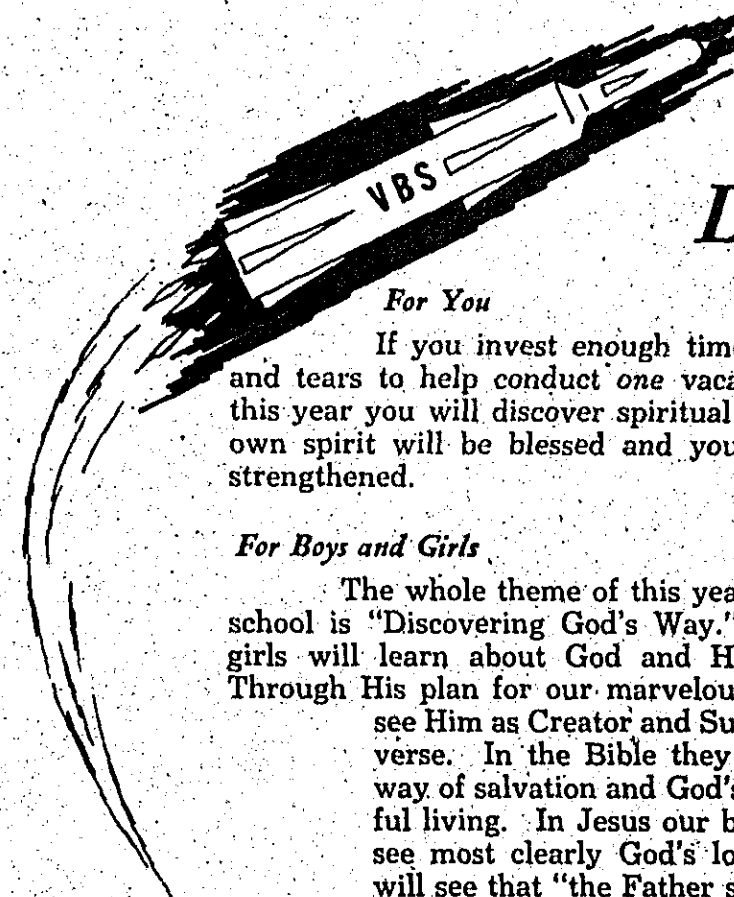


### EASTER ATTENDANCE

March 1-29, 1964

Goal: Attendance equal to  
total enrollment

Motto: "Stand by Christ"



## Discovery

### For You

If you invest enough time, energy, prayer, and tears to help conduct one vacation Bible school this year you will discover spiritual dividends. Your own spirit will be blessed and your church will be strengthened.

### For Boys and Girls

The whole theme of this year's vacation Bible school is "Discovering God's Way." Here boys and girls will learn about God and His will for them. Through His plan for our marvelous world they will see Him as Creator and Sustainer of the universe. In the Bible they will discover the way of salvation and God's plan for successful living. In Jesus our boys and girls will see most clearly God's love for us. They will see that "the Father sent the Son to be the Saviour of the world."



### For Your Workers

Your workers will receive more than they give in vacation Bible school. Challenge them to try it.

The 1964 manuals have many new features and improvements. The manuals have more color. There are more pre-cut materials. There are brand-new Teaching Aids Kits and Handy-craft Packets. Order a V.B.S. Introductory Packet and discover for yourself that our own materials are true to our doctrines, educationally sound, easy to use, and attractive.

For free leaflets to help you plan write:

Mary E. Latham, Director of Vacation Bible Schools, 6401 The Paseo  
Kansas City, Missouri 64131

## CHRISTIAN SERVICE TRAINING



- Informative to new Nazarenes preparing for church membership
- Effective for creating greater loyalty among present members
- Valuable for helping young folks better understand their church
- Appropriate for showing with designated C.S.T. courses

Includes 94 frames, a 12-inch, 33 $\frac{1}{3}$ -rpm, microgroove record of narrative and background music, two User's Guides. Approximate time, 20 minutes.

BA-505 ONLY \$12.50

There are many uses for this filmstrip. It can be used repeatedly in the same church as new people are reached and in training sessions. It is worth the investment for every church. It often is of more value to the smaller church where total outreach and purpose of the church is not understood by the community and membership of the church. Here is a report on how one pastor used the filmstrip effectively in a unique way:

"I find the filmstrip 'This Is Your Church' very effective in my visitation. It is especially useful when visiting the homes of new people who have visited the church.

"Almost always, in the course of conversation with new people, questions are asked about the Church of the Nazarene. This gives me an opportunity to ask to show the filmstrip, which takes only about

### An Inspiring BEACON FILMSTRIP in Beautiful Color

presenting the total program of the Church of the Nazarene . . . its purpose . . . its outreach . . . its organization.



twenty minutes and will answer their questions better than I could. (Of course, I just happen to have it in the car with me along with a small projector and screen and portable record player.)

"I have received comments such as these:

"Your church is well organized, isn't it?"

"I did not know your Church was so big."

"We wondered if your church was all right. Now we know. We will be back next Sunday." (They were.)

"The filmstrip has put new life into my visitation of new people. It opens many avenues for discussion and breaks down tense feelings. It works!"

ROBERT B. PORTER, JR., Pastor  
Oak Ridge, Tennessee

The Nazarene Proacher

## Department of FOREIGN MISSIONS

### Dividends from Your General Budget Dollars

<b>Top 12 Foreign Mission Fields in Membership</b>		Republic of South Africa	4
		India	4
		Nicaragua	4
		Southeast Mexico	4
		* Argentina	3
Haiti	8,404		
Mozambique	5,052		
Japan	4,685		
Southeast Mexico	4,523		
Swaziland	3,349		
Korea	2,970		
Republic of South Africa	2,678		
North Mexico	2,406		
Guatemala	2,245		
Western Latin-American	2,008		
Barbados	1,410		
<b>Top 12 Mission Field Districts in Sunday School Attendance</b>		<b>Top 12 Foreign Mission Fields in Local Giving</b>	
Swaziland	6,441	Western Latin-American	\$134,215
Republic of South Africa	6,303	Japan	71,681
Mozambique	5,840	North American Indian	48,387
Cape Verde	4,349	Puerto Rico	41,680
Haiti	3,865	Texas-Mexican	37,625
Taiwan	3,513	Peru	22,360
Guatemala	2,809	Guatemala	22,245
Western Latin-American	2,754	Argentina	21,628
Korea	2,703	Spanish District East	21,007
Southeast Mexico	2,667	North Mexico	17,988
British Guiana	2,500	Korea	13,941
Nicaragua	2,264	Cape Verde Islands	13,516
<b>Top 12 Foreign Mission Fields in Fully Self-supporting Churches</b>		<b>Top 12 Foreign Mission Fields in 10 Per Cent Giving</b>	
Mozambique	75	(Sent to Headquarters, Kansas City, for World Evangelism)	
Japan	39	Western Latin-American	\$8,948
Peru	31	Puerto Rico	4,133
Swaziland	30	Texas-Mexican	2,686
Western Latin-American	12	Peru	2,518
Guatemala	11	North American Indian	2,385
Korea	5	Spanish District East	1,748
		Cape Verde Islands	1,595
		Barbados	1,289
		Brazil	1,128
		British Guiana	1,101
		North Mexico	1,027
		Southeast Mexico	962
		* Spanish East and Texas-Mexican also have three churches each.	

March, 1964

**"Go Ye into ALL the World, and  
Preach the Gospel to Every Creature"**

**THIS WE ARE TRYING TO DO**

WITH

**"SHOWERS OF BLESSING" and**

**"LA HORA NAZARENA"**

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5 out of 8 provinces in Canada

3 States in Australia.

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**137 Radio Stations in:**

11 of the United States

13 states in Mexico

Costa Rica, El Salvador, Guatemala, Honduras, Nicaragua, Republic of Panama, Argentina, Bolivia, Chile, 41 stations in Ecuador; Peru, Uruguay, Aruba, Dominican Republic, Haiti, Puerto Rico, and Monte Carlo.

Some of these are short-wave stations heard around the world. The N.F.M.S. has made this program and its extension possible. From a minimum guarantee of \$10,000 (on only 12 stations) it has increased to \$27,000 (now on 137 stations). Scores of additional stations are still available if we have sufficient funds.

**WORKING TOGETHER, WE CAN DO MORE!**

Several hundred additional stations will carry these programs on Palm Sunday and Easter this year (last year 614 extra stations did this).

**IS YOUR STATION PLANNING TO SCHEDULE THESE SPECIALS?**

**WILL YOU SUGGEST THAT IT CARRY THESE TWO PROGRAMS AS A PUBLIC SERVICE?**

There is no charge for the tapes; in fact, we pay the postage both ways.

**NAZARENE RADIO LEAGUE**

## BOARD OF PENSIONS

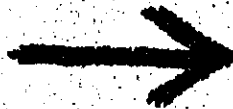
### *Does the Church of the Nazarene Have a Pension Plan for Its Ministers?*

ANSWER: Until November 1, 1963, the answer to this question was no. However, on November 1, 1963, a formal pension program for all ministers and lay workers employed by any church or organization of the Church of the Nazarene became available. This plan is based upon the government program of tax-sheltered annuities as offered through the Board of Pensions.

For further information write:

DEAN WESSELS, Executive Secretary  
Board of Pensions  
6401 The Paseo  
Kansas City, Missouri 64131

## PLEASE NOTE



This special Stewardship insert (opposite page) emphasizing the Easter Offering, March 29, 1964, is available FREE. If you wish to use these four pages as an insert for your church bulletin on Easter Sunday or earlier, please forward your request indicating the quantity needed and date desired to:

STEWARDSHIP  
6401 The Paseo  
Kansas City, Missouri 64131

## Department of HOME MISSIONS



### **Easter Offering 1964**

WE LOOK FORWARD to Easter Offering this year as the time when, all of us working together, we will go over the top with \$18 million for the General Budget this quadrennium. The Easter Offering is part of the lifeline of our missionary work, for one-third of the annual budget necessary to keep our missionary outposts going is received in this offering. Many churches depend upon the Easter Offering to help them become 10 per cent churches. But more than this, the Easter Offering provides an opportunity for us to give spontaneously, "over and above," for a specific cause, with our emotions wrapped up in our offering. Thank God for the Easter Offering! May we never lose this type of giving in the Church of the Nazarene.

Home missions depends upon the Easter Offering for its necessary budget, along with the Department of Foreign Missions. Ten overseas areas are supported from this source. Last year's offering helped to plant a new church in Berlin, Germany; assisted the South Africa (European) District to make a membership gain of almost 200; helped to get our first building started in American Samoa; supplied the money for operating Bible colleges at Sydney, Australia; Johannesburg, South Africa; and Frankfurt, Germany. Our Negro and Chinese work in the United States is aided by the Easter Offering. Last year the Gulf Central District had a net increase of 33.7 per cent in membership; and young pastors for this growing work are being trained at Nazarene Bible Institute. Where there are opportunities for a new thrust of the church in holiness evangelism in our home districts, beyond the financial resources of the local district, home missions supplies the needed resources.

Let us gladly challenge our people to spontaneous, wholehearted giving for missions in the Easter Offering.

# Department of EDUCATION

## STEP BY STEP

The Story of a Pastor's Concern for His Youth

### IN THE JUNIOR FELLOWSHIP

"Pastor, I can tell you where our college is located and who the president is."



### A HIGH SCHOOL SENIOR

"I'm looking forward to college next year. And, of course, it will be a Nazarene school—the one on our educational zone."

### A FRESHMAN IN COLLEGE

"Don't let 'em fool you. You gotta work when you go to college. Of course, you are preparing for life's vocation—that's what counts. But I like it here; have made so many fine Christian friends."



### A SENIOR IN COLLEGE

"It will soon be over. When these comprehensives are past, I can breathe a sigh of relief. But what a *great* four years this has been. And now to serve my generation by the will of God!"

[PASTOR: You have planted the seed, watered the soil, cultivated by encouragement—and NOW you share in the HARVEST!]

**IMPORTANT!** See your January 1 issue of the *Herald of Holiness* for General Assembly housing information.

# W

# AN

# HERE'S HOW NAZARENES "TELL THE STORY"



*At Home*



*Evangelism*



*Abroad*



*By Radio*

message  
from

DEAN  
WESSELS

Eighteen Million Dollars for World Evangelism in one quadrennium seemed like a BIG goal when the Board of General Superintendents challenged the 1980 General Assembly. Praise the Lord! Nazarenes, this goal will be reached if we bring in an offering of One and One Half Million Dollars this Easter. We can do it!—Let's do.

EXECUTIVE SECRETARY, GENERAL STEWARDSHIP COMMITTEE

## NAZARENE AUDIO-VISUAL COMMITTEE



# IMPACT

Do you ever wish for something that would add impact to your Young People's Society? Your Sunday school? Your Vacation Bible school? Your whole church program? There are new tools to help do just that.

Examine your *Master Buying Guide* for the filmstrips *already* available. Then WATCH for new ones coming soon:

### READY SOON!

To be ready by June—all in color with records and users' guides:

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"WORKERS TOGETHER in the N.Y.P.S." (VA-514)	\$10.00
"The Challenge of Caravan" (VA-519)	\$12.50
"Walter Morgan—Junior Teacher" (VA-517)	\$10.00
"Teaching Primary Children" (VA-516)	\$10.00
"Teaching Kindergarten Children" (VA-515)	\$10.00
"In the Power of the Spirit Grow" (VA-518)	\$10.00

### READY NOW!

Ready now and of interest to all workers:

"New Horizons Through V.B.S." (V-1251)	\$10.00
After July 31, 1964,	\$12.50

To add interest to many services there are two new songstrips. The first is on the Hymn of the Month for March:

"Christ, the Lord, Is Risen Today" (VA-511)
"For the Beauty of the Earth" (VA-512)

These are in color with words overprinted for the congregation to sing. There is no record. The songstrips are only \$1.98 each. Order from your Nazarene Publishing House.



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Plan the Pastor  
Can Heartily Rec-  
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	Volume 11 PRISON EPISTLES	

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The Nazarene Preacher

## Hymn of the month

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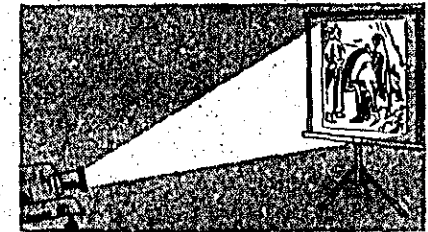
For the story behind this month's selection, see page 48 of this "Nazarene Preacher."

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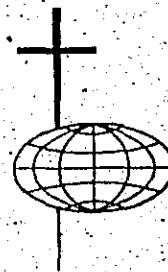
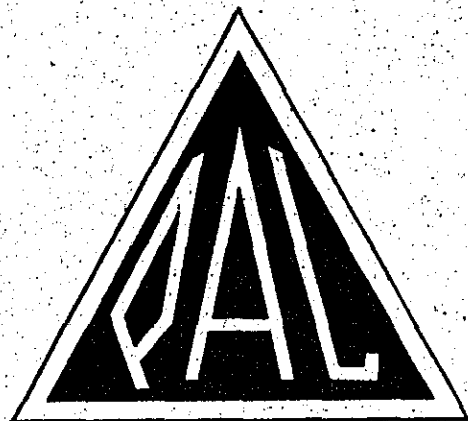
*Good news*

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PROGRAM



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- Q. What is PAL?
- A. It is the official activity program for teens.
- Q. What's new about it?
- A. Primarily guidance. Quarterly activity ideas will be published in "Hi Time." A booklet, *Pal Points*, is available from the Nazarene Publishing House to assist you in setting up your own live activity program.
- Q. Can't we have activities without PAL?
- A. You sure can. But PAL organization will give stature to your program. Write for your copy of *Pal Points*. See what PAL will do for your Teen Fellowship group.
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AN APPEAL FOR  
FASTING AND PRAYER

*Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord (Joel 1:14).*

Because we believe fasting and prayer is Biblical, the Department of Evangelism joins the general church in calling our people everywhere to a solemn period of fasting and prayer.

Remembering all the ways the Lord has led us throughout the past quadrennium, we acknowledge that it was His hand that led us through every major emphasis of "Evangelism First." In retrospect and humility let us fast and pray, acknowledging our gratitude to Him.

In these months of preparation for a coming quadrennium there must be no less concern that evangelism continue to be our main business.

Nazarenes from all over the world will be coming to Portland for the General Assembly during June. How important that our people everywhere fast and pray that God might pour out His Holy Spirit upon the business conducted, the plans set in motion, and the hearts of all His people!

"Where there is no vision, the people perish." Therefore during Holy Week let us remember the words of the prophet Isaiah, and apply them to ourselves:

"Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left" (Isaiah 54:2-3).

The Department of Evangelism appeals to you to observe the designated time during Holy Week of March, 1964, in this great solemn period of fasting and prayer.

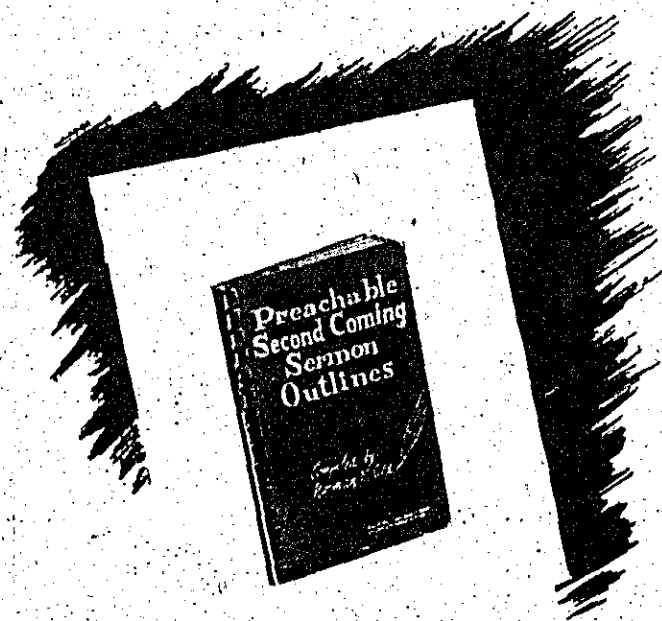
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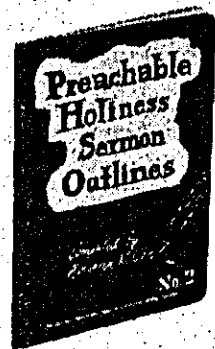
**Preachable Second Coming Sermon Outlines**

Compiled by **NORMAN R. OKE**

For days like these, what subject could be more timely? Reference to Christ's second coming some five hundred places in the New Testament makes it a subject ministers should be proclaiming frequently.

Material for these 50 outlines has been gathered from a cross section of today's Nazarene preachers. Much care has been given to keep enough detail so as not to lose the spirit of the original message, yet be easily adaptable to a minister's own use.

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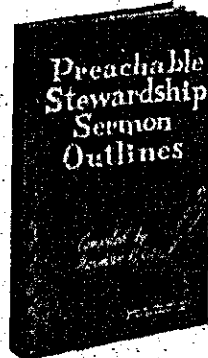
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The Nazarene Preacher

**NAZARENE INFORMATION SERVICE**

**Any Pews to Fill?**

**I**T TAKES SOME pastors quite a while to get an audience.

We think of one pastor in a new church located in a large Ohio city. He was an able preacher, hard-working, ambitious for the Lord. He prayed, called in homes, invited persons to services, and saw some saved and sanctified. But the church seemed barely to hold its own. Folks always moving!

This struggle went on seven years.

**Called for a Funeral**

Then the pastor was asked to take the funeral service for a man from a nonchurch family where the pastor once had offered prayer. It was a large family with numerous friends and all were at the funeral chapel.

At last the pastor had an audience, new people to preach to. He brought a message from God to the living, the likes of which few there had heard.

The loved one was laid to rest. But the next Sunday the pastor's little church was crowded. The visitors kept coming back and they began finding God a few at a time.

In three months membership had doubled. In a year it had doubled again. A larger sanctuary was built and the church was in the place in that area that God intended.

**Influence of the Press**

The major contribution that a newspaper (or broadcasting station) can make to a pastor is to give him an audience. And when a pastor begins to think of his article in the local press in terms of an audience (rather than as space or as a headline), he has made a big step forward in his press relations.

March, 1964

Your newspaper introduces you and the church of the Nazarene to its friends, its paid subscribers who were won over many years, often by hard work and considerable expense.

**Editors "Guard" Readers**

That's why the better newspapers have news standards. Many guard their readers against such things as quack medicine ads, liquor ads, and, in some cases, against high-powered professional faith "healers."

An alert Nazarene pastor multiplies his ministry tremendously through items and articles in his newspaper. While circulations vary, each copy distributed means from three to four readers.

A small weekly with a circulation of 2,500 copies has between 7,500 and 10,000 readers.

This is a larger audience than the average Nazarene pastor will face in his church in a year.

**Large City Example**

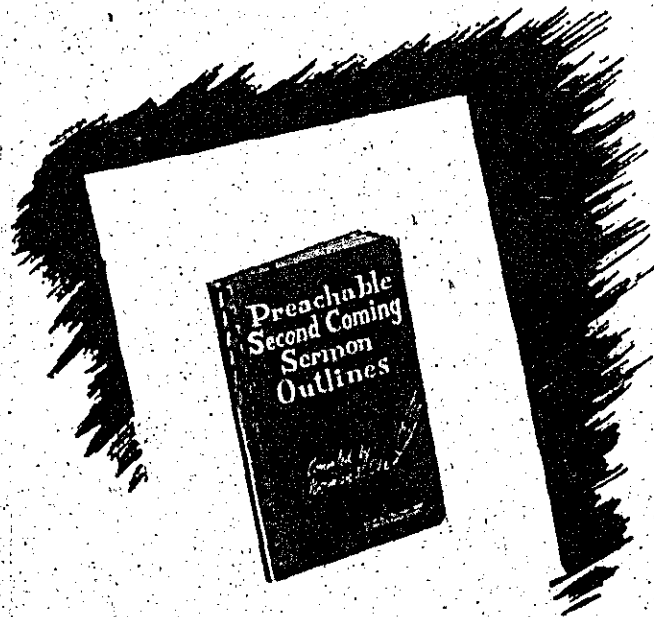
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If you had a capacity audience there both morning and evening, it would require ten years to preach to one million persons.

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Do you have a friend at your newspaper office? Is your church news getting into print regularly?



*new!*

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"Preachable  
Outlines"  
Book**

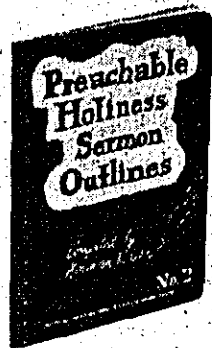
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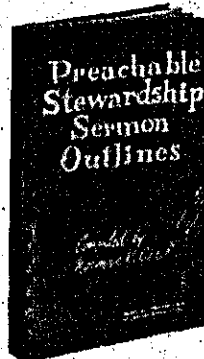
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## GENERAL SECRETARY



The district assembly season will be starting soon and continue until late September. For pastors on our seventy-six districts, this means preparing your local church statistics in readiness for your district assembly. For the General Secretary's office this means the compilation of these

statistics as they are sent in by the several district secretaries.

