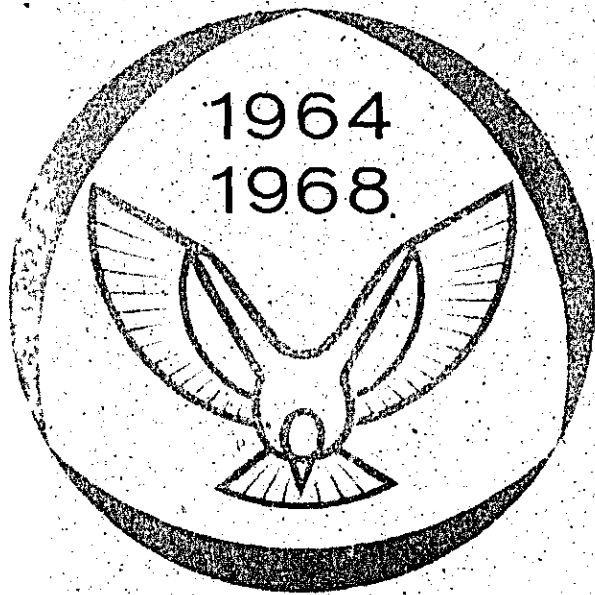