### THANKS FOR YOUR HELP

Your district secretary will send you the necessary forms about sixty days prior to your assembly. It will help him greatly if you will return them promptly so he can compile his district report before the assembly begins.

### STATISTICS ARE PEOPLE

People who live and breathe; who give and sacrifice and serve their Lord. Let's not count them short! Make your report with care.—S. T. Ludwig.



Pastor! Have the visitors who may be going to the General Assembly from your community made their housing arrangements in Portland? If not, this is a MUST! After April 15 rooms held for the Nazarene General Assembly by the hotels will be open and available to the general public. Consequently, assembly reservations sent in after that date might find "rough going." Would you announce this to your people? Special blanks for housing requests appeared in the January 1 and February 5 issue of the *Herald of Holiness*. Ask your people to look these up and send them in AT ONCE! Thank you.

—GENERAL ASSEMBLY ARRANGEMENTS COMMITTEE  
6401 The Paseo, Kansas City, Missouri 64131.

**ATTENTION PLEASE!** Alert your people to General Assembly housing information. (See *Herald of Holiness*, January 1, 1964).

## STEWARDSHIP

There are wrong and right ways to give. We get from our giving what we put into it. If our giving is niggardly; unsympathetic, thoughtless, forced, too small a share, our lives will portray similar characteristics. If our gift is from gratitude, devout hearts, sacrificial spirits, we grow characters of strength and purity.—WARREN H. DENISON.

God judges what we give by what we keep.—LOWELL.

I have learned that money is not the measure of the man, but it is often the means of finding out how small he is.—OSWALD J. SMITH.

Stewardship is not really the investment of time, talent, and treasure in the Kingdom of God, but the investment of self.—ROBERT L. BELL.

We cannot live for convenience, pleasure, and to lay up treasures here and help others to be heavenly minded.—Selected.



"I didn't get all that about 'pursuing a more responsible fiscal policy or facing a pecuniary debacle'—but thank goodness he didn't harp about money!"

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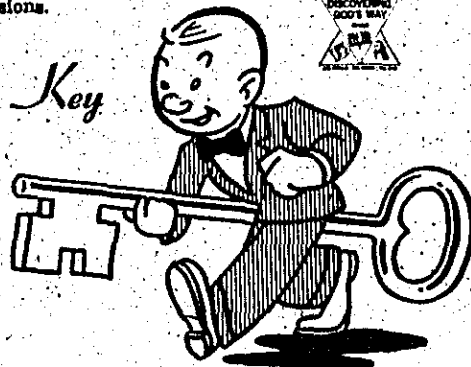


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The Nazarene Preacher

## THE THEOLOGIAN'S CORNER

Conducted by the Editor

### Illumination Today, Not Inspiration

**Question.** How do we know that the Holy Spirit's ministry as an Inspirer of authoritative Scripture ceased with the New Testament as we have it?

**Answer.** We may briefly refer first to the historical evidence. This is expertly discussed by W. H. Griffith Thomas, who points out that immediately after the creation of the books comprising our New Testament there came "a chasm which has been rightly described as 'abrupt, sheer, abysmal.'" He further quotes Schaff as saying that "no transition has been so radical and sudden and yet so silent."<sup>1</sup> This transition is the dramatic appearance of obviously uninspired, mediocre writings following obviously inspired writings. Neander also calls attention to this remarkable phenomenon, which he calls "singular in its kind."<sup>2</sup> But the fact is further supported, and at the same time explained, by a consideration of the nature of the Bible itself.

The essential purpose of the Bible was to provide a divinely given and authoritative written record of God's self-revelation in Christ. This one mighty act consisted of (1) preparation through Hebrew history as recorded in the Old Testament, (2) actualization by the birth, life, death, and resurrection of Jesus as recorded in the Gospels, (3) personalization and implementation through the gift of the Spirit, as recorded in The Acts, and (4) interpretation through the inspired apostles as recorded in the Epistles.

When the one mighty event was done in its fourfoldness, and transcribed in writing, the job of creating the Scriptures would necessarily be done also.

The completion and finalization of the Bible would be determined by the completion of God's revelation in Christ as a historical event.

In the Bible is complete truth for redemption. It is all there, implicitly if not explicitly; nothing further is needed, and nothing can be added, except interpretation. The task of the Church then is to interpret and apply, not to create. The task of theology is to explicate in systematic and digestible form what is implicit in the Bible. And in the prosecution of this task the ministry of the Holy Spirit has changed from inspiration to illumination.

Certain additional observations should be made:

1. To say that the canon of Scripture is complete is not to say that the task of theology is complete. Herein lies the chief province of the illuminating ministry of the Spirit as the Agent of truth and revelation.

2. The Holy Spirit's progressive and unfolding illumination of truth is mediated through and always in harmony with the written Scriptures. Herein is the unmistakable fallacy of any form of mysticism which in detachment from either the facts of history or the written Word claims a new revelation. Some of the mystics so emphasized the "inner light" that they despised the plain guidelines of the Bible, on the assumption that the Holy Spirit within was sufficient Guide, and that they therefore had graduated into a position of superiority in relation to the words printed in a book. But in this direction lie sure

(Concluded on page 37)

## Evangelism in the Book of Acts

### Part 3—Summary

By Eric Jorden

SUMMARIZING THIS STORY of "Evangelism in the Book of Acts," several facts appear to be pertinent.

1. *The urge to gospelize, to tell the glad tidings, is due to a personal experience with (of) Christ.* To be a "witness" (*martus*) one must have "seen and heard" something. To this the early disciples give evidence. "We cannot but speak the things which we have seen and heard" (4:20). So does Paul: "For thou shalt be his witness unto all men of what thou hast seen and heard" (22:15). "But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness [*martus*] both of these things which thou hast seen, and of those things in the which I will appear unto thee" (26:16).

2. *The impetus to gospelize is further strengthened, in the sense of being dependent upon, by the power or "dynamis" of the promised Spirit.* Such was exemplified in the lives of the original disciples. Acts 1:8, "But ye shall receive power . . . ye shall be witnesses [*martus*] unto me." It is seen in the lives of Stephen, Philip, and Paul. All were Spirit-filled witnesses. J. B. Phillips says, "No one can read this book without being convinced that there is Someone here at work besides mere human beings."<sup>1</sup> "In the language of evangelism," says General Superintendent V. H. Lewis, "Pentecost is God's master act in bestowing upon and in His follow-

ers the passion and equipment necessary to evangelize the world."<sup>2</sup> As Dr. Earle says, "No one can be filled with the Holy Spirit and at the same time not be interested in world evangelism."<sup>3</sup>

3. *There is a connection between witnessing to the resurrection of Christ and opposition.* The first persecution arose around this (Acts 4:2). The religious leaders were grieved that the apostles taught (*didasko*) and preached (told thoroughly) the resurrection from the dead. Their continued presentation of this theme (4:33)—"with great power"—led to the second wave of persecution. It was when Stephen testified that he saw "the Son of man standing on the right hand of God"—an obvious reference to His resurrection and ascension—that "they cried out with a loud voice, and stopped their ears," and stoned him (7:56-57.) Paul witnessed to the resurrection of Jesus at Antioch in Pisidia and was forced to leave. In Thessalonica, Paul "reasoned with them out of the scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ" (17:2-3). This was the core of his message on Mars' Hill (17:31). Each time Paul witnessed in Jerusalem and in Caesarea, he included the resurrection of Christ.

The Resurrection to these dedicated propagandists was a personal matter. They had met the risen Christ. They

could not be talked out of this. And they wanted to tell others about Him.

The Resurrection meant, of course, the deity of Christ. ". . . declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4). As W. H. Griffith-Thomas points out, the emphasis on "Christ Exalted" may be and doubtless is a very simple Christology, but it is sufficient to show the divine position He held and the supreme authority He possessed in the eyes of the early Christians.<sup>4</sup> "The descriptions which they [the early Christians] give of Christ's absolutely unique character and work appear to me," says Stevens, "to be quite irreconcilable with the humanitarian theory of His person."<sup>5</sup>

Are we insistent enough in our day of liberalism and modernism to make the deity of Christ the point of our testimony? Either He is the Son of God—of the same essence or nature as God—or He is not. Those dedicated propagandists were certain He was! Ours is not the responsibility to preach against the cults which deny His deity. Rather, it is to proclaim Christ as risen from the dead and seated at the right hand of the Father. He is very God by nature.

4. *From a study of "euaggelidzo"—"to announce or to tell the good tidings"—we note types of evangelism.*

- a. There is evidence of mass evangelism.
  - (1) Peter on the Day of Pentecost (Acts 2); also in the Temple (5:42)
  - (2) Stephen just prior to his death (Acts 7)
  - (3) Philip in Samaria (Acts 8)
  - (4) Peter and John in Samaria (Acts 8)
  - (5) Paul and Barnabas at Antioch in Pisidia, Lystra, Derbe, etc.
  - (6) Paul in Athens, etc.
- b. There is evidence of personal evangelism.
  - (1) Philip and Ethiopian eunuch (Acts 8)
- c. There is evidence of visitation evangelism.
  - (1) Daily ceased not to teach and

preach Christ in every house (5:42.)

5. *It is interesting to note that there are more references to discipling—this is more than mere teaching (*didasko*); it means to teach in the sense of instruct or train—than to any of the other phases of evangelism.* If you add to discipling the thought of teaching (*didasko*) over 50 per cent of the references are in these areas, i.e., *mathatas* (thirty-one) plus *didasko* (sixteen), equals forty-seven of the ninety. Add to these the implication "to tell thoroughly" from *euaggelidzo* and the weight of "training" believers increases. Could it be we have failed to take advantage of "evangelism" in this sense? Are we indoctrinating those who come to our churches? A positive answer would obviously imply a systematic preaching and instructional program in the local church. It would imply more Biblical and doctrinal sermons and concentrated effort in classes to instruct our people, not only in what we believe, but why. The Early Church believed some things and taught them, thoroughly!

6. *What about the message given?* In the translator's preface to *The Young Church in Action*,<sup>6</sup> J. B. Phillips avers, "I would warmly commend to every modern evangelist a study of the actual message proclaimed by the Young Church." The call of the Good News, he maintains, was not the emphasis on man's sinfulness, but that the Man Jesus whom many of them had known personally was no less than God's chosen One. In other words, the emphasis of the message was the deity of Christ.

Phillips takes exception with much modern evangelism. "Now, in much modern evangelism, the main plank of the platform is the emphasis again and again, upon the utter sinfulness of man. The Bible says, 'all have sinned' the modern evangelist will shout." Phillips thinks that the modern technique of arousing guilt by quoting isolated texts of Scripture is not found in the Book of Acts at all. Luke, he maintains, "knows nothing of this emphasis on man's depravity."

There are other shocks for us, he says, if we study the Book of Acts carefully. The one elucidated is pertinent to our study. What was the message of the dedicated propagandists? A cursory study of the main messages appears to support Phillips' contention. If it is true, then we need a renewed and greater emphasis on the Spirit-filled life, the positive aspect of holiness, the assumption being that to be "filled with the Spirit" means the antagonism of depravity is cared for. On the other hand, a study of Paul's writings would suggest that his total message included some emphasis on the depravity of man. It is difficult for me to believe that the preacher of Mars' Hill could think and write Romans and Galatians and not have included some of the ideas of these Epistles in his preaching. Perhaps some evangelist could be challenged to do something with Phillips' contention!

7. *Evangelism in the Book of Acts is obviously related to the place of the miraculous.* Miracles, particularly of healing, had some part in the conversion of men and women to Christ—for example, in Acts 3, the record of the lame man at the gate of the Temple. The outcome of this was Peter's second sermon, the result of which was that "many of them which heard the word believed; and the number of the men was about five thousand" (Acts 4:4).

Again, Acts 9:32-35 records Peter healing Aeneas, who had kept his bed eight years, and was sick of the palsy. "All that dwelt at Lydda and Saron saw him, and turned to the Lord." Peter likewise raised Dorcas from the dead, and as a result "it was known throughout all Joppa; and many believed in the Lord" (Acts 9:42).

One more example is sufficient for our purpose. Take the revival in Samaria under Philip. In Acts 8:7-8 we are told, "Unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city."

I am reminded of a story that I read of an ungodly woman who, passing a

church, read on the signboard, "And Jesus said, Heal the sick, raise the dead . . ." She strode to the pastor's office, and reminding him of the words of the sign, asked, "Well, do you?" Do we? To what extent is the miraculous a part of evangelism? Have we veered so far from anything spectacular that we no longer expect to see God work in miraculous ways? Have we quietly but surely forfeited our faith to the so-called "healing sects" of the day?

8. *The final thought in this study deals with the important matter of lay witnessing.* This is a strong factor in evangelism in Acts. Two illustrations will suffice. Philip, one of the seven deacons, was a layman, chosen of the people and set apart by the apostles, it is true. Yet he became a mighty force for revival in his day. The other layman was Stephen. Orator sufficient to be an apostle, he "witnessed" even to his death.

Dr. V. H. Lewis states clearly the point I want to make. In *The Church—Winning Souls*, he makes this statement:

The problem that faces many of our churches is the problem of silent laymen . . . However, we must recognize that the layman is the product of the church to a great extent . . . No denomination can excuse itself for spiritual deficit in its laity and at the same time accept credit for the good.<sup>7</sup>

These are hard words but we know them to be true. If we are to succeed as the Early Church succeeded, we must have laymen (and preachers) who, having come into a personal relationship with Christ, and having received into their lives the indwelling Spirit of God, now have power within to speak the things they have seen and heard and felt. "In the nature of the case," says T. B. Kilpatrick, "every man, who acknowledges Jesus as Lord, stands pledged to act as herald of the King . . . The call to enter the kingdom is not merely a welcome to all its privileges, but it is also a summons to serve all its interests, and its most vital interest is the proclamation to all the world of Jesus as Saviour and Lord. *Evangelism, accordingly, is the business of every Christian.* The New Testament does not

so much insist on this as presuppose it."<sup>8</sup> "The supreme function of the Christian," says Barclay, "is *marturias*, which is personal witness." Then he adds this significant observation; "In the Early Church it is persons and not books who dominate the scene. It was not through books but persons that the gospel went out, and the work of the Church was done."<sup>9</sup>

We who are the theological offspring of Wesley will do well to read his sermon on "Scriptural Christianity." In part, he writes:

And indeed, supposing a few of these lovers of mankind to see the whole world lying in wickedness, can we believe they would be unconcerned at the sight, at the misery of those for whom their Lord died? Would not their bowels yearn over them, and their hearts melt away for very trouble? Could they stand idle all the day long, even were there no command from Him whom they loved? Rather, would they not labor, by all possible means, to pluck some of these brands from the burning? Undoubtedly they would: They would spare no pains to bring back whomsoever they could of those poor sheep that had gone astray, to the Great Shepherd and Bishop of their souls.<sup>10</sup>

## Conclusion

Writing of John Wesley as "Missionary," Franz Hildebrand says:

Missionary Christianity is the synthesis of scriptural and practical Christianity; it is, in short, the practice of the Word, or as Wesley says, "scriptural Christianity as beginning to exist in individuals; as spreading from one to another; as covering the earth" . . . for Wesley, the story of Acts is literally and abidingly true that "the number of disciples multiplied greatly," Acts 6:7.<sup>11</sup>

The meaning of evangelism, Hildebrand says, is well expressed in Charles Wesley's "Epistle to the Rev. John Wesley." Charles's genius for theological definition comprises in a few lines the whole purpose of the brothers' mission—two dedicated propagandists.

*When first sent forth to minister the Word,*

*Say, did we preach ourselves, or Christ the Lord?*

March, 1964

*Was it our aim disciples to collect,  
To raise a party, or found a sect?  
No, but to spread the power of Jesus' name,  
Repair the walls of our Jerusalem,  
Revive the piety of ancient days,  
And fill the earth with our Redeemer's praise.*

Thus the evangelist is, in the ancient phrase, the gospeler, the man whose sole function is to record the facts of our salvation, to tell what God has done for us in Christ. *Evangelism, so understood, is the normal work of the whole Church all the time.*<sup>11</sup>

<sup>7</sup>J. B. Phillips, *The Young Church in Action* (New York: Macmillan, 1955), vii.

<sup>8</sup>V. H. Lewis, *The Church—Winning Souls* (Kansas City, Nazarene Publishing House, 1960), p. 12.

<sup>9</sup>Ralph Earle, *Meet the Early Church* (Kansas City: Nazarene Publishing House, 1959), p. 12.

<sup>10</sup>W. H. Griffith-Thomas, *The Holy Spirit of God* (Grand Rapids: Eerdmans, 1955), p. 39.

<sup>11</sup>G. B. Stevens, *The Theology of the New Testament* (Edinburgh: T. & T. Clark, 1911), p. 267.

<sup>12</sup>J. B. Phillips, *Op. cit.*, pp. xii, xiv.

<sup>13</sup>V. H. Lewis, *Op. cit.*, p. 22.

<sup>14</sup>T. B. Kilpatrick, *Op. cit.*, p. 19.

<sup>15</sup>William Barclay, *The Making of the Bible* (New York: Abingdon Press, 1959), pp. 72-73.

<sup>16</sup>John Wesley, *Works* (London: John Mason, 1829), V, 42.

<sup>17</sup>Franz Hildebrand, *Christianity According to the Westeys* (London: Epworth, 1956), p. 43.

## The Theologian's Corner

(Continued from page 33)

fanaticism and doctrinal heresy. See I John 4:1-6.

3. The Bible cannot be understood except by those who have been made spiritually minded by the indwelling Holy Spirit. No matter how much erudition one brings to the Bible, it is a closed Book unless the Spirit illumines its pages. He spiritualizes the mind of the thinker. He gives spiritual eyes to see and spiritual ears to hear. See I Cor. 2:12; cf. vv. 9-10; also II Pet. 1:20-21, R.S.V.

<sup>18</sup>W. H. Griffith Thomas, *The Holy Spirit of God* (3rd edition; Grand Rapids: Wm. B. Eerdmans Publishing Company, 1955), p. 152.

<sup>19</sup>Neander, *Church History*, II, 405, quoted by Griffith, *Ibid.*



# Gleanings from the Greek New Testament

By Ralph Earle

Eph. 4:20-24

## Manner of Life

The word "conversation" (v. 22) has changed its meaning considerably since the King James Version appeared in 1611. The *Oxford English Dictionary* gives as the first definition of this term: "The action of living or having one's being in a place or among persons. Also figuratively of one's spiritual being." But this meaning is labeled "obsolete." The second definition, "The action of consorting or having dealings with others," is also obsolete. The sixth meaning—"Manner of conducting oneself in the world or in society; behaviour, mode or course of life"—is called "archaic." But this is the connotation of the term in the King James Version. This usage continued until the latter part of the nineteenth century. Meanwhile, as early as 1580 (thirty-one years before K.J.V.) the word had come to mean, as now: "Interchange of thoughts and words; familiar discourse or talk." This meaning finally prevailed. The correct translation here is "manner of life" (A.R.V., R.S.V.).

## "The Old Man"

Most translations today use for this "old nature" or "old self." Weymouth, however, has a stronger rendering: "your original evil nature." This was "displayed in your former mode of life."

"The old man" (K.J.V.) is the literal meaning of the Greek *ton palaion anthropon*. So the recent translations are to a certain extent interpretative. The word *palaios* means "old, ancient." It is used "of things not merely old, but worn by use." Thayer suggests: "we, as we were before our mode of

thought, feeling, action, had been changed."<sup>12</sup> Arndt and Gingrich say that *palaios* means "in existence for a long time, often with the connotation of being antiquated or outworn," and give the whole phrase: "the old [i.e., earlier, unregenerate] man."<sup>13</sup>

Archbishop Trench's *Synonyms of the New Testament* is still the standard work in the field though it very much needs to be brought up to date. It was written before the great era of the papyrus discoveries, which have shed much light on the meanings of New Testament terms. Furthermore, Trench builds largely on classical Greek, and it is universally recognized that the Koine Greek of the New Testament age was definitely different in many details from the classical language of an earlier day.

Trench indicates that *archaios* and *palaios* often appear to be used in the same sense. But when the emphasis is on "old in the sense of more or less worn out, . . . this is always *palaios*."<sup>14</sup>

In regard to the meaning of "the old man," Eadie writes: "The words are, therefore, a bold and vivid personification of the old nature we inherit from Adam, the source and seat of original and actual transgression."<sup>15</sup> Salmond defines it as: "the former unregenerate self in its entirety."<sup>16</sup>

## "The New Man"

The Greek is *kainon anthropon* (v. 24). The other word for "new" is *neos*, from which the English word comes. Trench points out well the distinction between these two terms. He says: "Contemplate the new under aspects of time, as that which has recently come into existence,

and this is *neos*." He then adds: "But contemplate the new, not now under aspects of time, but of quality, the new, as set over against that which has seen service, the outworn, . . . and this is *kainos*."<sup>17</sup> So "the new man" refers to the new quality of life that comes with Christ's entrance into the human heart.

Of the contrast between "the old man" and "the new man" Olshausen writes: "As in the old lies at the same time the idea of the obsolete, so in the new is that of the original; of that which corresponds with its ideal."<sup>18</sup> He comments further: "But while the laying aside the old, and the putting on the new, is here referred to man, of course it is not Paul's meaning that sanctification is accomplished by our own power: Christ is our sanctification, as he is our righteousness (see on I Cor. 1:30); but all, that Christ through the Holy Spirit works in man, can in the form of Law be put to him as a demand, because man by his unfaithfulness can hinder the operation of the Spirit."<sup>19</sup> We do not "put off" and "put on" in our own strength, but by faith in Christ and in the power of the Holy Spirit.

As to the identity of "the new man," Ellicott writes: "It is scarcely necessary to observe that *kainon anthropon* is not Christ, but is in direct contrast to *ton palaion anthropon*, and denotes 'the holy form of human life which results from redemption.'"<sup>20</sup>

## Righteousness and Holiness

Paul states that the "new man" is created "in righteousness and holiness of truth" (literally). What is meant by "righteousness" (*dikaosyne*) and "holiness" (*hosiotetes*)? Salmond notes that Plato "defines *dikaos* as the generic term and *hosios* as the specific; and he describes the former as having regard to our relations to men, the latter to our relations to God."<sup>21</sup>

Olshausen writes: "*Dikaosyne* denotes the right relation inwardly between the powers of the soul, outwardly to men and circumstances." He further states: "On the other hand, *hosiotetes* denotes . . . integrity of the spiritual life,

and the piety towards God which it supposes."<sup>22</sup>

The word *hosiotetes* occurs in only one other passage in the New Testament, Luke 1:75. There it is also connected with *dikaosyne*, only in the opposite order. The basic meaning of the word is "piety." Thayer defines it thus: "piety towards God, fidelity in observing the obligations of piety, holiness."<sup>23</sup> Cremer describes it as "holiness manifesting itself in the discharge of pious duties," and adds that "it denotes the spirit and conduct of one who is joined in fellowship with God."<sup>24</sup>

<sup>12</sup>Abbott-Smith, *Lexicon*, p. 334.

<sup>13</sup>*Lexicon*, p. 474.

<sup>14</sup>*Lexicon*, p. 610.

<sup>15</sup>R. C. Trench, *Synonyms*, p. 252.

<sup>16</sup>Ephesians, p. 339.

<sup>17</sup>EGT, III, 342.

<sup>18</sup>Op. cit., p. 220.

<sup>19</sup>Hermann Olshausen, *Biblical Commentary on the New Testament* (New York: Sheldon, Blake-man & Co., 1858), V, 117.

<sup>20</sup>Ibid.

<sup>21</sup>Ephesians (Greek text), p. 109.

<sup>22</sup>EGT, III, 344.

<sup>23</sup>Op. cit., pp. 118-19.

<sup>24</sup>Op. cit., p. 456.

<sup>25</sup>*Lexicon*, p. 464.

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



**GIVE**

that others may hear  
the story of EASTER

**WORLD-WIDE  
EVANGELISM  
OFFERING**

### Sermonic Study Contest

What is the purpose of this contest?

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

Who may enter the contest?

Any reader of the *Nazarene Preacher*, of whatever denomination, exclusive of professors of homiletics.

When will the contest close?

December 31, 1964. It begins now, when this line is read.

What will be the awards?

The *Grand Award* will be a complete set of *The Pulpit Commentary*, or its equivalent value in book credit (\$109.50).

Second Award will be *Alexander Maclaren's Expositions of Holy Scripture*, plus *Strong's Exhaustive Concordance*, or their equivalent value in book credit (\$64.25).

Third Award will be *Adam Clarke's Commentary* plus *Hasting's Dictionary of the Bible*, or their equivalent value in book credit (\$42.50).

In addition there will be ten MERIT awards of \$10.00 each.

What will be the basis of determining awards?

Every contestant must enter at least three sermonic studies. The Grand Prize will be given to the person who submits the best three, and other prizes accordingly.

What is a sermonic study?

Examples have been published in the January and February issues of the

*Nazarene Preacher*. It is not merely an outline, nor is it a fully developed sermon. It is an exegetical and homiletical approach to a specific text or passage of Scripture, containing the following features:

1. *Critical questions*. These open the passage by focusing attention on the vital issues for both sound exposition and homiletical development.

2. *Exegesis*. This is an attempt to answer the critical questions in a scholarly manner, without regard to ultimate sermonizing. Exactly what does the passage mean, and what does it teach?

3. *Bibliographical aids*. These consist not only of careful documentation of sources and quotes used in the sermonic study but references for further reading and study.

4. *Homiletical approach*. This is a careful analysis of two or three preaching possibilities in the passage which would be faithful to the exegesis. This section should not only suggest directions and possible titles, but include one or more skeleton outlines. The ultimate form of the outlines could be textual, expository, or topical. But sound exegesis must precede sermonizing, even when a topical treatment is finally chosen.

5. *Illustrative suggestions*. This could include one or more suitable illustrations (unpublished or accompanied by copyright permission), or suggestions concerning the nature of illustrative material needed, and where it might be found.

Though this indicates the format in general, the comparative space devoted to these respective features will of course vary according to the nature of

the passage and the judgment of the contestant. The examples already published are not presented as either ideal or superior. It is hoped that these shall be surpassed in quality by many of the entries.

Who will be the judges?

The editor of the *Nazarene Preacher* and two elders selected by the Nazarene Book Committee.

How will these sermonic studies be used?

The better entries will be published in the *Nazarene Preacher* at the discretion of the editor, and published or disposed otherwise as the Nazarene Publishing House may determine. Entries published monthly in 1964 will not influence or determine final decision of the judges. Award-winning entries will be published in 1965. Basically the aim will be to give to these sermonic studies the widest possible circulation among holiness preachers.

What are the rules?

1. At least three entries must be submitted, postmarked not later than December 31, 1964. As many additional entries may be submitted as the participant desires.

2. All entries must be submitted in triplicate, typewritten, and double-spaced. Length must not exceed five pages.

3. All entries must be original and unpublished. An excessively large amount (over 30 per cent) of quoted material requiring copyright permissions will disqualify an entry, as well as quotations (of any amount) not properly indicated and documented.

4. Single entries though not qualifying for the contest will be considered by the editor as any other manuscript and if usable will be purchased at standard *Nazarene Preacher* rates.

5. All entries will be the property of the Nazarene Publishing House at its option. Manuscripts not desired will be returned only if requested. Entries retained by the House will, when and if used, be accredited fully to their authors, and (other than the winners of the three major awards) will be paid for at standard *Nazarene Preacher* rates.

6. Entries will be judged on such factors as:

- Suitability of passage chosen.
- Insight into critical issues.
- Scholarship, perceptiveness, and clarity of exegesis.
- Richness and aptness of homiletical suggestiveness.
- Helpfulness and practicality of illustrative and bibliographical material.
- General spiritual impact and usability of the total study.
- Format, including neatness, spelling, and grammatical correctness.

7. Decision of the judges will be final. Judges will hold themselves under no obligation to explain or defend their decisions.

8. All entries should be addressed to Contest Secretary, Nazarene Publishing House, Box 527, Kansas City, Missouri 64141. All entries will be assigned a number and identifying marks removed, so that judges will be unacquainted with the identity of the author.

### Sermons for Good Friday

#### The Last Supper—

#### The Lord's Supper

SCRIPTURE: I Cor. 10:13-21

I. THE LORD'S SUPPER DEVELOPED FROM THE PASSOVER FEAST.

A. The Passover commemorated the deliverance of Israel from Egypt.

B. The Lord's Supper commemorates our deliverance from sin.

C. The Passover was observed once a year, the Lord's Supper "as oft as ye do it."

II. THE PASCHAL LAMB WAS TYPICAL OF CHRIST.

A. A perfect specimen (Exod. 12:5; I Pet. 1:18-19).

- B. The blood meant perfect safety for the Israelites.
  - C. The blood of Jesus today means perfect safety for us.
  - D. Not a bone of the lamb was to be broken (Exod. 12:46).
  - E. The same was true concerning Jesus (John 19:36).
  - F. The lamb was to be eaten with unleavened bread (Exod. 12:18).
  - G. Read from the Apostle Paul in I Cor. 5:8.
- III. EVERY CHRISTIAN IS OBLIGATED TO OBSERVE THE LORD'S SUPPER.
- "As oft as ye . . . in remembrance of me."
- WILLIAM C. SUMMERS  
Rochester, New York

### Complete Resignation

SCRIPTURE READING: Mark 14:32-42

#### INTRODUCTION:

Beholding the scene of Gethsemane, we cannot help but feel moved in spirit. There is no suffering so intense or trial so great but what we can have victory. And this is the victory that overcometh the world, flesh and the devil, even our unwavering faith, and unchanging resignation to His divine will. For our inspiration let us view this scene in the garden and profit by it.

I. CHRIST'S CRUEL TEST. "If possible, the hour might pass from Him."

- A. The great inner conflict. (I Pet. 5:8).  
The struggle: "Not my will, but thine."
- B. The great, revealed condescension (Jas. 5:6).  
Self-abandonment (Jas. 4:10).

II. CHRIST'S CRUCIAL TRAVAIL. "Exceeding sorrowful."

- A. The posture.  
Prostrated under a tremendous burden, He bowed (Ps. 55:22).
- B. The pathos.  
Persisted in prayer under deep physical anguish (I Pet. 1:16).

- C. The patience. (Rom. 3:10; I Pet. 4:19)  
Duration of suffering, and facing death (I Pet. 4:16, 19).

III. CHRIST'S CLEAR TRIUMPH. "Thy will."

- A. The consciousness of His Father's help (II Cor. 2:14).
- B. The consolation He received (Matt. 4:11).

#### CONCLUSION:

Some time or another we too will experience our Gethsemane; we will be as gold tried in the fire. Our attitudes towards these fiery trials will determine our personal triumph or defeat.

HENRY T. BEYER, JR.  
Sulphur, Louisiana

### The Superiority of Christ

SCRIPTURE: Heb. 1:1-14

INTRODUCTION: Adam Clarke calls this Epistle to the Hebrews the most important book of the apostolic writings. It begins similarly to Genesis.

I. CHRIST IS SUPERIOR TO THE PROPHETS

- A. The prophets were only human.
  - 1. External in administration\*
  - 2. Ceremonial in character\*
  - 3. Preparatory in purpose\*
- B. Jesus was divine.
  - 1. Internal in administration\*
  - 2. Spiritual in character\*
  - 3. Perfect in expression\*

II. CHRIST IS SUPERIOR TO ANGELS.

- A. Because He has a more excellent name than they (vv. 4-5).
- B. The angels adore Him (v. 6).
- C. The angels were created by Him (v. 7).
- D. Because in His human nature He was endowed with greater gifts than they (vv. 8-9).
- E. Because He is eternal (vv. 10-12).
- F. Because He is more highly exalted (v. 13).
- G. Because the angels are the servants of God; He is the Son.

\*Wiley, *Christian Theology*.

The Nazarene Preacher

- III. CHRIST IS SUPERIOR IN SALVATION.
    - A. Two ages given in verses 1 and 2: the first characterized by the law of Moses, the second by Christ and grace.
    - B. The atonement under the law was temporary; that provided by Christ was permanent.
- WILLIAM C. SUMMERS  
Rochester, New York

### The Redeemer's Cross

"Calvary"—Luke 23:33

INTRODUCTION: Calvary is the pivotal point of human history. The prophets, sages, philosophers, military leaders, world conquerors, and religious leaders failed in solving the moral and spiritual needs of man. Cyrus the Great, Buddha, Socrates, Pericles, Alexander the Great, Julius Caesar, and others utterly failed. Only Calvary's cross has a panacea for the ills of humanity. Dr. Bresce well said, "No verse of Scripture is more than three feet from Calvary."

I. FIRST OF ALL, THE CROSS ASSUMES AND RECOGNIZES THE FALL OF MAN.

- A. The intellectual powers are darkened.
  - B. The emotions are polluted.
  - C. The will of man is perverted.
  - D. The conscience is seared, deadened, defiled by sin.
- There is universal evidence that man is depraved.

II. IN THE CROSS WE FIND A MESSAGE AND A METHOD FOR THE WORLD'S SALVATION.

### A Sermon for Easter

#### Job's Easter Prophecy

For I know that my redeemer liveth (Job 19:25).

INTRODUCTION: The text is a triumphant utterance, an envisioned future, a glorious hope.

I. JOB'S POSITIVE ASSURANCE—"For I know."

"Go ye into all the world."

- A. Vain philosophy will not meet the needs.
- B. Humanitarianism is social primarily.
- C. Education is intellectual rather than moral and spiritual.
- D. Legislation is a purely legal process for the government of society.
- E. Moral reformation, without saving grace, is not a complete remedy.  
Josiah was a reformer, but he failed. Men's hearts remained unchanged.
- F. But the gospel of Calvary:
  - 1. Regenerates
  - 2. Sanctifies
  - 3. Transforms
  - 4. Supplies proper motivations.

III. THE CROSS PROVIDES AN ETERNAL HOPE AND BLEST ASSURANCE.

*When we've been there ten thousand years,  
Bright, shining as the sun,  
We've no less days to sing God's praise  
Than when we first begun.*

CONCLUSION: Paul said: "I determined not to know any thing among you, save Jesus Christ, and him crucified." And again, ". . . we preach Christ crucified . . ." So let us ever remember that our salvation and hope are in a crucified Redeemer, not Christ a teacher, example, healer, but the Crucified One.

—E. E. WORDSWORTH  
Redmond, Washington

lightenment. Who told Job? God.

## II. JOB'S KNOWLEDGE OF A COMPLETE ATONEMENT—"REDEEMER."

It means "a near kinsman."

A. Word "redeemer" means three things:

1. To purchase in the market. Ex. Negroes in the South-land being sold at the block.
2. To buy out of the market.
3. To loose, or set free by paying a price.

B. Christ has purchased our redemption. We were in the slave market of sin. He has bought us out of the market. He sets us free by paying the redemptive price.

## III. JOB'S CONFIDENCE IN A CONTINUOUS ADVOCACY—"My redeemer liveth."

- A. First, death is conquered.
- B. Christ lives evermore (Rev. 1:18).
- C. He is now our interceding High Priest (Heb. 7:25; I John 2:1).

## IV. JOB'S PERSONAL APPROPRIATION—Personal pronouns "I" and "my."

- A. Salvation is first personal. Mrs. Job, Bildad, Eliphaz, Zophar, Elihu did not appropriate; Job did.
- B. Job was stripped of everything else; then he prayed.
- C. We may appropriate God's grace:
  1. For pardon (I John 1:9)
  2. For cleansing (I John 1:7)
  3. For power (Acts 1:8)
  4. For human need (II Cor. 12:7-9)

## V. NOTE JOB'S EASTER PREDICTION—"He shall stand at the latter day upon the earth."

- A. Christ will have the last word—not Khrushchev and men of his ilk. Yes, verily! Blessed be God! The devil now claims world ownership (Matt. 4:8-9).
- B. Job had a personal expectation—"Whom I shall see for myself..."

C. The Christian likewise will see Jesus.

I John 3:1-3  
Phil. 3:20-21  
I Tim. 4:6-8

**CONCLUSION:** If Job many centuries ago had such a glorious Easter hope, we have more assurance and knowledge of Christ's resurrection. History and consciousness affirm a risen Saviour. But it is not enough to believe in the historic Christ; we must know Christ and the power of His resurrection in our hearts and lives. "He lives within my heart," said the song writer. Does He live in your heart this morning?

—E. E. WORDSWORTH  
Redmond, Washington



## IDEAS THAT WORK

### I Tried Something Different

WITH A CONVICTION that variety is helpful and more congregational participation should be encouraged, I tried something different in our morning worship service today.

The idea had been taking shape for several weeks, and I began to make definite plans for the service about two weeks ago. Announcements were made in the bulletin and from the pulpit that today's morning worship would be different. The song leader and special singers were informed of their parts, and the choir rehearsed the songs they were to sing.

I typed an order of service and gave one each to the song leader, special singers, and pianist. The preliminaries were cut shorter than usual, and the announcements were brief. After I announced the theme of the service to be "Faith," the congregation stood and we read responsive reading No. 39 from *Praise and Worship*. I then preached the first main division of my message.

I. **Natural Faith**, or faith in the existence of God (Heb. 11:6a)

- A. God has revealed himself to Christians through the Bible and Christian experience.
- B. But to people who have neither of these, God has revealed himself through His creation.

1. Who can behold nature's budding forth in the spring, or the heavens on a clear night, without...?
2. "Homing" instinct of salmon and homing pigeon.
3. The immensity of God's great creation—*Halley's Bible Handbook*, 1955 ed.; bottom of p. 59.

Ladies' duet sang "How Great Thou Art," and the congregation stood and repeated the first stanza and chorus, after which I preached the second main division of my message.

II. **Saving Faith**—To believe in Christ is not the same, by any means, as believing on Him for salvation (John 3:16-18).

- A. Many people stumble at the very simplicity of saving faith.
- B. Repentance is a prime requisite—no tricks on conscience.
- C. But I can, I will, I do believe—a definite, volitional step of faith.

The choir sang two stanzas of "Who-soever Meaneth Me," No. 330, and the entire congregation then sang "I Would Not Be Denied," No. 238. I then preached the third main division of my message.

III. **Achieving Faith**—expressed in Matt. 17:20.

- A. Over problems—private, home, and church.
- B. The work of God—souls.
- C. Jas. 5:16-18.

The choir sang "I Will Make the Darkness Light," No. 214, and the congregation stood to sing "He Never Has Failed Me Yet," No. 148. This was followed by the benediction.

Something on the order of this general plan could well be adapted to many devotional themes; and most congregations, I believe, would enter into it enthusiastically.

As I sensed the good spirit, noticed the response of our people, and observed tears of joy on faces looking heavenward, I was glad that in the morning worship service today I Tried Something Different.

CHESTER PIKE  
Pastor, Monticello, Ky.

## MY PROBLEM

A MIDWEST PASTOR ASKS:

"How can I persuade my church board to undertake the 10 per cent plan for world missions when it is opposed by the leading businessman of the church on the grounds that we cannot afford it?"

A WASHINGTON PASTOR REPLIES:

I would use three means to approach this problem:

1) Prayer. In private prayer I would pray about this problem and ask God for wisdom in finding a solution. In public services I would consistently pray for missions and for missionaries.

2) At least twice a year I would schedule missionary speakers in the church, and would show missionary slides on two other occasions in public services.

3) If circumstances permit, I would ask this "leading businessman on the board" to entertain the missionaries when they come to our church. I have tried this procedure and found that the missionary succeeded where I had failed.

AN OKLAHOMA PASTOR SAYS:

I would prayerfully preach missions to the extent that I would hope the burden would be so intense until there would be a ground swell of concern for the program from the congregation to the board until they would feel compelled to go along. After all, the opposition numbers only one, and no one person must stand in the way of God's world-wide program of evangelism. Second, I would pray much for the man,

get as close to him as possible, and through prayerful interest hope that he would see the light and lend his influence to the cause.

#### A KANSAS PASTOR SUGGESTS:

For a salesman to sell his products he must present his goods, create a desire for them, and then drive for a close and receive the order. This idea could be carried out to some extent through the church by having a missionary to speak to the church and present the product (the work of the church through missions), create an interest by showing the joy of sharing our gifts with others as God gave His Son, then drive for a close by asking the church to indicate by show of hands who would be willing to try the 10 per cent plan for one year and "prove me now herewith, saith the Lord of hosts." Usually, while hearts are tender and warm, their interest is the highest for the subject presented. With a good percentage of the church showing an interest in the matter, the pastor can then present the plan to the church board as the desire and wish of the church membership.

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

### ♪ Hymn of the month ♪

March, 1964

## "Christ, the Lord, Is Risen Today" (first appeared, 1739)

(Praise and Worship hymnal, No. 459)

#### Authorship:

Sometime during the difficult year which followed the conversion of the cofounder of Methodism, Charles Wesley, he penned the lyric of "Christ, the Lord, Is Risen Today," consisting of eleven stanzas. It first appeared in 1739 in *Hymns and Sacred Poems*. Some alterations were made and several stan-

zas were deleted by Martin Madan, who in 1760 included this hymn in his *Psalms and Hymns*. The Madan revisions have come down through all subsequent publications of the hymn.

The "Alleluias" which have enhanced its beauty and magnificence are not Wesley's. It is possible that Madan added these in his adaptation in order to use the hymn tune "Worgan."

It is remarkable to note that this Easter hymn from the pen of Charles Wesley, who is one of the greatest hymn writers of all time and credited with not less than sixty-five hundred hymns, was not included in the *Wesley Hymnbook* until 1830. Today "Christ, the Lord, Is Risen Today" is recognized to be among the greatest of all Easter hymns.

#### Music

The tune: "Easter Hymn" (Worgan), taken from *Lyra Davidica*, 1708. The composer is unknown.

#### Available Hymn Arrangements

FOR CHORUS: AN-275, *Christ, the Lord, Is Risen Today*, (SATB), arr. by Don Whitman, 20 cents per copy

FOR PIANO: in *Sacred Transcriptions For Piano*, No. 3, arr. by Wilda J. Auld, \$1.75 per copy

FOR PIANO: in *Easy Arrangements of Favorite Hymns*, arr. by Ethel Tench Rogers, \$1.00 per copy (a very simple arrangement)

FOR BAND AND ORCHESTRA INSTRUMENTS: in *Hymn-Orchestration* (4 books, \$2.50 each). *Book B* for "B-flat" instruments, *Book C* for "C" instruments, *Book D* for bass clef instruments, *Book E* for "E-flat" instruments.

#### TITHING

Tithing's not based on millions;  
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Then you can know that you're giving  
To God at His specified rate.

—ANONYMOUS

The Nazarene Proacher



## HERE AND THERE

### AMONG BOOKS



#### Evangelism in the Early Church

Brown, Stanley C., (Wm. B. Eerdmans, 1963, 73 pp., \$2.00)

"When our churches are not persecuted or opposed and we get comfortable in our secular society, we have ceased the task of evangelism and we are on the way to extinction. But where the message is constantly and faithfully proclaimed, there God is able to work effectively and the results are seen in spite of the opposition" (p. 24).

This is the sort of straight punch which characterizes this small book. Yet it is not an attempt to be startling, but sober and practical. It is exactly what the subtitle announces: "A Study in the Book of the Acts of the Apostles."

The purpose of the author is to show the very real "scriptural basis for modern evangelistic efforts." He does this in a readable, devotional, and warmhearted manner.

Though he does not discuss being filled with the Spirit doctrinally, its necessity for successful evangelism is stressed. It wasn't until the disciples "gave up themselves after days of prayer," he writes, "that the Holy Spirit entered." Then he adds: "It was only when they came to the end of themselves that they came to the beginning of evangelism" (p. 15).

He analyzes Acts to glean the message which the Early Church preached, then the methods used. In relating the events of Acts to modern methods he shows a balanced appreciation of both preaching and personal work, teaching and visitation. All of these components he finds clearly present in apostolic methods, under the guidance of the Spirit.

The book is designed for use by small study groups. There are eight chapters, each with questions for group discussions, and projects for individual and group activity. (The ninth chapter is somewhat of an appendix.) Some defects in the book could be offset by careful handling, such as slight fancifulness in interpreting Acts at two or three points, and a rather naively optimistic faith in the ecumenical movement (p. 27). A double-negative jars the reader on p. 37. But these minor defects notwithstanding, the volume is a useful contribution to the current literature on evangelism.

March, 1964

#### The New Bible Survey

Eason, J. Lawrence, (Zondervan Publishing House, 1963, 544 pp., \$6.95)

The author of this book is not professionally a Bible scholar but rather is a university professor of English and literature, even having prepared textbooks on English composition.

However, as sort of an avocation, he has been a Bible teacher for many years, and the scholarly discipline represented by this Ph.D. has been combined with the clarity, accuracy, and interest of excellent teaching proficiency, to produce a very practical and useful volume in the field of Bible survey. This is not a technical study for the advanced student but an introductory work which can be used either in freshman college classes, Bible institutes, or placed directly into the hands of intelligent laymen. The approach is conservative throughout.

The volume is generously illustrated by photographs. An adequate listing of selected readings for additional study is given at the end of each chapter. The material used is quite up-to-date and includes references to very recent archaeological evidences. The volume includes an excellent bibliography, part of which is annotated, and an index.

#### Men Twice Born

Compiled and edited by David R. Enlow (Zondervan Publishing House, 1963, 147 pp., \$2.50)

This is exactly what the subtitle suggests, a series of remarkable true stories of lives transformed. The unique feature about this book is its contemporary nature. These are not secondhand stories, dug out of old volumes, concerning remarkable conversions in previous generations, but concern men most of whom are still alive and active as Christians. They include an insurance agent, a construction executive, an electrical wizard, a prosecuting attorney, and many other flesh-and-blood men who found themselves in desperate need of the living Saviour.

Since the pastor is constantly looking for good sermon illustrations out of life and also for true stories to tell children and

young people, the value of this book is apparent.

#### *The Church and Modern Youth*

Person, Peter B., (Zondervan Publishing House, 1963, 147 pp., \$3.50)

The author of this book presents what he believes to be some helpful and practical principles for guidance in the Church's ministry to youth. He avoids "ready-made" suggestions, contending that the Church's youth program must be "made to order." His book therefore limits itself to broad principles rather than to prepared programs.

He demonstrates an understanding of adolescence and its problems, and along with it a sound evaluation of the role of the Church in helping youth meet these problems. For example, in his chapter on the objectives of the Church in youth work, he observes that "there is one serious danger—that of developing a superficial type of Christianity, a youth program whose key word is *fun*." He goes on to insist that "the emblem of the church is a cross, not a magician's wand" (p. 27). He sees the ideal in youth work, therefore, not to be a Christian adult, but rather a Christ-controlled adolescent gradually becoming an adult.

Mr. Person, for many years a teacher of Bible, psychology, and education, now retired, criticizes what he calls "identical" worship services in the Sunday school and the church. He believes this sameness in form, with a teacher "preaching" to the class, may be an explanation as to why so many Sunday school pupils do not want to attend the church worship service after having attended the Sunday school meeting. He thinks each service should have its own distinct goal, and unique pattern. He opposes the argument that intermediates are too immature to be benefited by the general church service. He declares, "If the twelve-year-old cannot appreciate an adult service, he is either mentally subnormal or else the pastor is guilty of feeding intellectual giraffes" (p. 72). To which this reviewer adds a hearty "Amen"

JAMES MCGRAW

#### *The Art of Christian Living*

Heynen, Ralph, (Baker Book House, 1963, 171 pp., \$2.95)

The author of this book, a hospital chaplain, has for some years contributed a weekly column in his denominational periodical. This book is a collection of

these articles, which deal with problems of mental health such as suggested by such chapter titles as "Learning to Conquer Ourselves," "Living with Our Emotions," "Handling Our Tensions and Anxieties," "Developing a Sense of Values," "Toward Emotional and Spiritual Maturity," and many others. There are nearly sixty in all.

The value of the book is found in its Christian orientation, as the author approaches nervousness and anxiety from the standpoint of the minister rather than the non-Christian therapist. In fact, several of his chapters deal with matters of faith, growth in grace, and spiritual maturity rather than with mental hygiene. Its value is definitely greater for the nontechnical reader, the "unsophisticated" layman, (toward whom the articles were doubtless beamed originally) than for the reader well-versed in the techniques of Adler, Oates, Menninger, Hiltner, and Wise.

The weakness is found in the author's attempt to cover as much territory as he does in the amount of space he has. For example, he writes twenty-one lines on "Repression," and one does not explain such phenomena quite so easily or with such quick dispatch. He makes no secret of his Calvinist bias, stating on page 34 that one thing he likes about Calvinism is that "there has always been room for a rather wide divergence of feelings as well as viewpoints." Those not considering themselves as Calvinists might possibly question the accuracy of that statement.

The author also shows his lack of understanding of "Perfectionism" in Chapter 51, "The Frustrated Perfectionist," in which he makes no distinction between neurotic tendencies along these lines and a genuine Christian "hunger for righteousness." He obviously does not think the Christian can attain holiness in this life. He states in his discussion of self-control, "I know we all cheat a little." With such theological and moral concepts taken with a "grain of salt," there are many helpful principles offered in the book.

JAMES MCGRAW

**1 1/2 Million Dollars**  
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The Nazarene Preacher



## AMONG OURSELVES

Recently in a seminary chapel service, Nelson G. Mink quoted: "If at first you don't succeed look into the wastebasket for instruction." . . . Many a pastor has failed because he tossed promotional material into the wastebasket . . . Our good judgment (or poor) is seen in what we keep and what we throw away. Some men keep the foam of inspiration and throw away the solid gold of ideas . . . Better keep the ideas, then generate our own inspiration . . . But if we run out of inspirational steam we can heat our boiler quickly by studying the exciting statistics on p. 17, then comparing them with figures on p. 21 . . . Any dullness here would have to be in the reader . . . As a pastor I have sponsored many vacation Bible schools . . . In almost every instance I was tempted by promotional and organizational difficulties to abandon the project. . . "Sorry, we just can't work it in this summer" . . . But in every case I and the whole church were mighty glad we didn't—as we looked back afterward . . . "Yield not to temptation [to omit V.B.S.], for yielding is sin [against our boys and girls]" . . . March, this year, is the month of opportunity . . . For Sunday school attendance drive . . . For an Easter Offering that will put us over \$18,000,000 this quadrennium for world evangelism . . . For getting that special Palm Sunday and Easter "Showers of Blessing" broadcast on that local station . . . (There is still time to speak to your local station manager, then wire Kansas City for the tapes—no charge, you know) . . . We should support the Spanish broadcast in prayer too . . . fifty-nine extra stations will be carrying it this Easter season in comparison to thirty-two last year . . . P. 20 ought to be titled "How to Put Spice and Sparkle into Pastoral Calling" . . . And double the effectiveness of each call too . . . Surely we cannot allow the urgent call of Dr. Lawlor to fast and pray during Holy Week for revival and for the General Assembly to go unheeded!

Until next month,

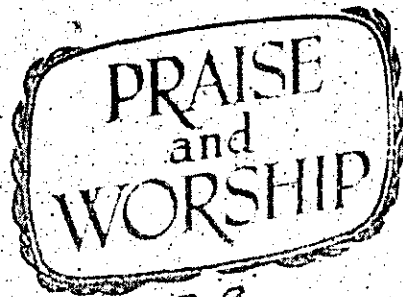
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APRIL 1964

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### THE DIRECTOR OF CHRISTIAN EDUCATION

Tom Barnard

### "LET'S CHRISTIANIZE OUR FUNERALS"

James C. Hefley

### TWO "EMOTIONAL" EXPERIENCES

E. E. Barrett

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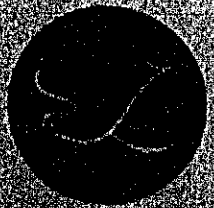
### WHO ARE "SANCTIFIED"?

The Editor

### RESOURCES UNLIMITED!

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# NAZARENE PREACHER

APRIL, 1964

Volume 39 Number 4

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## "I Like to Learn Something"

By Hugh C. Benner

SHE WAS IN HER SEVENTIES—a plain woman, neat and wholesome, but obviously a person of limited background as to education and culture. The preacher had just concluded a sermon on scriptural holiness in which he had introduced some expository and illustrative material which was "off the beaten trail," providing new and fresh insights into the ancient truths of the Word of God.

At the close of the service the woman approached the preacher and expressed the usual sentiments of appreciation for the message. Then looking him squarely in the eyes she said, "When I hear a man preach, I like to learn something." Here was an ordinary individual, a kind of "run of the mill" person with little formal training—an average Nazarene much like thousands who sit in the pews of our churches, in whom, it might be assumed, there would be a minimum of intellectual interest or response. But her simple, direct statement, "I like to learn something," revealed a hunger for knowledge that her general appearance did not indicate.

The disturbing element in the situation was the implication that all too frequently she heard a sermon through which she did not "learn something." It was but a threshing of old straw, a collection of clichés, or trite ideas expressed in dull phraseology, having in it nothing that would grip, intrigue, or stimulate the mind or challenge the heart with a fresh appeal and a clearer vision of the truth and will of God.

Fellow preachers, let us never underestimate the general sagacity and sensitivity of our laymen. Laymen know very well when they are being cheated. They know when a preacher has not made adequate preparation. They recognize quality when they hear it, and let us not forget that they are not fooled by a mere quantity of words. Bless their hearts, they usually will not express their disappointment, but will suffer in silence as week after week they are starved spiritually by reason of an inadequate ministry. They will be loyal in attendance and financial support, but secretly hope for the day when a providential change will better their chances for a ministry that will be satisfying to their minds and hearts.

(Continued on page 35)



## We Need Bigger Men

**T**HE TWO IDEAS—better men and bigger men—are not quite the same. There are good men who are exceedingly small. They do not so much need to be better as they need to be bigger.

A man is small when he is suspicious and touchy. A casual statement in board meeting is interpreted as a personal affront. His sacred ministerial prerogatives are bypassed by some thoughtless person, and the preacher in high dudgeon puts the offender in his place. A suggestion is made by a concerned layman and promptly repudiated, for the preacher sees in it a veiled criticism of his leadership.

Little men take themselves too seriously. They allow themselves to be drawn into haggings over trivia. They spend too much of their precious time and energy proving themselves right and others wrong.

But the need of the hour is for big men, men too big to hold a grudge, too big to carry tales, too big to fight back, too big to allow themselves to be petty. Such a preacher can take criticism like a man. A negative vote doesn't so wound his pride that he promptly resigns; nor does it send him into the pulpit with a blistering sermon, or scurrying around in a pathetic witch hunt. He can be voted down in a board meeting without being "cast down" for the next month.

Big men are big because they have forgotten themselves in their enthusiasm for their job. They don't care who gets the credit, or who suggests the idea, as long as the church is benefited. They build loyalty to the church, not to themselves.

They are big enough to see the whole program, not just their little pet project. And they are big enough to keep their eyes on the goal of a more spiritual church, a more effective evangelism, and a larger glory to God, rather than a possible promotion at the end of the year.

Said a little preacher to a young pastor: "Keep your mouth shut and your page clean and you will go to the top." After a long pause the young home mission pastor replied, "I guess I have a different concept of the ministry. I don't want to go to the top. I want to do a good work where I am." Though younger than his adviser, he was already bigger.

Men are on the way to bigness when they honestly

1. Get themselves and their future on the altar;
2. Get the petty annoyances and inequities of the ministry on the altar;
3. Develop a magnanimous spirit toward their opposition;
4. Cultivate a philosophy of the ministry that minimizes position and material advantages while magnifying people, prayer, and spiritual depth;
5. Learn to subordinate self to the good of the whole, so that one is able to say, "He must increase, but I must decrease." This spirit will foster co-operation, optimism, buoyancy, loyalty, serenity. Its possessor will be too busy building the Kingdom to allow himself to become preoccupied with swatting gnats.

But maybe such a delineation of bigness contradicts my opening premise, that goodness and bigness are different. Perhaps they are not, after all. Lord, make me bigger by making me better, and better by making me bigger!

## "Blowing Up the Coals"

**S**CHOLARS TELL US that Paul's admonition to Timothy to "stir up the gift of God" means to *rekindle* or *keep blazing* the gift. In his New Testament notes, John Wesley says, "Literally, blowing up the coals into a flame." In similar vein his brother Charles sings:

*Still let me guard the holy fire,  
And still stir up Thy gift in me.*

Probably, therefore, Paul's exhortation was in reference to the gift of the *Holy Spirit and fire* which constitutes the power and warmth of our ministry. Evidently the fire of the Spirit can be neglected, and if neglected, will go out. Exactly this has happened to too many preachers. They have substituted motion for fire, and promotion for the power of the Spirit.

It is apparent too that there is nothing about the baptism with the Holy Spirit that is automatically self-perpetuating. It is the preacher's responsibility to stir up the fire. If he does not do it, the joy and romance of his ministry will turn into the ashes of a perfunctory professionalism. When the heart has gone out of his ministry, he will no longer reach the hearts of his people.

The fire cannot be rekindled by added coffee breaks, or prolonged discussions with one's colleagues on the golf course. It can be rekindled only behind closed doors. In solitude, the preacher must read searching devotional books, feed on the Scriptures, spend hours in prayer. There is no other way. It is only the preachers who wait on the Lord who will "renew their strength." The rest will get busier and busier and colder and deader. Their ministry will be smudged more and more by the smoke of a big show, and possess less and less of the light and heat of the indwelling Holy Spirit.

April, 1964

(147) 3

Not only are qualified directors needed but qualified pastors and churches too

## A Growing Concept in the Church: The Director of Christian Education

By Tom Barnard\*

THE PAST DECADE has seen a significant trend developing in the Church of the Nazarene with the appearance of a new personality in many of our churches—the director or minister of Christian education. Although the titles “D.R.E.” or “D.C.E.” are often spoken of with seemingly great familiarity, the actual role of this person in the church is misunderstood by the average layman and pastor alike, perhaps more than any other staff position known to the church.

Still, in spite of the many questions and incorrect concepts, more and more pastors and their churches are seeking assistants to share in the educational and administrative responsibilities of their churches, in order to free the pastor to spend more time in the fulfillment of his calling—the preaching and pastoral ministry. Often churches first seek someone skilled in the educational work of the church. Therefore, to help clarify some of the difficulties and answer some of the questions churches ask, this article has been prepared.

\*President, Nazarene Directors of Christian Education Fellowship. Associate minister, First Church, San Diego.

### What Is the Director of Christian Education?

The director of Christian education is usually considered to be a paid, full- or part-time assistant to the pastor, and most desirably a trained and experienced specialist in the fields of public relations, administration, and the educational work of the church. He is universally considered to be the resource person or idea man behind Sunday school organization and should be equipped to help enlist and train workers and leaders for the various auxiliaries of the church.

### Why and When Is He Needed in a Church?

Most pastors of churches with 250 or more members and an annual income exceeding \$30,000 eventually come to the conclusion that they need help to accomplish what they feel God has called them to do. When the Sunday school averaged 165 and the church membership was about 140 in number, it wasn't so difficult to administer the program. But now! There are some Sundays when it becomes a real chore to greet all the visitors, answer Mrs. Jones's question

about a time for the N.Y.P.S. council meeting, speak with Harry Brown, the superintendent, for “just a minute,” clear a date for an N.F.M.S. chapter meeting, and open the office door for someone to pick up his visitation assignments—all between the benediction and Sunday dinner at the Smith residence. The fact is that the average pastor cannot do all that he needs to do in the pastoral care of his flock when the membership exceeds 200. In the booklet *The Director of Christian Education*, Chet Galloway answers the question, “When does a church need a director of Christian education?” Briefly stated, the time is right “when the task becomes too large for a conscientious and hard-working pastor to do justice to the necessary work of the congregation.”

### What Are His Duties?

Developing a long-range philosophy of education and setting up a smoothly running organization often take many months—and sometimes years! To justify the employment of a director, churches hiring their first assistant frequently try to find one who is multi-talented—that is, able to handle a “combination” job. The immediate needs of the church usually determine what tasks should receive priority help—youth, visitation, music, and perhaps in the case of a woman director, secretarial work—in addition to the basic purpose for his calling, Christian education. It should be remembered, of course, that the director is a person, not a machine. It is possible to ask so many things of a director that he finds it impossible to do any of them completely.

The director is responsible for the entire educational program of the church, with primary emphasis upon

the Sunday school, enlistment of teachers and workers, leadership training, promotional ideas and expansion, and the development of policies, advancement programs, and a workable philosophy of Christian education. He will work closely with the church school board, the superintendent, and the leaders of the N.Y.P.S. and N.F.M.S. where needed and if thus determined by the church board in the establishment of the duties prior to hiring the person. In short, the director, according to Howard Hendricks, “must be a resource person who knows the field better than anyone else with whom he works.” He might be described as an evaluator, definer, planner, organizer, delegator, promoter, and coordinator.

However, a word of caution here. Don't expect miracles with a new, inexperienced college or seminary graduate who comes to assist the pastor. It takes time to learn things not taught at college, to adjust to working with a pastor who may not have had experience himself with an assistant, and to become acquainted with new people and new responsibilities. Consider him as you would if you were in a home mission church calling a pastor fresh out of college. Give him time to develop, mature, and prove himself. You'll not be sorry.

### What Are the Relationships of the Director

*To the Pastor?* In the strictest sense, the pastor and director are, and must be to succeed, a “team.” As in any close-working team, their personal goal should be to magnify each other's ministry—with all the implications that go along with it. They must complement each other, in both purpose and function. Theirs

is a "sharing" ministry—sharing of ideas, goals, plans, credits, successes, and occasionally, failures. While their functions and responsibilities vary in types and degrees, they should learn to see alike in a total, integrated staff ministry. "A unified ministry with diversity of function" is a good way to describe it. Incidentally, the director might well be looked upon as an associate minister (if ministerially qualified), rather than an "R.E. man," youth worker, Sunday school man, or assistant pastor. Happy is the church that will give its assistant ministers as "generous" a title as possible, without carrying it to the extremes. Titles mean little to the person given them, but they mean a great deal to the image the church sets for itself.

*To the Superintendent?* The director's scope of responsibility should not usurp or replace that of the superintendent. The director is not a paid Sunday school superintendent. Rather, he fulfills the role the pastor formerly did as adviser and resource person to the superintendent. The director and superintendent are co-workers. They plan and organize their work together, make joint recommendations on programs and policy, work together in the selection and enlistment of teachers and leaders. The director takes nothing away from the image, status, position, or responsibilities of the superintendent; rather, the director enhances the superintendent and can—because of the nature of his specialty—make the superintendent all the more successful and effective.

*To the Teachers and Workers?* The director should be looked upon by the teaching staff as administrative pastor to the Sunday school. Ques-

tions concerning schedules, policies, programs, equipment, materials, and personnel—questions usually asked of the pastor—should now be handled by the director. The teachers, too, like the superintendent, can be made more effective because of the greater attention given to their area of responsibility and interest.

### In Conclusion

What we have shared here is just the beginning. Here the basic questions have been asked and some of the problems met. However, the calling of an assistant to the pastor is an immensely important decision for a church to make. The responsibility for it should not be left to the pastor alone. A working, sensible, serious committee of leading board members should study the needs and weigh them against finances, personnel available, building space, a long look at the present program and its future potential, and in some cases, the personality of the pastor himself. Not every pastor should employ an assistant; many pastors are more effective when they work alone. But if, after studying every conceivable angle, the prospects still appear bright, ask God to direct you to the right man or woman, and then set about finding one. General Headquarters will be happy to assist; write Rev. Bennett Dudney, in care of the Department of Church Schools. Meet with your prospective assistant, if possible. Come to some basic understandings and agreements. Publicize what you will expect of the new man. All things being equal, you will find the new staff member to be a genuine contribution to your church life, and the results of his coming will be fully measurable only in eternity.

Do our members know enough about the "facts of death" to keep from being victimized in the hour when they are most vulnerable?

## "Let's Christianize Our Funerals"

By James C. Hefley\*

**YOUR FAMILY**—if it is average—should expect to have at least one funeral every ten years.<sup>1</sup> Yet— if it is average—when the time comes, your family will know less about the facts of death than the facts of life.

It is this lack of understanding of the facts of death that has prompted an Illinois minister to wryly comment, "The greatest scandal of our American way of life is our American funeral," and a West Coast clergyman to bewail "our morbid sentimentality over the remains."

Moneywise, the facts are astounding. Our annual funeral bill is now almost two billion dollars—more than we spend on getting well in hospitals. In 1960 the average funeral cost just under \$1,000.<sup>2</sup> And we must add to this the cost of flowers, cemetery lots, cemetery maintenance, headstones, and grave digging—now unionized. No longer is the mortician a caricature in the community—a Digger O'Dell; he is a highly paid, professionally trained businessman with the title of funeral director.

The American undertaker evolved by taking to himself tasks before performed by tradesmen of other occupations—carpenters, butchers, waxhandlers, tailors, etc. His service

grew in demand as American life became more urban. The complexities of city life called for quick interment of the dead. Impersonal city life—without helpful neighbors—made it necessary for the family to hire an undertaker.

As new products and inventions developed, burial equipment kept pace with the times. Horse-drawn hearses gave way to black-finned horseless carriages. Coffins grew in both quality and luxury, some coming with innerspring mattresses. New embalming techniques and advances in cosmetology and restorative surgery enhanced the undertaker's product, making it appear as real as life.

Today there are about twenty-four thousand funeral directors in this country.<sup>3</sup> For the most part these are respected men in their communities. They are trained to be genteel, diplomatic, sympathetic—yet first and foremost, astute businessmen. They are advised to stay in the background of community life, never advertise in newspapers, conduct themselves in line with their profession, and be available to serve around the clock. Yet in recent years they have become one of the most lambasted and criticized groups of our society.

They are taken to task for capitalizing on emotional shock. Reporter Don Murray, in a *Coronet* article, cited the funeral salesman on the West Coast who sends flowers and poetry to the critically ill; the Chicago widow with \$1,000 in insurance and three small children who was sold a \$1,100 funeral. He told of fast-talking salesmen who operate out of casket manufacturers' showrooms, hire trade embalmers, rent halls, and rent limousines by the hour. He mentioned the practice of selling an expensive casket and using a cheap one for interment; of giving elderly people with no near relatives an expensive funeral and sending the estate a fat bill.

Funeral directors do not deny that abuses like those cited exist. But they argue, Why blame our whole profession for the abuses of a few people who do not abide by our code of ethics? Even the ministry has quacks, they say.

The critics continue by citing practices of "respectable" funeral directors. If the pastor comes in with the family he may be invited into the office for "a cup of coffee and to plan the services" while the family selects the coffin. A Chicago mortician confided to his pastor that his local association held one entire sales meeting on how to deal with "nosy preachers and priests."

Morticians are criticized for their manner of displaying coffins. The most expensive ones are given the most prominent display. Cheaper ones—called "flattops"—are placed in the background. The family listens to the director extol the worthiness and the beauty of a select coffin. They hear him drone, "I'm sure your dear father would be a treasured memory in this one."

Funeral directors use various approaches in selling a funeral. In one case a widow consulted with her pastor and decided to buy a \$700 casket. But at the funeral home the director adroitly maneuvered her to a \$1,700 one. "I'm sure your husband's family would prefer this one," he purred smoothly. Not wishing to offend the family, the widow made the more expensive purchase, which she really could not afford.

The funeral profession admits practicing a form of "mild salesmanship." One code book on funeral ethics advises the director not to sell a family a funeral they cannot afford, but not to neglect a "moderate amount" of salesmanship on those he knows can afford an expensive funeral.

Critics point out that the cost of a funeral is almost never itemized (except when the customer insists); that the price on the coffin is a lump-sum figure for all services, and that a \$300 casket provides the same services as a \$1,500 one.

The profession answers this by saying that a family knows at the time of purchase what the complete funeral will cost. There are no hidden costs. And in addition, laymen will not understand all the cost involved.

To the credit of the funeral director it must be said that there are more costs to a standard funeral than the general public realizes. The mortician must maintain his facilities and pay employee salaries. His establishment must be available on a twenty-four-hour basis. Customers must pay for the time when the funeral home is idle. But on this point Roul Tunley, a writer for the *Saturday Evening Post*, asks, "Why, then, must we have 24,000 funeral homes in the United States?"

Funerals are expensive, all will admit. However, in defense, the mortician argues, costs have risen in other areas of American business. Actually, the *Post* writer pointed out that in the past ten years the cost of living has risen 24.6 per cent, but the cost of dying has skyrocketed 42.4 per cent.

Funeral directors can cite their numerous gifts to charity and burial of the indigent dead. In New Orleans—a predominantly Catholic city—almost all funeral directors regularly buy church building bonds from Protestant churches. One funeral home buys at least 1 per cent of each bond issue out. "They're a good market," one pastor admits, "although I know they're primarily buying to stay in good with the churches."

Funeral directors are also personal counselors, particularly to people who have no contact with a minister. Sometimes this counseling continues for weeks after the death of a loved one. This is given as one of their services.

Many funeral directors are dedicated Christians. A Nazarene pastor in California spoke affectionately of a Baptist funeral director in his community. "He was genuinely sympathetic to bereaved families," he said. "He emphasized the spiritual strength which faith provides in time of death. He never, to my knowledge, tried to oversell a family. Some funerals he performed for as little as \$100.

"I directed a lot of business to him," the Nazarene minister continued. "He always had work to do, although a 'prestige' funeral home nearby did more dollar volume."

Aside from the expense involved and the practices of funeral directors, perhaps even greater criticism has been heaped upon pagan customs in American funerals. The most vocal

critics have consistently been ministers and church groups.

"Customs and practices which focus undue attention on the physical body at the time of death tend to deny our faith in the life that is eternal." So said a report adopted by the Church of the Brethren in June, 1960. The report went on to decry the large sums spent on flowers, expensive burial equipment, and unnecessary services from morticians which are "incompatible with the Christian faith." It condemned "lavish funerals as a form of social competition" and extravagances as a means of "expunging a sense of guilt."

In San Francisco the Unitarians have led the fight against modern funeral customs and expense. One of their ministers said, "We're not just fighting the funeral directors, but I've seen too many people lose control." This group has helped organize the Bay Area Funeral Society, offering simple prepaid funerals for as little as \$125.

San Francisco funeral directors have fought back bitterly by equating high standards of dying with the American way of life. The California Funeral Directors' Association in a press report termed such co-operative societies a "conspiracy" aimed at burying the profession.

Most Protestant leaders have not been as vocal in their criticism as the California Unitarians. Perhaps this is because they wish to stay on good terms with the community, and funeral directors are generally considered community leaders. Still, some pointed remarks have been heard. One pastor in a large southern city remarked at length that "the motives surrounding the American funeral are more often wrong than not. We buy an expensive funeral to save face, to keep up with the

Joneses, to make an impression upon our acquaintances. We try to cleanse a sense of guilt towards the dead by buying expensive burial contraptions for which the dead couldn't care less.

"Instead of encouraging one another in Christian love, we expose our families to long wakes and vigils when emotional feeling is running at a high ebb. Instead of showing to the world a Christian witness in time of death, we reveal our conformity to the pagan veneration of a material body.

"Most of us refuse to plan for our death and for a death in our family. We ignore death as if it doesn't exist. We refuse to be realists. Even when death comes we act like pagans."

Perhaps the most unfortunate part of the whole matter is that, while much criticism is being leveled at the American funeral, little is actually being done to correct the abuses and change the customs.

A good beginning would be for the churches to resume their roles in caring for the dead. Among the first-century Christians a deceased member's body was prepared for burial as an act of love by fellow Christians. The body was clothed simply, in white linen garments, denoting the putting on of the new clothing of incorruption at the resurrection. Rich raiment was forbidden in line with the belief that every person was of equal worth at death. From beginning to end the interment proceedings were in the hands of the Christian community.

Modern health rules and laws would make it impossible for churches today to literally repeat the services of the early Christians. But the church could still direct the

funeral, with the professional mortician becoming a servant of the church's wishes. The minister or church representative would serve as liaison between the family and the funeral director.

Some ministers are already doing this. One pastor said, "When asked, I always go with a family to the funeral home and help them select the funeral. Then we plan the service together. Many times I have offered my services before being asked."

Another step in this direction would be to bring the funeral service back to the church. True, it is more convenient for the funeral to be held in a mortician's parlor or chapel. But there is no substitute for the hallowed surroundings of the church sanctuary, particularly if the deceased was an active member of the church.

Still further, we might consider doing away with the veneration of the body and holding only a memorial service. The family could then, if it wished, present a gift for a worthy cause in memory of this beloved dead.

One thing is sure. We who are Christians and believe in eternal life should not be afraid of creative thinking and suggestions on how to Christianize our funerals. The death of a first-century Christian was a witness to the community through the simple interment services that were held. Is it not time that we regain this witness which has been surrendered to a professional trade?

<sup>1</sup>Coronet, Oct. 10, 1961, p. 165 (article by Don Murray).

<sup>2</sup>Ibid.

<sup>3</sup>The Saturday Evening Post, June 2, 1961, p. 46.

<sup>4</sup>Coronet, op. cit.

<sup>5</sup>Frederick C. Hopton, *The Ethical Funeral* (Pittsburgh, Pa.: Smith Bros. Press, 1946), p. 6.

Even a philosopher needs a religion that is more than theory

## Two "Emotional" Experiences

By E. E. Barrett\*

I WAS CONVERTED at the age of fourteen in a little western New York town. It was an emotional experience. There is motion, you know, in *e-motion*. "Noah . . . moved with fear, prepared an ark . . ." (Heb. 11: 7). I was not moved by fear; I do not remember the subject of the sermon preached in that "old line" church that day; I know it was not "The Judgment" or "Hell." But I was *moved*—moved to the altar, moved to tears later in testimony, and moved by the sight of the sky that had never appeared so beautiful, as that night with the burden of sin and guilt lifted, with the feeling of a light heart, I walked out of that church feeling as though I was "walking on air," a "new creature" entering a "new creation" (a literal meaning). I do not say that one has to cry in order to be saved (I don't recall that I did), but I do say that one who is saved will be moved—not by superficial feelings that come and go, but by *life-shaking and life-shaping emotions* that abide like the feeling-tone of good health, the subdued sense of spiritual health, in the midst of the changing winds of circumstances.

Years afterward I was asked by the president of a certain school, "What do you mean by 'conversion'? How do you know you were saved?" I replied in terms of the change, the witness of the Spirit, and the feelings

of love, joy, and peace. I got the impression that in order to please him I should have replied merely in terms of faith in the Word, and the indirect witness that is an inference from that Word, i.e., reasoning that I was saved because I had in my life the marks of the new birth. Reflecting upon it many times, I have been increasingly convinced that I did not make a false start in the Christian race. No, nor did I build upon a shaky foundation; for repentance, faith, conversion, and conduct afterward, involve the *whole man*—intellect, sensibility, and will. I do not recall what I did to get saved; I did all that I was told to do. I must have believed in the full sense of assent to truth, trust in a Person, obedient commitment to Him, and complete reliance upon Him (Acts 16:31). For I was saved, receiving the three-fold witness of the Word, the Holy Spirit, and the dual testimony of God's Spirit and my spirit.

Feeling and faith are not enemies; in fact, they are partners. For behind and accompanying Noah's feeling (and mine) there was faith: "By faith Noah, being warned of God (faith coming 'by hearing, and hearing by the Word of God') of things not seen as yet, moved with fear, prepared an ark." Faith and feeling combined to get Noah to act. Here also is the immediacy of spiritual experience, and the knowledge resulting, a knowledge going beyond that mediated by the Word, the

\*Assistant professor of philosophy, Olivet Nazarene College, Kankakee, Illinois.

April, 1964

Church, and the preacher or Christian worker, a knowledge that does not come from the physical environment and through the physical senses—the knowledge of personal acquaintance.

Faith is emotionally satisfying. Psychologists speak of faith as a pleasurable sense of reliance or repose, declaring that there is an emotional content in belief so pronounced as to make faith the "emotion of conviction." I have had many occasions to rejoice that these two divine gifts—faith and feeling—"live" in happy coexistence in my heart, and that my conversion was not a cold, dry, merely intellectual affair. As a graduate student in philosophy, although using reason as a "tool," I came to see that there is a reaction against intellectualism (the extreme trust in reason at the expense of the nonrational factors in life), and a recognition of the place and importance of feeling in life, and in epistemology, especially in Christian knowledge and certainty. This is very pronounced in such great thinkers as Henri Bergson, William James, Josiah Royce, William Hocking, and Rudolph Otto. For instance, one gets the impression that James regards God as a part of our spiritual environment, and that just as impressions come to us from the physical world, so impressions are coming from the spiritual environment, the immanent God pressing in upon us from all sides. He writes of the feeling of "Objective Presence," a "perception of something there," and "cognitive feeling."

I have no reason to "go back on" my boyhood experience nor on the tremendously vivid and moving (moving in many ways) baptism with the Holy Spirit and fire, in which "waves of glory rolled" and

after which, forty-nine years later, still "peace abides within my soul," as a subdued feeling of spiritual health. These are scripturally, psychologically, and philosophically sound experiences. Now in an Arminian college, I hear, as it were, the voice of John Wesley testifying across the centuries: "I felt my heart strangely warmed; I felt I did trust in Christ." As a young man, I saw a man struggling to express in a camp meeting service what James called an "ineffable" or indescribable experience. He said, "I can't express it; I don't believe that Adams and Fargo could express it." Someone on the platform spoke out, "'Glorify' will express it. And years after shouting, 'Glorify, glory, glory,' I learned that the noun 'glory' (Shekinah) in Hebrew comes from the verb, 'to dwell' (in 'that I [God] might dwell among them'). Defined, it is: 'the earthly presence (dwelling) of God; the divine manifestation through which God's presence is felt by man.' Simply, glory is the glow of God's presence, manifested and recognized.

The day after I was sanctified wholly by a mighty baptism with the Spirit, a young preacher, from whose church I was led out by consecration, threw a wet blanket upon my enthusiasm, saying, "You can't depend upon feeling." Was he right? No simple answer, "Yes," or, "No," can be given. In a sense, he was right. In this sense, however, he was a day late. That Sunday evening, in testimony, I was hardly able to get words out of my mouth; and right there I learned that no matter how much or how little emotion one has in a spiritual experience, the devil will try to get one to doubt. Feelings rise and fall, in this sense.

(Continued on page 37)

The Nazarene Preacher

How to stay in demand  
in spite of graying hair

## Reminiscence or Freshness?

By E. E. Wordsworth\*

A PASTOR SAID TO ME concerning his evangelist: "He is a good man but he reminisces too much and tells the same old stories over and over again in the same meeting. He is living in the past. He does not read and study, nor prepare new sermons and keep fresh." He does not "wear well."

To begin with, it should be said that some sermons are very worthy of repetition. They have quality and rich content. I think it was Mr. Wesley who said, "A good sermon should be preached at least forty times." Dr. Russell Conwell preached his famous sermon, or lecture, "Acres of Diamonds," scores and scores of times. Whitefield frequently preached from the text, "Ye must be born again."

Furthermore it will be admitted, I believe, that men of many years of experience in the ministry have, or should have, a rich background of experience and knowledge that youth does not possess, and that such varied experiences ought to be used profitably and for the edification of church audiences. In some denominations it has been found worthwhile to employ a veteran minister strictly for pulpit ministry, and a younger man as his assistant to care chiefly for the administrative work of the church. But a senior minister so employed is always an alert, active man—a con-

stant reader, studious, versatile, wide-awake, interesting, and progressive. He is not "dead at the top."

Some men at thirty-five or forty years are old and dead while other men at seventy are alive and in much demand for pulpit ministry. I have known pastors who never read much, but preached the old sermons of a former pastorate. And some evangelists preach worn-out, hackneyed, dried-up, empty sermons that have lost their flavor long ago. They think because God blessed them at Podunk Center He will bless them again at Timbucktoo.

But I think of a veteran preacher of over fifty years who is in much demand. Today he is a successful pastor of a growing church. But this good man reads, studies, writes, prays, labors, and toils, and his blessed ministry is fruitful. A district superintendent said to me, "He is one of the most versatile men I have ever met."

Dr. Parks Cadman, academically speaking, was underprivileged in his youth when he answered his call to preach, but from his early days he was a thorough student. In fact he read the *Encyclopedia Britannica* through to gain knowledge in many fields. A colossal undertaking and great achievement! But this man became the famous pastor of a great church, and for many years conducted a nationwide radio broadcast answer-

\*Evangelist, Redmond, Washington.

ing every kind of question, and his services down to old age were in great demand.

Look at Dr. Paul Rees today. For twenty years he was the famous pastor of one of the largest churches in Minneapolis. He served acceptably for several years on the Billy Graham team and was the special preacher to the clergy. He is also the well-known author of many books, chiefly expository. Now at his advanced years his world vision and soul passion press him on to noted missionary service. He does not live in the past, but the future. His fertile mind is still producing books and religious articles that bless the world.

Young men in the ministry should give themselves to thorough study and arduous sermon preparation, and men of later years should keep fresh though drawing on past experiences for messages. And no man will stay in the ministry long unless he is a slave mentally and alive spiritually. The times demand our best. Get off the shelf. Don't depend on your old sermon outlines nor emotional illustrations, but on the blessed Holy Spirit. Pray much. Keep on fire. Live a holy life. Be tender, kind, and sweet. Keep your head in good books, but especially the Word, and your knees calloused in prayer, and God will use you.

Public success is poor compensation for home failure

## The Pastor and His Home

By Paul S. Gilmore\*

THE HOME RELATIONSHIP is a difficult area for the preacher. As an evangelist, a financier, a student, or a roving shepherd, he is able to be an individualist. He can follow the best advice available and then develop as his personality and temperament indicate. But in the home there are other persons who are to be given equal consideration. The wife is, of course, the chief of those personalities.

The husband and wife relationship is one of the most pleasant, and at the same time one of the most exact-

ing, of human associations. Perhaps there are peculiar circumstances that add to the problem content of the minister's home, but I am sure there are some that make for more pleasantness than the average home.

"Husbands, love your wives," certainly is as much a message to the preacher as it is to any other husband. Perhaps there is occasion also for the admonition, "Be not bitter against them." Love is more than words, as every preacher has often expounded. My wife enjoys pressing this truth home with the story from the horse-and-buggy days. The couple were spitting as they journeyed.

\*Pastor, Niagara Falls, New York.

The fuss had reached that confusing spot where she refused to talk. He parked under a tree by the side of the road. The silence was terrible except for the chirping of the birds overhead. In desperation he said, "Honey, hear what that bird is saying, 'I love you, I love you.'" She said, "Yes, and the other one is answering, 'Show it, show it.'" Love is the key to all success in our homes. We shouldn't take advantage of our wives because they are ministers' wives, and are devoted to God, and therefore should understand.

When we come to money problems (and don't we all?) let's remember this is one of the top issues in most home difficulties. It isn't peculiar to ministers, though we often have a built-in, low-salary arrangement for it. Our homes may not be homes of poverty perhaps, but there are times when things are in short supply. Things are necessary, and the problem of obtaining them must be solved with the man of the house in the place of leadership.

One parsonage had worn, hard-to-keep-clean rugs. The man of the house and the children made them dirty as they came and went. They couldn't afford a sweeper, so the husband said. Yet, he had fine hunting equipment, excellent fishing gear—in fact, the finest sporting materials. Is this the right kind of leadership?

A pastor's wife was having problems with two early teen-age boys. She gently complained that she wished her husband would give them more attention. But she excused him, saying he was just too much "other-world-minded." I was not sure her judgment was correct. I was inclined to think he was this-world-minded, but in areas less disturbing than the problems of two teen-age boys.

Most wives would appreciate it if the man would do the things a man should do around the house. Most parsonages would be much more livable with just a little money plus a bit of effort on the part of the pastor. I know some men seem to have been born with two left hands. Many of them seem to enjoy it. But with a little effort they could develop one of those left hands into a workable right hand, and thus become the right-hand man around the house.

Be a man! Don't be henpecked. Your children will have confidence in you if you are a man of decision. The people of the church (especially the men, even if they are henpecked) will appreciate your decisiveness and personal initiative. I really think that women who have henpecked husbands don't want it that way. They just discovered that someone had to make decisions, and found themselves shackled with another responsibility.

Of course, there is another side to this question. There are two kinds of men that bother me considerably. The first is the man who depends on his wife before he moves or makes any decision. The other is the man who pretends that his wife's opinion doesn't color his thinking at all. Very foolish is the man who doesn't lean heavily upon the intuitive and sensible thoughts of his wife in making major moves.

Get out of the house. In consideration of his own welfare an executive said, "God knew what He was doing when he planned for a man to be away from home at least eight hours a day." A woman said, "I can hardly stand it since my husband retired; he is always underfoot." Many a poor parsonage lady never knows what minute her husband will be dropping in, but she knows it won't be long. Get out, and give her some peace.

Ultimate success for our homes can only be that our children become faithful servants of God. Falling short of this, unceasing prayer and loving persuasion must help them at least to make heaven through the mercy of Christ. Oh, how we need the Holy Spirit to help us in this area!

Monica's great concern for Augustine was crushing. She gave to her son the gospel, prayed for him, and admonished him faithfully, but he was inclined toward and followed the attractions of the world. With a well-nigh broken heart she approached the bishop with her concern. He counseled, "Go thy way, and God bless thee, for it is not possible that the son of those tears should perish." You know the outcome. I doubt the bishop's words could be accepted as statement of fact for every case. Nevertheless, we do know "the effectual fervent prayer of a righteous man availeth much."

We preacher fathers must shed some of those tears. Our persuading must be living as well as sermon. May God help us that our home life shall complement our preaching, as the words fall on the ears of our children.

Remember your children early. The wise man exhorts, "Remember now thy Creator in the days of thy youth," but we parents must give them full consideration before the days of their youth.

The evident beginning here is that prayer, Bible reading, Bible stories, and spontaneous Christian testimony must be a vital part of our homes. Prayer in the home will not dissolve all the problems, but it will help to resolve them.

The charge that we sometimes hear, that religion was "crammed down me as a child," is not always false. It is not that there was too

much religion, but that it was not associated with proper living. Religion is of no value as an experience in isolation. True religion is that relationship to God that brings life and living into full meaning for time and eternity.

The family meal should be a time of fellowship and pleasantness. Don't talk disturbing issues at the dinner table. Many of the wonderful things in the life of Jesus were associated with eating. Make it a special occasion sometimes. No one is more important than those who live in that house with you.

Laymen have often been reminded that roast preacher is poor diet, but to serve broiled board members to your children is no better. Never say unkind things about church members in the presence of your children. If the children bring up an unpleasant issue, give it the kindest interpretation possible, and quickly change the subject to something pleasant. Someone said, "It does not matter so much what sort of house people live in, as what sort of people live in the house."

Have playtimes together. Make a big thing of holidays. Keep some of them family days. Take trips together, even if they must be short ones. Have family picnics.

Our creed calls for an interest in others. The most important "others" are our children. Take time with your children. They soon won't be children.

A story dropped into my notes by my wife tells of a young lad who had been left many times with a baby sitter, while his busy parents rushed about attending parish duties. One day they took their son to Niagara Falls. The father said, "See the

(Continued on page 46)

# THE Pastor's SUPPLEMENT

Compiled by The General Stewardship Committee, Dean Wessels, Secretary

## GENERAL STEWARDSHIP COMMITTEE

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## NAZARENE INFORMATION SERVICE

### Press Pointers for Pastors

WHEN YOU PREPARE a write-up for your newspaper . . . type on one side of the paper, and double- or triple-space the article. Be sure to leave generous margins. Don't be afraid to use plenty of paper so long as you hew to the point, write tight, make the words count, keep out the adjectives, propaganda, and editorial (personal) opinion.

Stick to the facts and your editor will rejoice and call you blessed!

At the upper left corner, write—

"From:" and here put your name, telephone number, and address.

In the upper right corner, type—"For:" and here put the name of the editor or reporter who will get the article, and the name of his newspaper.

Be extra careful of names, addresses, and dates. Always give, not only the day or days of the meeting, but the month and dates. This protects you and the newspaper against the story getting in too early or, worse, too late.

The tragedy which infects many a gift is that it is unaccompanied by any part of the giver. And no generosity can ever atone for the absence of the giver.—ROY L. SMITH.

Christian stewardship is the fulfillment of personal privilege and responsibility for the administration of the whole life—personality, talent, time, influence, material substance, everything—in accordance with the spirit and ideals of Christ.—Church of South India.



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# Department of FOREIGN MISSIONS

## Through the Quadrennium on Our Mission Fields

1960-63

	1960	1961	1962	1963
Missionaries on the Field	410	421	438	467
National Workers	1,616	1,740	1,837	1,986
Organized Churches	891	921	967	1,009
Preaching Points	950	986	1,008	1,124
Fully Self-supporting Churches	122	145	152	237
Partially Self-supporting Churches	705	700	786	804
Full Members	31,868	33,424	35,238	37,049
Probationary Members	22,187	24,478	23,802	25,754
Members Received During Past Year	4,218	6,336	4,481	4,751
Sunday Schools on Mission Fields	1,464	1,661	1,750	1,813
Enrollment in U.S.	91,374	89,517	105,594	105,200
Average Attendance in Sunday School	63,853	69,789	71,420	75,774
Nazarene Foreign Missionary Societies Membership, N.F.M.S.	926	959	941	1,087
Prayer and Fasting Members	25,026	26,810	25,552	27,495
Nazarene Young People's Society Membership	13,625	12,315	13,882	14,856
Junior Fellowships Members	452	513	537	567
Vacation Bible Schools Enrollment	11,756	13,428	14,901	16,260
Elementary and Secondary Schools Enrollment	154	196	203	239
Bible Schools Enrollment	3,548	4,198	4,535	6,693
Teacher Training School Enrollment	441	482	472	521
Hospitals	27,487	29,507	30,081	36,580
Dispensaries	111	125	145	156
Patients Treated	9,326	10,227	11,815	13,819
Missionary Doctors	30	27	30	33
Missionary Nurses	717	759	675	698
National Nurses	1	1	1	1
No. National Nurses with Graduate Credit	57	53	85	83
Nurses' Training Schools Enrollment	3	3	3	3
Local Church Giving on Mission Fields	41	38	46	45
Sent to K.C. for World Evangelism	172,216	152,432	211,335	208,097
Number of Buildings on Mission Fields	12	12	10	13
Value of Buildings on Fields	44	45	42	48
Value of Mission Field Equipment	59	67	65	84
Total Property Value on Mission Fields	48	55	50	65
	3	3	3	3
	149	155	157	166
	\$481,417	\$509,087	\$555,871	\$587,027
	6% 27,765	6% 29,958	6% 33,929	6% 36,059
	1,808	1,988	1,996	2,023
	\$9,485,977	\$7,289,249	\$7,907,429	\$9,830,121
	\$732,216	\$794,982	\$859,489	\$877,719
	\$7,897,978	\$8,817,450	\$9,177,913	\$11,303,365

(Note: Percentage of 10 percent giving actually is increasing. In 1960 it was .057 percent and in 1963 it was .061 percent.)

# Department of EVANGELISM

## DISCOVERING GOD'S WAY

Here is the 1964 theme for  
Evangelism Through Vacation Bible Schools



### \* EVALUATE

2,848 pastors did, and  
conducted a V.B.S.

### \* EVANGELIZE

37,993 boys and girls  
were converted in V.B.S.  
last year.



### \* ENLARGE

34,703 unchurched children  
were reached last year  
in V.B.S.



### \* ENVISION

276,554 were enrolled in  
V.B.S. last year.

**PLAN NOW, ORDER MATERIALS, EVANGELIZE!**

**YOU CAN REACH NEW FAMILIES THROUGH YOUR V.B.S.**

1<sup>st</sup> Wednesday  
EACH MONTH

**PRAYING Preachers**

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

... Wed., April 1 ...

# Department of MINISTERIAL BENEVOLENCE

## HONOR ROLL

Percent Paid on the 2 Percent N.M.B.F.  
Program  
Assembly Year 1962-63

Districts showing largest percentage of  
gain 1962-63 over previous assembly year

DISTRICT	% PAID	DISTRICT	% GAIN
Kansas	102.16	Hawaii	57.59
Northwest Oklahoma	98.57	South Carolina	27.53
North Dakota	92.15	Alaska	25.60
Southern California	91.98	Eastern Kentucky	23.50
Washington	91.55	Kentucky	22.89
Idaho-Oregon	90.17	Canada Atlantic	21.28
Hawaii	89.56	Northwestern Illinois	19.61
Oregon Pacific	89.22	Oregon Pacific	18.99
Rocky Mountain	88.51	Rocky Mountain	14.91
North Arkansas	86.39	Akron	13.95
Dallas	85.86	Canada West	11.88
Philadelphia	85.81	Michigan	10.30
Southwest Oklahoma	84.98	Tennessee	10.28
Indianapolis	84.88	Northwest Oklahoma	8.10
Northeastern Indiana	84.32	Georgia	6.79
Northwestern Illinois	83.87	Maine	6.65
Michigan	83.82	Nevada-Utah	6.52
Central Ohio	82.78	Northwestern Ohio	5.81
Akron	82.76	Kansas	5.47
Northeast Oklahoma	82.73	Washington Pacific	4.99
Wisconsin	82.54	Missouri	4.97
Southwest Indiana	82.50		
Northwestern Ohio	82.49		
Abilene	82.40		
Virginia	82.06		
Tennessee	81.66		
Joplin	80.86		
Arizona	80.83		
Kansas City	80.23		

## BOARD OF PENSIONS

### NOTICE

To ministers who are covered under the group life insurance  
**PLAN ONE** of the general church:

Your *Annual Insurance Questionnaire* has been mailed to you.  
It must be returned by **May 15, 1964**, if your insurance coverage  
is to be continued for another year.

If your questionnaire has not reached you, please notify the  
Board of Pensions at once.

**BOARD OF PENSIONS**  
6401 The Paseo, Kansas City, Missouri 64131

# NAZARENE YOUNG PEOPLE'S SOCIETY

## N.Y.P.S. QUIZ KIDS



### Who?

All teens will want to take part in the first denomination-wide Bible quiz.

### What?

The Bible quiz will be twofold: (1) To test Bible facts; (2) To impress teens with the importance of Bible study and personal devotions. It will couple the thrills of competition with the satisfaction of searching the Scriptures.

### When?

Some districts are involved in N.Y.P.S. Bible quizzing now. However, our new complete program will



"See you  
in  
Portland"

be launched at the General Convention with a demonstration quiz between Olivet zone and N.N.C. zone. Our quizzing book will be Matthew.

### How?

Teens will become involved in a real way with Matthew's account of Jesus' life and teachings. They will use a specially prepared study text prepared by R. Willard Taylor of the Nazarene Theological Seminary (available from the Nazarene Publishing House, June 1).

Zone, district, and regional contests will be supplied. Questions prepared by the Nazarene Seminary.

### Where?

For your church's set of official rules and other information write the General N.Y.P.S. Office today.

Address your request:  
Paul Miller, Bible Quizzing, 6401 The Paseo, Kansas City, Missouri 64131.

The Nazarene Preacher.

# NAZARENE YOUNG PEOPLE'S SOCIETY

## and N.Y.P.S. CONVENTION

### Portland, Oregon Civic Auditorium June 18-20, 1964

The eyes of Nazarene youth will be upon Portland, Oregon—the City of Roses—next June. Better yet, Nazarene youth will be IN Portland, Oregon, next June for the quadrennial convention of the Nazarene Young People's Society in the Civic Auditorium.

You will want to be a part of the blessings—the pageantry—the challenge.

- See your district's delegates at work charting the next four years of N.Y.P.S. They will be a part of an official delegation of 450 members.

- Hear General President James Snow and Executive Secretary Paul Skiles report of the worldwide activities and plans of the society.

- Become involved in a demonstration Bible quiz. See the official rules in action.

- Get the PAL story along with an introduction to the new PAL handbook: PAL Points.

- Join in the thrill of singing the new quadrennial theme song (top secret till then).

- Meet the students who comprise the Nazarene Evangelistic Ambassadors and will be sent to Latin America and the Caribbean this July.

April, 1964



International  
Teen-age  
Choir

PAUL SKILES  
Director

All teens are invited  
to join the choir

First rehearsal: Wednesday,  
June 17, 1964, at 7:30 p.m.

Brass instrumental section  
Bring your instrument



General Assembly Special

## TEEN ACTIVITY

on the afternoons of assembly

Monday • Tuesday June

Wednesday 22, 23, 24

SIGHT-SEEING

RECREATION

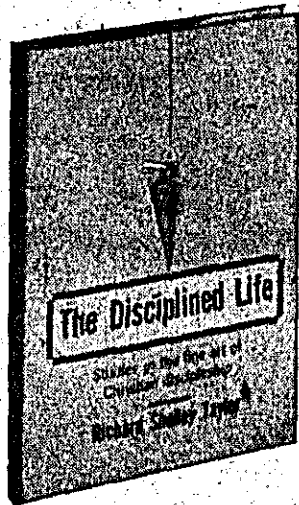
CAMPFIRE

COOKOUT

SERVICE PROJECT

All teens are invited

## CHRISTIAN SERVICE TRAINING



### The Disciplined Life

By Richard S. Taylor

"I commend the reading of *The Disciplined Life* to all persons who in an age of weakness would remain strong, in a time of confusion would retain their sense of direction, and in a period of humanism and doubt would cling to those imperishable values of the Spirit."

—DR. S. T. LUDWIG.

Dr. Taylor's Book is the text for Unit 111a, "The Place of Discipline in the Christian Life." Here is what three churches who have offered the course reported:

"One of the best . . . both young and old received help."—*Marion, Indiana, First Church.*

"Practical . . . raised issues in which too many of us are lax."—*Bakersfield, California, First Church.*

"Many were made to realize that 'little' things (our treatment of them) will affect our dealing with 'big' things. Thanks to Dr. Taylor for an easily understood and highly helpful book."—*Great Bend, Kansas, First Church.*

Register your class with  
Christian Service Training  
6401 The Paseo  
Kansas City, Missouri 64131



## PASTOR

what are you doing for  
Nazarene young people  
attending universities?

This question is important! It needs an answer. For this reason the BRESEE FELLOWSHIP was established. In cooperation with all areas of the church's service the Department of Education expressed this concern by making available to our churches a unique opportunity.

It is basically linked to our teaching emphasis and our evangelistic outreach. Many Nazarene churches in towns where colleges and universities are located (not connected with our church) may find Nazarene students enrolled. Here is an unusual area for service.

April, 1964

A Bresee Fellowship under the direction of the pastor and sponsored locally can serve as a "bridge" to help students (graduate and undergraduate) keep close ties to the church.

The details of this program can be secured by writing the DEPARTMENT OF EDUCATION, Church of the Nazarene, 6401 The Paseo, Kansas City, Missouri 64131. The Constitution and Bylaws plus a Pastor's Handbook (with ideas for operation in the local church) will be promptly sent. Don't delay—write TODAY!



# 16th GENERAL ASSEMBLY INFORMATION

General Assembly—June 21-26

Conventions—N.Y.P.S.—N.F.M.S.—Church Schools—June 18-20

## PASTOR, TELL YOUR PEOPLE



April 15 is the deadline for housing requests to be in the hands of the Convention Bureau at Portland. Additional blanks for housing may be obtained by writing the General Secretary, 6401 The Paseo, Kansas City, Missouri 64131.

## RESERVATIONS

are handled by the Portland Chamber of Commerce through the Convention Bureau. They are the only ones authorized to process reservations for the General Assembly. Please do not write the hotels direct.

## GO BY BUS . . . WITH NAZARENES

Chartered buses will be in service connecting the major hotels with the Memorial Coliseum. Several trips will be made each hour. The fare is 20c.

## MAIL YOUR REQUEST TODAY!

The places listed have agreed to hold a block of rooms for the exclusive use of Nazarenes but you must get your request in by April 15. After that date rooms will be available on a first-come-first-served basis, including the general public. If you are going to the General Assembly, mail your request today!

—GENERAL ASSEMBLY  
ARRANGEMENTS COMMITTEE

## REQUEST FOR HOUSING

Mail to: CONVENTION BUREAU  
NAZARENE GENERAL ASSEMBLY  
1020 S.W. Front Avenue  
PORTLAND 4, OREGON

Please reserve the following accommodations for me:

( ) SINGLE (one person); ( ) TWO PERSONS ( ) Double Bed ( ) Twin Beds

### REMARKS

1st Choice

2nd Choice

3rd Choice

If reservation cannot be made in one of the hotels or motels indicated, shall we place you elsewhere? ( ) Yes ( ) No

ARRIVAL DATE . . . . . Hour . . . ( ) a.m. ( ) p.m. Departure Date . . . . .

NAME

ADDRESS

CITY & STATE

I am a General Assembly Delegate ( ) ; Convention Delegate ( ) ; Visitor ( )

Reservations will be confirmed. Give names of all persons who will occupy this reservation. If you are requesting reservations for others, please attach a separate sheet. List each name and address with type of accommodation desired with first, second, and third choice of places listed.

PASTOR: Please post on your bulletin board

### ADDITIONAL HOTELS

Downtown Portland

### HOTELS and MOTELS

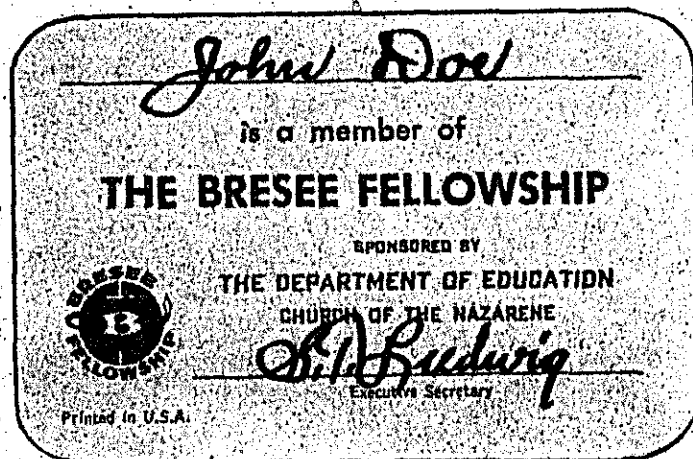
Name	Single	Double	Triple
1. BENSON	AD 19.00-17.00	\$14.00-16.00	\$16.00-20.00
2. COMMODORE	CP 3.50	7.50	7.50
3. CONGRESS	P 6.50-8.50	8.00-10.00	10.00-12.50
4. CONTINENTAL HOTEL	ACDP 8.00	11.00-12.00	12.50
6A. CORNELIUS	C 4.00-5.00	5.00-5.00	6.50
7. COSMOPOLITAN	ACDP 7.50-11.50	12.50-15.00	12.50-16.00
8. DANMORE	ACDP 5.75-5.75	6.75-7.25	8.75-9.00
9. DORIC MOTOR HOTEL	ADP 8.00-12.00	12.00-13.00	13.00
11. HILTON	ACDP 7.00	14.00-17.00	14.00-22.00
13. HUNGERFORD	P 8.00-10.00	9.00-10.00	9.00-10.00
14. IMPERIAL	ADP 4.50-8.00	8.00-10.00	9.00-10.00
16. JAMAICA MOTOR HOTEL	ADP 8.00-10.00	11.00-14.00	12.00-14.00
17. KING MOTEL	AD 4.50	8.50	10.00
19. MALLORY	AD 7.00-10.00	8.00-12.00	10.00-12.00
21. NEW HEALTHMAN	ADP 4.50-9.50	8.00-11.00	8.50-11.00
21A. NORTONIA	CD 5.00-7.00	7.00-8.50	7.50-8.50
23. OXFORD HOTEL-MOTEL APIS	P 6.00-8.00	7.50-9.50	8.50-11.00
24. PARK HAVILAND	C 4.25-5.00	6.00-8.50	6.50-7.50
25. PLAZA	AD 7.00-11.00	7.50-11.00	9.00-12.00
26. ROOSEVELT	C 3.00	4.00	4.75-5.25
26A. ROSLAND	C 2.50-3.50	3.00-4.50	3.50
26B. ST. FRANCIS	ACDP 7.85-12.50	13.50-17.50	13.50-17.50
27. SHERATON	C 2.00-3.00	3.50-5.00	5.00-6.00
27A. STEWART	ACDP 7.00-9.00	12.00-11.00	12.00
28. THUNDERBOLD HOTEL	ADP 5.50-7.00	7.50-9.00	8.00-10.00
31. TRAVELER'S INN	ADP 12.00	13.00	13.00
32. TRAVELER'S MOTEL	ADP 12.00	13.00	13.00
33. WASHINGTON	ADP 5.50-7.00	7.50-9.00	8.00-10.00

A - Air conditioning C - Coffee shop D - Dining room P - Free parking

TEAR OUT THIS SHEET AND MAIL

SAVE THIS SHEET FOR REFERENCE

MAIL YOUR REQUEST TODAY  
if you are going to the General Assembly



The sample membership card above is typical of the ones given to each member of a local Bresee Fellowship group. It is useful as an identification card and, with the emblem stamped upon it, it is a constant reminder to the student that he is part of a larger group—a truly world fellowship of students who are seeking to find and follow God's way for their lives.

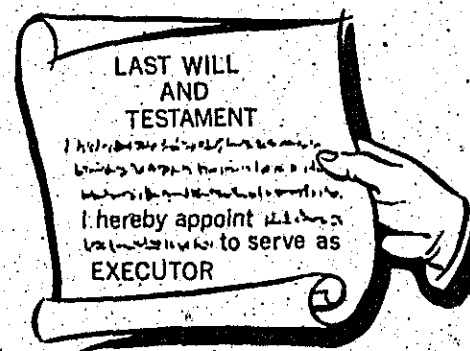
## NATIONAL CHRISTIAN COLLEGE DAY

# APRIL 12

Bethany Nazarene College	Northwest Nazarene College
British Isles Nazarene College	Olivet Nazarene College
Canadian Nazarene College	Pasadena College
Eastern Nazarene College	Trevecca Nazarene College
Nazarene Theological Seminary	

## GENERAL TREASURER

### DUTIES OF YOUR EXECUTOR



Seventh, the executor must deal with income tax, the amount due at death, and any additional claims for prior years. Besides, the estate is a tax-paying entity, for which the executor must file returns.

Eighth, the executor must raise money to pay debts, taxes, administration expenses, and cash legacies.

Ninth, along with the above, the executor must manage the assets of the estate and make any investments necessary.

Tenth, the executor must pay the legacies mentioned in the will—which, of course, have to wait until all other debts and taxes have been paid.

Eleventh, the executor must account for all of his actions or omissions to the court and obtain a judicial discharge.

You not only should be careful whom you name as your executor, but if you trust him enough to make him your executor you should direct that he shall serve without bond, and also make the following statement in your will: "I direct that my said executor shall have full power and authority to hold, sell, transfer, buy, encumber, mortgage, or convey any real estate or personal property which may belong to me at my decease, or that he may acquire in the process of closing my estate." If this is not in the will there are states which will require written authority which must be signed by all heirs before property can be sold.

CARE SHOULD be exercised in making a selection for the executor. The person selected should know how to look after business and the affairs of the estate.

First, the executor will have to offer the will for probate and have the court affirm that it is your last will executed according to the law in your state, and that you were in your right mind and not under undue influence or pressure.

Second, the executor must collect your assets, giving them such protection as may be appropriate. Securities would be placed in a bank vault and destructible property should be insured.

Third, the executor must find out what you owe and pay your debts.

Fourth, the executor must collect claims or notes you had against others.

Fifth, the executor must evaluate your assets for estate tax purposes, and establish basis for capital gains or losses in connection with income tax returns of the estate.

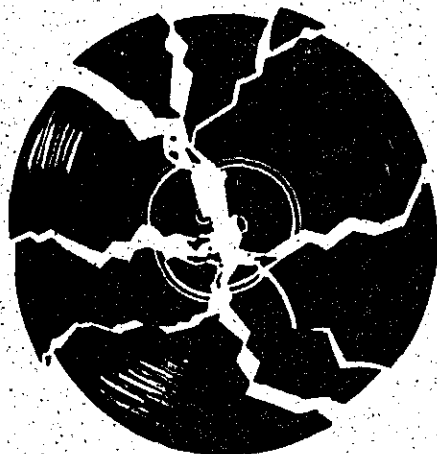
Sixth, the executor must file federal and state inheritance tax returns and carry forward negotiations, possibly court proceedings, as may be necessary to determine a fair and proper tax.

JOHN STOCKTON  
General Treasurer

# "STAND BY CHRIST"

## EASTER

March 29



RECORD

BREAKING

### SUNDAY SCHOOL ATTENDANCE

**Goal: Attendance = Total Enrollment**

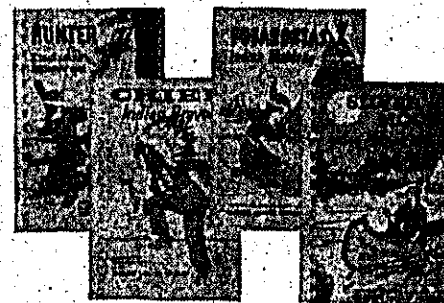
(Active Cradle Roll and Home Department)

MAIL EASTER ATTENDANCE REPORT TO

DISTRICT CHAIRMAN BY MONDAY, MARCH 30

DISTRICT REPORT WILL BE PUBLISHED IN THE "HERALD"

# READY



The "New" revised Caravan manuals for primary weekday activity are now available.

These manuals have been carefully prepared for boys and girls of second and third grades. The new handbooks include:

INDIAN MAIDENS—Silver Moon  
Pocahontas  
Maiden Guide

INDIAN BRAVES—Hunter  
Chief  
Brave Guide

Order this new material today!

Nazarene Publishing House, Box 527, Kansas City, Missouri, 64141

HAVE YOU SEEN

## Your New Children



They are your children. You helped to create them. You wanted them. Together we brought them into being. If you have not seen them—you will want to see them right away.

They have more color, and new features. There are brand-new, packaged crafts *Handy-Craft Kits* on two levels and new visual *Teaching Aid Packets* on three—all this in addition to the basic guarantee that they are true to the Bible, true to our church doctrines, and true to our boys and girls.

Your workers will find them complete. They are the new Aldersgate, "Our Living Bible," vacation Bible school materials. Order an Introductory Packet right away. See for your-

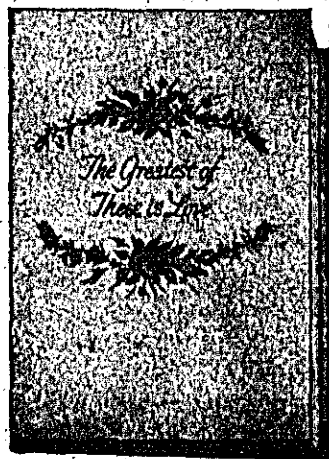
self these children of your own planning.

As a minister of the gospel you will want to see for yourself the spiritual and mental diet which your V.B.S. workers feed to the children of your church. You will want to examine the purposes of the materials. Your workers need your broader vision to interpret to them the deep spiritual goals we together seek for children.

These new vacation Bible school materials have been born out of a desire to give the best spiritual diet to the boys and girls of our church—and to others who may be reached by our church. Let's use these tools for God's glory and the best future of our beloved Zion!

## NAZARENE PUBLISHING HOUSE

### The Youngest Mother . . .



#### THE GREATEST OF THESE IS LOVE

Like a bouquet of flowers that lasts. Beautifully designed around the theme of I Corinthians 13 with selections from the Bible and inspirational poems for daily living. 6 x 8". Gift-boxed. 40 pages.

- GI-1713 White leatherette binding, gold-stamped design \$2.50  
 GI-1725 Padded white fabrioid, floral design in color \$3.50

#### DEVOTIONS WITH JULIE AND JACK

By Marilyn Millikan

Join Jack (ten) and Julie (seven) and their parents as they read the Bible, discuss special subjects, and pray together. Conversational style, large print, and illustrations add interest for boys and girls. Plastic board binding may be cleaned with damp cloth. Order now. Available May 1. Tentative price, \$2.95

### Make "HER DAY" Special



### The Mother with the Most Children . . .



#### SONGS OUR MOTHER TAUGHT US

Hi Fi Record

RAY and GARY MOORE join in singing old favorites—"Sweet Will of God," "Sweeter than Them All," and ten others. The unique multiplex recording of the two voices on some numbers gives the effect of a quartet. 33 1/2-rpm, 12-inch. L-303 \$2.98

#### LEAVES OF GOLD

Maxims, phrases, anecdotes, passages, proverbs, essays, and verses beautifully bound in simulated leather with an attractive rayon cord and gold-stamped title. Inside are gold end sheets, tan sectional dividers, and hand lettering. Size 8 1/2 x 11 1/4". Boxed, 200 pages. \$3.95

Prices slightly higher in Canada

**Plan NOW to Make May 10 a Real Occasion**

## NAZARENE PUBLISHING HOUSE

### The Oldest Mother . . .

#### LIFE IN A NAZARENE PARSONAGE

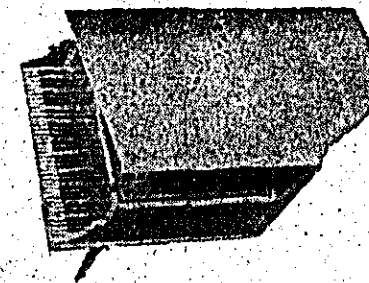
Hi Fi Record

Paul Martin recaptures some of his experiences while growing up in the parsonage. So vivid are his descriptions you'll feel you were there yourself, laughing with the family in times of fun, weeping in moments of sorrow. 33 1/2-rpm, 12-inch. L-304 \$2.98



#### MUSICAL PIANO PROMISE BOX

Miniature, white plastic grand piano. Inside are over 120 colorful cards, each with scripture and poem, and a Swiss music box. Just lift the top and it plays "Standing on the Promises"! Size, 6" long, 4" wide, 3" high. Gift-boxed. GI-168 \$5.95



Honor the mothers of your church in these meaningful ways. There's something for everyone! And at a total cost of less than \$15.00.

### . . . And for All the Other Mothers . . .

#### FLOWER BALL-POINT PEN

A delightful recognition. Quality ball-point, with green plastic barrel imprinted, "Church of the Nazarene." At top is a beautiful, scented flower such as a carnation, rose, orchid—so natural it looks, real. 5" long. Comes in a container of twenty-four, making a most colorful array for presentation! PE-496 25c; 24 for \$4.95

#### PROGRAM BUILDERS

Recitations, exercises, readings, and songs appropriate to the occasion. Carefully graded to fit all age-groups. No duplications in any of the three numbers.

#### MOTHER'S DAY AND FATHER'S DAY PROGRAM BUILDERS

- No. 1  
 No. 2  
 No. 3 Each 50c

NAZARENE PUBLISHING HOUSE

April, 1984

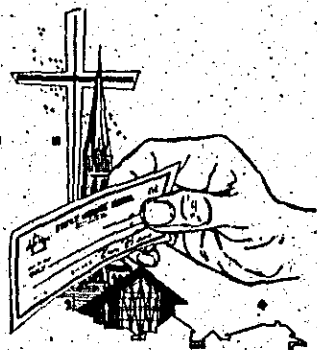
KANSAS CITY

Pasadena

Toronto



# Department of HOME MISSIONS



## That Extra Dividend

through savings deposited in the  
General Church Loan Fund

Your church's building fund builds two churches—

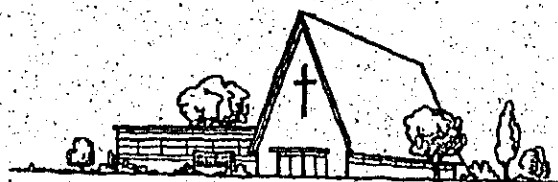
One now through a church building loan

Your own when you are ready to build

Your personal savings work for the church—

You know your savings are building churches.

You lay aside a little for a future need.



## Quadrennial Conference

### ON CHURCH BUILDING AND ARCHITECTURE

Portland, Oregon

Friday and Saturday Mornings

June 19-20, 1964

Sessions at

First Church of the Nazarene

For architects and builders, pastors  
and church building committees

General sessions and workshops  
Afternoon tours of church buildings

Sponsored by  
the Division of Church Extension

The Nazarene Preacher

# STEWARDSHIP

Be willing to do even little things for Christ. The highest praise ever bestowed upon a mortal was Jesus' commendation of the woman, "She hath done what she could." Do not mistake conspicuousness for usefulness, or think so much of man's judgments that you will forget God's reward.

—Central Presbyterian Weekly

The next time the offering plate comes along, thank the Lord for the privilege of giving to His cause without submitting to arrest.

—Sunday School Times

Man is a steward of a loving Father and is responsible to Him for the manner in which he discharges this trust.

—United Stewardship Council

TITHING replaces greed with grace, covetousness with charity, selfishness with selflessness.

—Selected

**BURNING BRIDGES**—He who cannot forgive others burns the bridge over which he must pass himself.  
—GEORGE HERBERT.



"... so now let each give freely, generously, in accordance with what you reported on your income tax!"

## CHANGE OF ADDRESS FORM

### PASTOR—A Service for You

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

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

New Address: Street or Box .....

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

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

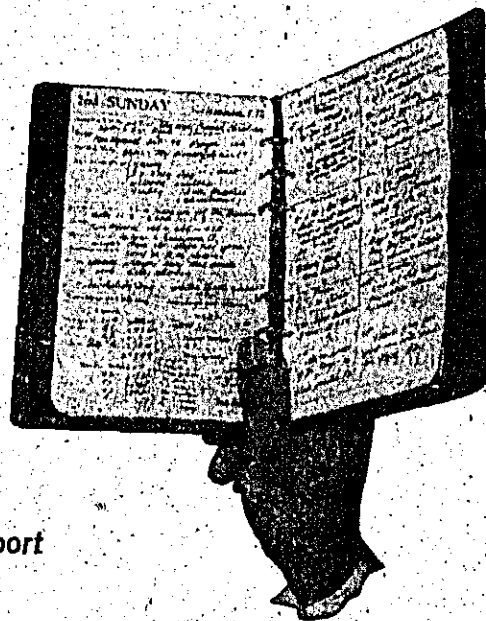
Former Address .....

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

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

HOW DO YOU KEEP A RECORD  
OF YOUR PASTORAL DUTIES?

# Minister's Daily Workbook



So designed that information for  
your Annual District Assembly report  
can be made out in MINUTES!

Now Used by Some 2,500 Pastors!

**FOR SUNDAY**—a full page for recording sermon theme, text, songs, special music, announcements, attendance, and offerings.

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The Nazarene Preacher

## Guideposts to a More Effective Ministry

By Raymond C. Kratzer\*

### No. 4. Determined Hearts

DR. R. T. WILLIAMS remarked one time that if a person could get to heaven without being a preacher he had better do it. What he meant by this rather startling statement was that the ministry is fraught with so many difficulties that only a God-called man can adequately survive its rigors.

Any minister who has survived one or two decades of ministerial labors has achieved success because he was possessed of a *determined heart*. The romance of his call has been maintained because he refused to allow it to become blurred by the commonplace experiences of life. In spite of the withering blast of the noonday sun and the hurricanes of ruthless people, he has been able to brace himself and hide himself under "the shadow of the Almighty" until their passing has left him stronger and wiser.

The young preacher, fresh from school and with idealism at its highest, has visions of a "textbook" situation with uninterrupted study hours in the morning, relaxed calling in the afternoon upon appreciative people, and enraptured audiences in his church who hear the Word gladly and esteem his leadership paramount. But the truth presents a far different picture.

To learn to "walk, and not faint" and find a "glory in plodding," as Dr. Chapman used to say, can only be done through a great persuasion and a great determination. Most of the life of a minister is performed in the mundane habitat of the dusty road. Those bonus moments when the crowd applauds or when your soul has wings are rare and

precious. They are to be enjoyed and cherished, but they dare not become the end to which all efforts are geared. We are not working for the plaudits of men, but rather for the glory of God. "But what things were gain to me, those I counted loss for Christ," says Paul (Phil. 3:7).

The commitment of the minister is determined in a large sense by the way he reacts to praise or blame. If neither affects him too much, he is close to a proper attitude. This is not to say that one cannot be hurt by unjust criticism, for the sanctified personality is more delicate and susceptible to pain and injustice. When it comes, the "determined heart" will seek the Balm of Gilead to transform the vicious virus into a vitamin of joy. He will remember the words of Jesus, who said, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake" (Matt. 5:11).

On the other hand it is perfectly human to covet praise and appreciation from those to whom you minister. When you have poured out your very heart and life, when your motives of love and service have been so pure, and when you have tried your very best to help others, you find your heart growing warm when you are complimented for your efforts. The dedicated minister will not allow this aroma to give him a false concept of his calling. If he does, he may fall into the snare of consciously or unconsciously planning his program to elicit more of the fragrant perfume.

Either praise or censure should not mean too much to God's servant. If

\*Superintendent, Northwest District.

April, 1964

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his work is worthy, whether men realize it or not, God's diary is recording the worth of the efforts. Anyway, we should not work for what we can get out of it. Our investment of time and energy should be motivated by privilege rather than profit. The praise of men too often is only veneer. Sister So-and-So can gushingly say at the church door: "Your sermon was marvelous this morning, Pastor," when really you were a flop. She wasn't thinking of your sermon anyway. She was referring to how nice your tie matched your suit or how wonderful it was that what you said did not make her feel uncomfortable.

At other times when God graded you A in His book, no one said anything about it. You felt dejected and frustrated. Remember that your job is to "preach the word," to "feed the flock," to "bind up the brokenhearted," regardless of the noticeable returns which come to you. I recall so well in my early ministry having preached a message which left me discouraged and disheartened. It seemed that God did not help me a bit, and the people certainly were in agreement with Him in their silence and aloofness. I went home to lick my wounds. However, many months after that a lady was talking to me and referred back to that sermon and went on ad infinitum as to the blessing it was to her. I gained a new insight that day.

Of course there are times when you cannot blame God, the devil, or the people—but only yourself—for the delivery of a mediocre sermon which evicted little response. The truth of the matter was that you had not studied enough, prayed enough, and cared enough. It was the chastisement of the law of sowing and reaping.

The preacher must have a determined heart never to give less than his best. And often his best is far beyond his present production. The reason for a sub-par standard is that it takes real effort to rise to one's potential. It is easier to be average—to get by. Some can do this with a moderate degree of

success. They get calls to better churches and to places of prominence. They manage a front of quality because of personality endowments and native or environmental advantages. But in the record that really counts they will be judged by the standard of their possibilities rather than by what they have done. And often in the long run, here and now, they begin to wear thin because they have not given attention to primary causes.

Difficult situations will arise sooner or later in each minister's life. There will come a time when he feels the task is impossible. Or he will settle for a mediocre ministry because his present charge has set some imaginary boundaries to his vision. An effective minister will be determined to break the spell! He will twist and squirm and push and pull and refuse to be caught in the meshes of the machinery of failure.

I am convinced that there are no impossible communities where we have churches. Some are much more difficult than others and can be exploited only by a "determined-hearted" pastor who will refuse to let the kingdom of God be cheated of the gold nuggets which lie buried beneath an outward shell of apparent disinterest. This has been proved time and again. We have far too many hobgoblins of futility which haunt too many pastors and scare them away long before they begin to crack the surface. People are people, and they are all God's creatures for whom Christ died. Some of them are coated with thick prejudices that are not easily removed, but they are potentially great Christians. Let us determine to search for the proper spiritual abrasive or divine chemical which will penetrate to the depth of their needs. Let us capture the spirit of the material scientist and refuse to limit the cost of breaking through to the cure of lost humanity.

Study the methods and spirit of men who are getting the job done. Look into your own attitudes and methods. Take the tools at hand and sharpen them and ask God to empower them. Remem-

ber Shamgar slew 600 Philistines with an oxgoad. Oh, what a difference God makes in a situation! If we could only become God-conscious rather than problem-conscious!

Determine today that you will not succumb to the voice of discouragement; that you will not be out-foxed by Satan and all of his wily imps; that you will "commit" your "way unto the Lord; trust also in him;" and let Him "bring it to pass" (Ps. 37:5).

Two frogs fell into a deep cream bowl;  
One was an optimistic soul,  
But the other took the gloomy view:  
"We shall drown," cried he with much ado.

### I Like to Learn Something" (Continued from page 1)

Furthermore, our laymen will sense the effort to make our ministry rich and meaningful. I heard a pastor relate how, in the midst of his activities, he had ceased to read helpful books and began to feel a lack in his ministry. So he determined to renew his reading program and in one week read three good books. On the following Sunday he preached much as usual, so he thought. However, as he greeted the people at the close of the service, an old farmer gripped his hand and said simply, "You've been reading."

While we have emphasized the yearning of the relatively untrained individuals for an adequate and stimulating ministry, we must recognize another pertinent element—the rising intellectual levels of people everywhere. Less than fifty years ago a fairly large congregation might have in it few, if any, high school graduates. Today hundreds of our churches have in their membership college graduates, and even those

Quoth the other frog, with a merry grin,  
"I can't get out, but I won't give in.  
I'll just swim 'round till my strength is spent,  
And then I'll die the more content."

Bravely he swam till, like a dream,  
His struggles began to churn the cream.  
On top of the butter at last he stopped,  
And out of the bowl he gaily hopped.

What is the moral? 'Tis easily found:  
If you can't hop out keep swimming around.

—SELECTED

with advanced degrees. We are not wise to ignore this fact and must prepare to meet the increasing intellectual challenge.

While associated with Nazarene Theological Seminary, I frequently suggested to the prospective preachers that before entering the pulpit on Sunday morning they might well ask themselves whether, if they had such a choice, they would drive across town to hear what they planned to preach. Or, in fact, would they consider it worthwhile to cross the street to hear what they intended to present as the morning sermon?

Paul exhorted Timothy, "Study [or give diligence] to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." He followed this significantly by saying also, "But shun profane and vain babblings." The preacher not only was to have an experience pleasing to God, but was to produce sound, commendable workmanship, with something to be heard that was more than "babblings."

(Continued on page 37)

# THE THEOLOGIAN'S CORNER

Conducted by the Editor

## Who Are "Sanctified"?

**Question:** Is it proper ever to speak of Christians as "sanctified" before they have experienced the second work of grace?

**Answer:** This question grows out of several agitated letters received by the editor of *Come Ye Apart* last year when in a devotional article the sanctification which Paul ascribed to the Corinthians in I Cor. 6:11 was interpreted as referring, not to a second work of grace, but to the cleansing which accompanies the new birth.

The fact that the "culprit" was your editor is not the reason for discussing the issue on this page. There is no attempt here to defend himself, or to take unfair advantage of his position as editor to "have the last word." But regardless of any possible difference of opinion concerning the proper interpretation of that particular verse, the wider issue concerning the legitimate use of the term "sanctification" is sufficiently important to demand a prompt and careful consideration, not in the interests of controversy but of doctrinal clarification.

So habitually have we allowed the laity to associate "sanctification" exclusively with the second work of grace that any other use of the term seems heretical to them. On the contrary it is the exclusive confinement of the term to the second work of grace which is, if not heretical, at least dangerously inexact. Properly, we should speak of *entire* sanctification when referring to the baptism with the Holy Spirit.

The seriousness of the error is seen in its practical results. This is the double standard which vaguely but surely colors the thinking of many laymen: one standard for the regenerate, and one standard for the "sanctified." If one is not sanctified in *any* sense until the second work of grace, it follows quite naturally that one cannot be expected to live a sanctified life until the second work of grace. The inevitable result is a tolerance for a lower standard of living than the Bible demands, both in oneself and in others, because, "after all, we don't profess to be sanctified."

This is a far-reaching fallacy which needs to be corrected with all speed. If laymen can understand the doctrine at all, they can understand it accurately as well as inaccurately. One preacher suggested that to use the term "sanctification" in any connection other than the second work of grace would be to confuse the laymen. Two answers to that might be given. First, the issue is not whether or not our people will be "confused," but what is the truth? We are not entitled to perpetuate an error in the thinking of laymen just to avoid confusion. Error kills; it is the truth that saves. Secondly, they are already confused, and need to be unconfused.

No, God has only one standard, and it is holiness for all His moral subjects, at whatever stage they are. "No man is justified by faith whose faith does not make him just," has been wisely observed. Repentance initiates one into holy living; if it does not, the repentance is defective. John Wesley was asked:

"When does the work of inward sanctification begin?" His answer was: "In the moment of justification." Speaking of *entire* sanctification, Bishop Paul Taylor of the Free Methodist church in his recent book, *Holiness, the Finished Foundation*, says: "The qualifying adjective 'entire' implies that the work of sanctification began in regeneration . . ." (page 28). This is likewise the presupposition of the *Manual of the Church of the Nazarene*, which carefully labels the second work of grace "Entire Sanctification."

Our people should know that "sanctification" is a broad term which pertains to the alteration and correction (or the Christianizing) of one's moral character. As "justification" speaks of a change in *standing*, "sanctification" speaks of a change in *state*. As such it covers all the processes and steps by which God's grace accomplishes this change.

*Initial* sanctification is concomitant with the new birth. It includes not only separation from the world unto God, but cleansing from one's own personal depravity which he has acquired through years of sinning. In this sense all Christians are sanctified; but not *wholly*, for the *inherited* evil bent is still within. In this limited sense the Corinthians were "sanctified" (I Cor. 6:11) even though "yet carnal" (I Cor. 3:3).

*Entire* sanctification is the second work of grace by which the inherited aberration of nature is corrected, and the inner life is entirely surrendered, unified, and possessed by the indwelling Spirit. *Progressive* sanctification follows thereafter. This is not a progressive death to sin and self, or a further and deeper cleansing from the sin principle. It is rather the establishment of this new inner purity, the strengthening of Christian purposes and loyalties, the enlargement and enrichment of one's total character resources, and the increase through added knowledge and skill of outward Christlikeness in personality.

This discussion does not concern a

mere "technicality" but is basic and central to our whole doctrinal structure.

## I Like to Learn Something

(Continued from page 35)

The mind is the gateway to the heart. Jesus proclaimed the necessity of loving the Lord "with all thy mind," as well as "with all thy heart." We would not in any measure minimize the importance of the work of the Holy Spirit in any effective ministry. Certainly we cannot achieve spiritual results apart from His guiding, energizing, anointing presence and operation. But at the same time we must not forget that He is intelligent, and is pleased to bless and use the truth presented in varied, imaginative, and mentally stimulating modes of thought.

So as we face the inquiring minds as well as the yearning hearts of our people Sunday after Sunday, may we do our best to satisfy the legitimate expectations of those to whom we minister, so many of whom are saying silently, "I like to learn something."

## "Emotional" Experiences

(Continued from page 12)

But in another sense the preacher was wrong. We can depend on the feelings of love, joy, and peace, which Paul lists as evidences or fruits of the Spirit. Then, philosophically speaking, Christian certainty is due to a cognitive-feeling, in a mediated-immmediacy, in which there is an awareness of God, one form of knowledge before reflection, and giving certainty through confrontation. There is a distinctness of vision, a directness of knowledge, a demon-

(Continued on page 41)

# Queen of the parsonage.....

AUDREY J. WILLIAMSON

## Resources Unlimited!

By Maylou Cook

THE DAYS HAD BEEN FULL—full of many things: activity, responsibility, anxiety, burden. The clouds had been low, and God had seemed distant. Though weary of mind and body, when night and retirement finally came, sleep would not. With a certain amount of agitation and uneasiness the frequent, concentrated moments of prayer did not seem to ascend higher than the ceiling. When would the struggle end, when would assurance come, when would His presence be felt? And then the "peace that passeth all understanding" did come. In what manner, you ask? This particular time it happened to be in the words of the beautiful hymn, "How Firm a Foundation." Not the first stanza, but this one:

*When through the deep waters I call thee to go,  
The rivers of sorrow shall not overflow.  
For I will be with thee thy trials to bless.  
And sanctify to thee thy deepest distress.*

My answer had not come in quite the way I had expected. The end of the road could not be seen, but the promise was that "I will be with thee." What more could one ask? And the river did not overflow.

Yes, we have resources unlimited. Where? Right at our finger tips if we would but use them. The Lord desires this of us. Often I have asked myself, Why in times of stress or need do we call on God more frequently? Do we

neglect Him in our everyday life? Probably not, especially if we strive for daily communion. But in recent days it has been poignantly brought to mind that Christ always meets us on the level of our need. Therefore the greater our need, the more we depend on Him, and rightly so.

Through each experience we find ourselves drawn closer and our relationship with Christ strengthened. Our needs can always be met.

The question is, How do we react? Are we dragged down by problems and adversity? Let us hope not. And actually how could we be? When the pervading presence of God's love meets us, the heaviness is lifted! A final solution may not have been reached but we carry with us the promise of His joy. Paul Scherer in *Love Is a Spendthrift* tells us, "Men go stumbling about blindly before the face of God's continual presence, wanting to know where he is: he who is as near as any lingering thought they have, though vast beyond it; close as the air they breathe and the words on their lips, pressing upon them in the touch of some hand, shining into their eyes with his accustomed light."\* Jesus is always near.

When we face up to and rise above our struggles, we reach new plateaus of living. One more rung on the ladder has been conquered, bringing us to a higher plain of victory than we have attained before.

\*Harper & Row Publishers, Inc., Used by permission.

The Nazarene Preacher

Humanly, we are prone to ask why we must have times of testing—or why they are so frequent. Possibly it is to keep our Christian experience in sharp perspective. This is one way God uses to refine us and make us fit servants of His. Resources unlimited—we must use them to know Him better.

Perhaps most important, because of each test, trial, experience, temptation, and discouragement you have a greater understanding and compassion for souls—souls that are lost, yes, but also for souls with whom you deal in daily contacts: those who come to you for counsel and guidance, those to whom

you may speak a word of comfort or consolation. Because of your calling, your high calling, you must be equipped with a greater capacity for dealing with those who need your advice. Because you are required to give of yourself, your own testing strengthens you and gives you a keener insight into the needs of those around you.

O Father, grant to us all an unquenchable hope in Christ Jesus, who makes us adequate for every situation. Our great Written Resource instructs us to ever look "unto Jesus the author and finisher of our faith." He is our Unlimited Resource!

## God's Way

*I asked for grace to lift me high  
Above the world's depressing cares;  
God sent me sorrows—with a sigh  
I said, "He has not heard my prayers."*

*I asked for light, that I might see  
My path along life's thorny road;  
But clouds and darkness shadowed me  
When I expected light from God.*

*I asked for peace, that I might rest  
To think my sacred duties o'er,  
When, lo! such horrors filled my breast  
As I had never felt before.*

*"And, oh," I cried, "can this be prayer  
Whose plaints the steadfast mountains move?  
Can this be Heaven's prevailing care?  
And, O my God, is this Thy love?"*

*But soon I found that sorrow, worn  
As Duty's garment, strength supplies,  
And out of darkness meekly borne  
Unto the righteous light doth rise.*

*And soon I found that fears which stirred  
My startled soul God's will to do,  
On me more lasting peace conferred  
Than in life's calm I ever knew. . . .*

AUTHOR UNKNOWN

## Gleanings from the Greek New Testament

By Ralph Earle

Eph. 4:26

### Be Angry; Sin Not

Verse 26 furnishes an interesting example of what one often finds in New Testament quotations from the Old Testament. Paul is quoting Psalms 4:4. But in our English Bibles (K.J.V., A.R.V.) that passage reads: "Stand in awe, and sin not" (R.S.V. has, "Be angry, but sin not").

The simple explanation is that Paul quotes the Septuagint, which has exactly the same Greek words as here in Ephesians—*orgizesthe kai me hamartanete*. Why, then, the English translation of Psalms 4:4? The answer is that the Hebrew word literally means "tremble"—which may be with either awe or anger. English versions have usually chosen the former, whereas the Septuagint translators chose the latter. *The Amplified Old Testament* (1962) has combined the ideas, with an added "but"—"Be angry, but stand in awe and sin not."

At first sight this seems like a strange command. Understandably there have been many attempts by interpreters to blunt its shock. Olshausen, following Chrysostom and other early writers, takes the first imperative hypothetically: "If ye are angry, as it is to be foreseen will happen, at least sin not in anger."<sup>1</sup> Beza, Grotius, and others took the first verb as interrogative: "Are ye angry?" It is doubtful if either of these explanations is valid; that is, supported by good Greek grammar.

Winer takes the first imperative as permissive. He says: "In the passage from Ephesians Paul's meaning is unquestionably this: we should not let

anger lead us into sin."<sup>2</sup> Meyer objects to Winer's position. He says: "The mere *kai* is only logically correct when both imperatives are thought of in the same sense, not the former as permitting and the latter as enjoining."<sup>3</sup> His interpretation is: "In anger do not fall into transgression."<sup>4</sup> In the seventh edition of Winer (by Lunemann) Meyer's objection is answered (it seems effectively) as follows: "For, the assertion (Mey.) that of too closely connected Imperatives the one cannot denote a permission and the other a command, is incorrect; we may say with perfect propriety: Well, then, go (I give you leave), but do not stay above an hour."<sup>5</sup>

Eadie seems to prefer a fourth view: "The phrase is idiomatic—'Be angry'—(when occasion requires), 'but sin not,' the main force being on the second imperative with *me*."<sup>6</sup>

Salmond suggests a fifth interpretation: "The *kai* has here the rhetorical sense which is found also in *atque*, adding something that seems not quite consistent with the preceding or that qualifies it, 'and yet'."<sup>7</sup>

Alford seems to strike a mediating position. He says: "The first imperative, although jussive (expressing a command), is so in a weaker degree than the other: it is rather assumptive, than permissive."<sup>8</sup> Somewhat in line with this is the comment of Bengel: "Anger is neither commanded, nor quite prohibited; but this is commanded, not to permit sin to enter into anger: it is like poison, which is sometimes used as medicine, but must be managed with utmost caution."<sup>9</sup> He further notes that

often the force of the imperative mood "falls only upon a part of what is said, Jer. x. 24."<sup>10</sup>

Blass and Debrunner state that for the most part the imperative in the New Testament stays within the same limits as in classical usage. They continue: "As in the latter it is by no means confined to commands, but also expresses a request or a concession."<sup>11</sup> For an illustration of this they cite Eph. 4:26 and offer the following paraphrase: "You may be angry as far as I am concerned (if you can't help it), but do not sin thereby."<sup>12</sup>

Arndt and Gingrich approach the problem from another direction—the meaning of *kai* ("and"). They note that it can mean "but."<sup>13</sup> The translation they offer for this passage is: "Be angry, but do not sin"<sup>14</sup> (so also R.S.V.). Trench says it means: "Be ye angry, yet in this anger of yours suffer no sinful element to mingle."<sup>15</sup>

Many commentators call attention to the fact that Jesus was angry (cf. Mark 3:5). So there is an anger that is holy and just.

The sainted H. C. G. Moule has given a good explanation of the difference between righteous and unrighteous anger. He writes:

Anger, as the mere expression of wounded personality, is sinful; for it means that self is in command. Anger, as the pure expression of repugnance to wrong in loyalty to God, is sinless where there is true occasion for it. The Apostle practically says, let anger, when you feel it, be never from the former motive, always from the latter.<sup>16</sup>

### Wrath or Provocation?

The last part of the verse reads: "Let not the sun go down upon your wrath." The last word is *parorgismos*, found only here in the New Testament, though occasionally in the Septuagint. Moulton and Milligan say that it "does not seem to occur outside Biblical Greek."<sup>17</sup> Salmond writes: "It differs from *orge* in denoting not the disposition of anger or anger as a lasting mood, but provocation,

exasperation, sudden, violent anger."<sup>18</sup> Eadie explains it thus: "*Parorgismos*, a term peculiar to biblical Greek, is a fit of indignation or exasperation: *para*—referring to the cause or occasion; while the *orge*, to be put away from Christians, is the habitual indulgence of anger."<sup>19</sup> Armitage Robinson writes: "Here *parorgismos* is the state of feeling provocation, 'wrath.'"<sup>20</sup> But most commentators prefer "indignation" or "provocation" as the translation here. In any case, anger is not to be retained.

<sup>1</sup>Hermann Olshausen, *Biblical Commentary on the New Testament* (New York: Sheldon, Blake-man & Co., 1858), V, 120.  
<sup>2</sup>G. B. Winer, *A Grammar of the Idiom of the New Testament*, Am. ed. by J. Henry Thayer (Andover: Warren F. Draper, 1870), p. 312.  
<sup>3</sup>*Galatians and Ephesians*, p. 479.  
<sup>4</sup>*Ibid.*, p. 478.  
<sup>5</sup>Winer-Thayer, p. 312.  
<sup>6</sup>*Ephesians*, p. 348.  
<sup>7</sup>EGT, III, 345.  
<sup>8</sup>*Greek Testament*, III, 125.  
<sup>9</sup>*Gnomon*, IV, 98.  
<sup>10</sup>*Ibid.*  
<sup>11</sup>*A Greek Grammar of the New Testament*, trans. Robert W. Funk (Chicago: University of Chicago Press, 1961), p. 195.  
<sup>12</sup>*Ibid.*  
<sup>13</sup>*Op. cit.*, p. 393.  
<sup>14</sup>*Ibid.*, p. 583.  
<sup>15</sup>*Synonyms*, p. 134.  
<sup>16</sup>*Epistle to the Ephesians*, "The Cambridge Bible" (Cambridge: University Press, 1886), p. 122.  
<sup>17</sup>VGT, n. 496.  
<sup>18</sup>EGT, III, 346.  
<sup>19</sup>*Op. cit.*, p. 349.  
<sup>20</sup>*St. Paul's Epistle to the Ephesians* (London: James Clarke & Co., n.d.), p. 192.

### "Emotional" Experiences

(Continued from page 37)

stration of spiritual realities in the baptism with the Holy Spirit that is well-nigh indescribable; it has to be experienced in order to be understood. When the sun has risen in its glory, one does not go out candle in hand, groping in darkness, looking for evidences of day. This is a weak illustration of the certainty of God's existence and a subjective awareness of Him and His operations in the heart and life, due to a divine-human interaction, a mediated-immediacy, in which God is not merely a beyond, nor an inference, but a presence, a loving Person in a unique spiritual encounter.

### A Superlative Legacy

By Oscar F. Reed\*

#### TEXT

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you (John 14:16-17).

#### Critical Questions

1. What is the relation of Jesus to the promise of "another Comforter"?
2. Who is the Comforter?
3. Why is it that the world cannot receive the Comforter?
4. Who are those who know the Comforter?
5. Wherein is the enablement by which the Comforter is known?

#### Exegesis

In view of the proximity of His death, Jesus in His farewell discourse brings the purpose for His leaving into sharp focus by revealing that His departure was for the benefit of the disciples. However, this does not mean complete separation, for the promise of the Comforter (v. 16b) (Paraclete) guaranteed the continuance of the Divine Presence forever (v. 16c).

Question two is clearly answered in v. 17a by identifying the Paraclete or Comforter as the "Spirit of truth," whom the world, by definition, cannot "receive," "see," nor "know" (17b). The Word triumphantly answers, however,

with the identification of those who may know Him by reason of His relationship with the believer in regeneration (initial sanctification) and the promise of His indwelling on the Day of Pentecost (entire sanctification).

The answer to question five lies in the promise of enablement through which the Holy Spirit is known (v. 17c). He "shall be in you," which is consummated in the experience of Acts 2 and the universal promise of Peter in Acts 2:39.

These incisive verses are prefaced by vv. 14-15, which well could act as an introduction to the textual treatment of vv. 16-17. One cannot treat of the promise of the Paraclete without remembering the wonderful promise of v. 14, which acts as its antecedent ("If ye love me, keep my commandments"), which introduces the promise of the Paraclete to come.

The expediency of Jesus' leaving and the Comforter's coming can be fortified through reference to John 15:7; 15:22-24, and other similar passages in the farewell discourse. Rich additional material can be found in C. K. Barrett, *The Gospel According to St. John* (Macmillan, 1955), pp. 384-87.

There is rich homiletical appropriation in the identification of the Paraclete as Comforter, Advocate, Helper, Spirit of Truth, or Counselor, (cf. Oxford annotated Bible); It seems to the writer, however, that the identification of the Paraclete made in v. 17 probably is the better recognition for the possible treatment to follow.

#### Homiletical Approach

This text lends itself to a proper textual or textual inferential treatment with the succession of propositions determined by the motive of the preacher. It is the kind of text, however, that speaks for itself and the preacher should take care that he does not obscure the burden which is so clearly stated by the Word.

#### A Possible Outline

The following is a proper textual treatment of the truth which is so obviously taught. Verses 14 and 15 will act as an introduction to the exposition of vv. 16-17, which form the text.

#### Introduction

The mutual love between disciple and Master acts as a "backdrop" to the "exciting" promise of v. 14 and the "condition" of v. 15, introducing the meaningful hope of our text.

- I. The Promise of the Unbroken Transition of the Divine Presence (v. 16)
- II. The Identification of the Divine Presence (v. 17a)
- III. The Inability of the World to Receive, Recognize, or Experience the Divine Presence (v. 17b)
- IV. The Promise to the Disciple of the Indwelling of the Divine Presence (v. 17c)

This outline, or one similar, can be used in a number of different ways. Certainly it clearly points out that the promise of the Comforter is for the disciple of Christ and not for the worldling. It can be treated evangelistically or inspirationally, dependent upon the motive of the sermon. The strength of the textual treatment of this text lies in the clarity of the passage. The power of impression and persuasion is in the content of the message. The preacher should avoid a "running commentary" and restate the proposition for an attractive and appealing style. If the preacher stays close to scriptural vocabulary he will avoid some theological

cal problems which might otherwise enter the picture.

#### Illustrations

Proper and lovely parallels in the function of the Paraclete can form powerful illustrative possibilities.

Pastor, take it from here!

#### The Good Fight of Faith

TEXT: *Fight the good fight of faith* . . . (I Tim. 6:12a).

#### INTRODUCTION:

Just as the covetous and worldly strive and struggle for wealth and fame, that are elusive and passing, so ought there be a fight on the part of the Christian who would war a good warfare for Christ. Eternal life to be obtained must be laid hold upon. The Christian life is not one of "pious quietism" but is an active, unrelenting effort against evil.

- I. THE CHRISTIAN LIFE IS A FIGHT—"Fight"
  - A. Because there are enemies that are bent upon making the Christian life a warfare.
    1. The world, the flesh, and the devil
    2. Principalities, powers, rulers of darkness in high places
    3. False teachers
  - B. Because there is a cross to bear, a crown to win, a heaven to gain, a hell to shun.
  - C. Because there are others to win from the clutches of a jealous enemy who will not surrender them without a struggle.
- II. THE CHRISTIAN LIFE IS A GOOD FIGHT—"Fight the good fight"
  - A. It is good because of its cause.
    1. In a cause for God.
    2. In a cause for truth
    3. In a cause for the salvation of self and others.
  - B. It is good because of its Captain—Jesus Christ.
  - C. It is good because of its reward—eternal life.

\*Professor of Christian philosophy and the pastoral ministry, Pasadena College.

### III. THE CHRISTIAN LIFE IS A FIGHT OF FAITH—"Fight the good fight of faith"

- A. Faith is the entire reliance of the soul upon God's goodness and His promises.
- B. It is a fight of faith because our weapons are spiritual (Eph. 6:16).
- C. It is a fight of faith because faith alone gives us "the victory that overcometh the world" (I John 4:4-5).
- D. Without faith, we all are defenseless.

#### CONCLUSION:

Quote the words of the hymn "Am I a Soldier of the Cross?" May God grant that these inspired words of the hymn writer might be the conviction of your hearts till we shall, one and all, give our undivided energies and warmest enthusiasms to this good fight of faith—till that day when faith shall become sight.

—LOREN E. SCHAFFER  
Pineville, N.C.

### The Foundation and the Headstone

TEXT: . . . Not by might, nor by power, but by my spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it. The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; . . . For who hath despised the day of small things? (Zech. 4:6-7, 9-10)

#### INTRODUCTION:

In all ages men of God have wondered why the mountains of difficulties, opposition, and resistance were strewn in the way of noble undertakings and holy enterprises. These questions come to us today as they came to this prince of yesterday.

- I. "WHO ART THOU, O GREAT MOUNTAIN?" (v. 7).
  - A. The difficulties in God's work are great—like mountains.

- B. One must contend with these difficulties if he is to build God's kingdom.
- C. These difficulties can be merely tests, challenges, education—showing the real stuff out of which we are made!

#### II. "NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT" (v. 6).

- A. Not by human might such as armies, numbers, organization, methods, talents, eloquence, or zeal.
  1. Note, however, that human might and power are not to be discredited or omitted. Rather, they are required.
  2. In fact, the message conveyed to the prophet was a message to work.
  3. Human might and power, though good in themselves, are not sufficient.
- B. Sufficiency is of God—though via man.

#### III. "BEFORE ZERUBABEL THOU SHALT BECOME A PLAIN" (v. 7).

- A. Here is "victory while on the way."
- B. Your mountains become plains when God is on your side.

#### IV. "HE SHALL BRING FORTH THE HEADSTONE" (v. 7).

- "HIS HANDS SHALL ALSO FINISH IT" (v. 9).
- A. Here is victory at the end of the way—the crowning of the edifice.
  - B. These marks of triumphs can be ours:
    1. "Shoutings" (v. 7).
    2. "Crying, Grace, grace unto it" (v. 7).

#### CONCLUSION:

Zerubbabel was called to work but was to understand that spiritual and divine power was indispensable. Difficulties would be like mountains but divine resources were infinite. This story is neither remote nor obsolete but has a tinge of modern situations. We who are called to be co-workers

with God can find even in our day that "the race is not to the swift, nor the battle to the strong," for God still can so work that the weak can overthrow the strong. Our God will fight for us! Today we lay the foundation; tomorrow we finish! We too shall bring forth the headstone with shoutings of "Grace"!

—LOREN E. SCHAFFER

## MY PROBLEM

**PROBLEM:** What is the best means of applying the *Manual* provision that only those in the grace of full salvation shall be elected to major office?

#### AN OREGON PASTOR WRITES:

The best means of applying this rule of our church is in the faithful, consistent presentation of the full gospel of Jesus Christ by the pastor. No person should long attend our church without knowing distinctly and clearly that we believe in an experience subsequent to conversion which calls for the crucifixion of the old man of self, the eradication of the carnal nature, and the filling of the Holy Spirit.

Secondly, it behooves the pastor to let the people of his congregation know that this is one of the main qualifications for serving as an officer in our church. If the matter were kindly and clearly put before the people, few would allow themselves to be elected who did not enjoy the experience of entire sanctification.

Thirdly, the *Manual* provides that the pastor may select a nominating committee before annual elections are held. Those whose lives evidence this second work of grace, and who give clear public testimony to the fact, should serve on this committee. They should be

instructed again as to the importance of nominating only those who are clearly and definitely sanctified wholly.

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

Pastors, what do you say? Write your opinions. If published, a \$3.00 book credit will be given. Not over 200 words, please.

The true beauty and the true strength of the church is a Christian fellowship filled with the joy of the Holy Spirit.

### Hymn of the month

April, 1964

### "Crown Him with Many Crowns"

(first appeared, 1851)

(Praise and Worship Hymnal, No. 458)

#### Authorship

After forty-eight years a Protestant and educated in the Church of England, Matthew Bridges embraced the Roman Catholic faith, but not before he had penned the lyric that was to become one of the most widely used hymns of the Resurrection throughout the world.

It was approximately 1848 that Bridges produced the book *Hymns of the Heart*, that contained a number of his best-known hymns. It was in the second edition of this book (1851) that "Crown Him with Many Crowns" first appeared.

In 1880 it was included in the Church of England hymnbook after having been altered considerably by the editor, Godfrey Thring.

Bridges was born July 14, 1800, in Wallington House, Surrey. His late years were spent in the province of Quebec, Canada. He died in 1894.



The name of Godfrey Thring is closely associated with "Crown Him with Many Crowns," for his alterations and additions have been widely accepted and used in many hymnals. Thring was born in 1823 in Somersetshire, England. He was a graduate from Balliol College, Oxford, and served several churches as rector. He died in 1903.

### The Hymn Tune

"Diademata," meaning "crown," and written specifically for this hymn (1868).

### Composer

George J. Elvey (1816-93). Born in Canterbury, England, Elvey's musical activity began as a choirboy at Canterbury Cathedral. At the age of nineteen he became organist of St. George's Chapel at Windsor, where he served for forty-seven years. He received his Mus.D. from Oxford in 1840. He was knighted by Queen Victoria in 1871 after having composed a wedding march for Princess Louise. Elvey's famous "Diademata" was the successful companion of the lyric "Crown Him with Many Crowns" even before the rather drastic revisions were made by Godfrey Thring. Elvey died in 1893.



## IDEAS THAT WORK

### From Bethany First

We felt that some stimulus should be injected into the Caravan program near the beginning of the year to keep the morale of the children at a high peak. In October the newness of the Caravan program is beginning to wear off (that is if you start in September), and a boost is needed; therefore we felt that an induction of new members would be useful in this case. Since the uniform is one of the big drawing cards of Caravan, it was suggested that a presentation of the scarf, which is the actual symbol of the program, would help make a lasting impression upon the boys and girls.

In September we issued the memory work required for induction; this was also used by the boys and girls who had already been in the program for sometime as a time of review. All other parts of the uniform were issued except for the scarf. This included blond-colored jeans and a white shirt for the boys, and white blouse and material to make the Caravan skirt for the girls. The scarfing date was set with a deadline to finish the requirements for the ceremony.

A brief ceremony was used for the induction with refreshments and an activity period which followed.

This proved to be of definite help to the program. We are planning another ceremony for December, in order to scarf those who were late-comers or who failed to finish the required amount of work.

DON MORGAN  
Minister of Youth

Taken from *Director's Digest*, November, 1963.

### The Pastor and His Home

(Continued from page 16)

river rushing along down there!" The boy looked into his father's face and asked, "Is the ribber going to a meeting?"

Make your home a place of hospitality. Let sincere courtesy and consideration be the greatest contribution you make to those who for a brief time share your home.

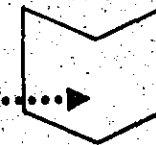
There is no place where the promise of the Master, "Give, and it shall be given unto you," is more clearly proved than here. In twenty-eight years of pastoral ministry one of the great, rich treasures has been spiritual, intellectual, friendly, and practical blessings deposited by the saints who have come and gone from the parsonage.

If the pastor will be true to his home, his home will be his one true retreat on earth.

The Nazarene Preacher



## HERE AND THERE AMONG BOOKS



*The Cambridge History of the Bible: The West from the Reformation to the Present Day*

S. L. Greenslade, editor (Cambridge: University Press, 1963. 590 pp., plus 48 plates. \$8.50.)

Never has there been more widespread interest in the study and translation of the Bible than at the present time. New translations are pouring from the press at an unprecedented rate. Books on Biblical theology are flooding the market.

At such a time it is necessary to have comprehensive reference works to place things in their proper perspective. This is exactly the purpose and function of the volume under review. Written with the thoroughness and scholarship for which all the Cambridge histories have been justly famous, it provides a standard reference work in the field. This is actually the second volume of the projected work. The first will cover the period from Jerome to the Renaissance.

Roland H. Bainton, who is perhaps the leading authority in this country on the Reformation period, has written the first chapter, "The Bible in the Reformation." In it he deals with Luther's principle of *Sola Scriptura* and with the canon, text, inspiration, and exegesis of the Scriptures as held in that period. This is analytical history writing at its best.

The second chapter surveys the printed Greek and Latin editions of the Bible produced during the Reformation time, as well as commentaries on the Scripture. This is an exciting story of the resurrection of Holy Writ from the tomb in which it had been largely buried during the Middle Ages. Fine analyses are given of the contributions of Erasmus, Luther, Calvin, and many others.

After a chapter on "Continental Versions to c. 1600," there is one on "English Versions of the Bible, 1525-1611." This is the period from Tyndale to the King James Version, and so gives the background of the latter. There is also a chapter on "The Bible in the Roman Catholic Church from Trent to the Present Day," written by a Catholic. In view of the contemporary dialogue be-

tween Catholics and Protestants this should be of special interest to the latter. Dean Weigle, chairman of the Standard Bible Committee, writes a very interesting chapter on "English Versions Since 1611." There is also one on "The Bible and the Missionary."

The two chapters that would provoke most criticism by conservatives would be "The Critical and Theological Use of the Bible, 1700-1900," by W. Neil, and "The Rise of Modern Biblical Scholarship and Recent Discussion of the Authority of the Bible," by Alan Richardson. Both are written pretty much from the Neo-Orthodox point of view. But anyone who is not content to remain theologically illiterate must be acquainted with the trends in Biblical study today. These are excellent summaries, written by men who are definitely constructive in their approach to the subject.

Carefully read and copiously underlined, this volume will furnish the preacher with almost the equivalent of a brief college or seminary course in the subject, especially if he pursues to any extent the bibliographical notes.

Two appendixes discuss "Aids to the Study of the Bible." There are forty-eight beautiful full-page plates, and the volume is well indexed. It will provide the minister with a much-needed standard reference work in this important field.

RALPH EARLE

### Attributes of Love

By Charles G. Finney (Bethany Fellowship, Inc., 1963. Paper, 136 pp. \$1.50.)

Those acquainted with the great nineteenth-century evangelist's popular books on *Revival and Gospel Themes* may welcome this opportunity to sample his deeper, more difficult moral philosophy. This little volume is taken almost without change from his *Lectures on Systematic Theology*. A brief foreword is provided by Leonard Ravenhill.

Though this book will challenge the keenest minds and constitute a vigorous mental "workout," it will stretch the soul

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as well, for Finney's keen analysis of the attributes of Christian love leave all shams and counterfeits nakedly exposed.

Whereas the dissection of love is searching, warm, evangelical, and devotional in its impact, the moral philosophy which is underlying must be taken with a grain of salt. Finney's extreme position that sin is to be defined exclusively in terms of a wrong ultimate intention was a needed correction to the hyper-Calvinism of his day; but in his reaction he went too far in the direction of Pelagianism. If we keep in mind the very real fact of inherited sinfulness plus the gracious provision of preventent grace, we can learn much from this vigorous, original thinker.

R. S. T.

**A Primer for Teachers and Leaders**  
By Leroy Ford (Broadman Press, 1963. Paper, 141 pp. \$1.50.)

This volume cleverly presents the principles of Sunday school teaching by the aid of cartoons. Though elementary and breezy, it is surprisingly comprehensive. A teen-ager, just starting to teach, would glean from it in an hour's time a bird's-eye view of fundamentals and methods of teaching. An experienced teacher would gain added insights. It is not suitable for a formal course of study, but it could prepare the way for such a study. It would at least be read by young or old, rather than laid aside for a "more convenient season."

R. S. T.

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## AMONG OURSELVES

Tom Barnard cannot be accused of being either impractical or idealistic in his thorough article on the director of Christian education . . . Every pastor who finds himself in the spot described in the fourth paragraph will start formulating arguments for his next board meeting . . . But dreams materialize slowly . . . There are now twenty-seven registered, qualified, full-time directors serving Nazarene churches . . . Plus dozens of other "combination" or part-time men . . . These invaluable workers are organizers, promoters, trouble-shooters, spiritual spark plugs . . . But all such staff setups demand teamwork . . . Some men would never be happy except as a one-man show . . . But like it or not, there is not much we can do in the Lord's vineyard that doesn't involve working with others . . . Too bad we have to work with so many inept people . . . The home is a good place to learn patience, tolerance, and adjustment, as Paul Gilmore reminds us in his article . . . and James Hefley reminds us that the pastor and the undertaker too are team workers, though at times rather mixed up on their signals . . . We're not wanting to add fuel to the recent nationwide feud, but to inform ourselves of trends as well as of possible practices from which we should protect our people . . . The pastor has no need to kowtow to the community undertaker in serving a bereaved family . . . He should assume leadership . . . Yet this does not mean stalking into every death situation with a gleam in one's eyes and a chip on one's shoulder . . . Hundreds of these men are sincere in their service . . . It would be pretty hard to get along without them after all . . . Be alert and know when to take initiative, yes . . . But don't foster a cold war between preachers and undertakers . . . The greatest test of our team-working ability will be thrust on us soon—in Portland . . . Democratic processes are sometimes cumbersome and frustrating, but if rooted in prayerfulness and unselfishness are safer . . . It takes more religion and intelligence to work together effectively than it does to fly solo . . . Some men can work only under others, some only over others, but big men can work with others . . . Missionary Ralph Cook tells us that the motto on the coat of arms of Trinidad is, "Together we shall aspire; together we shall achieve."

Until next month,

BT

# DRESS UP for General Assembly!

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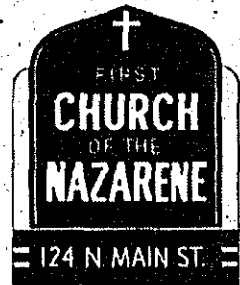
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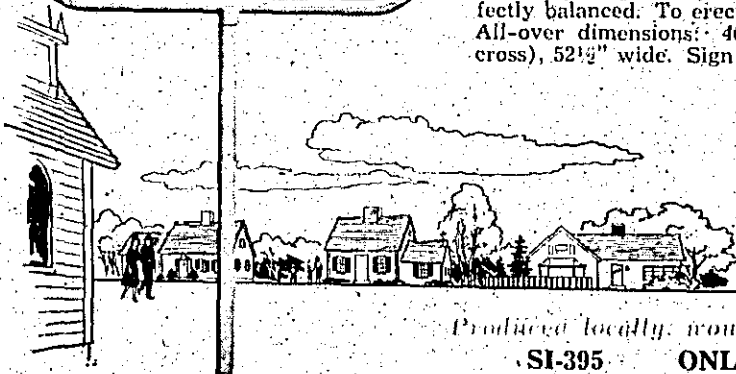
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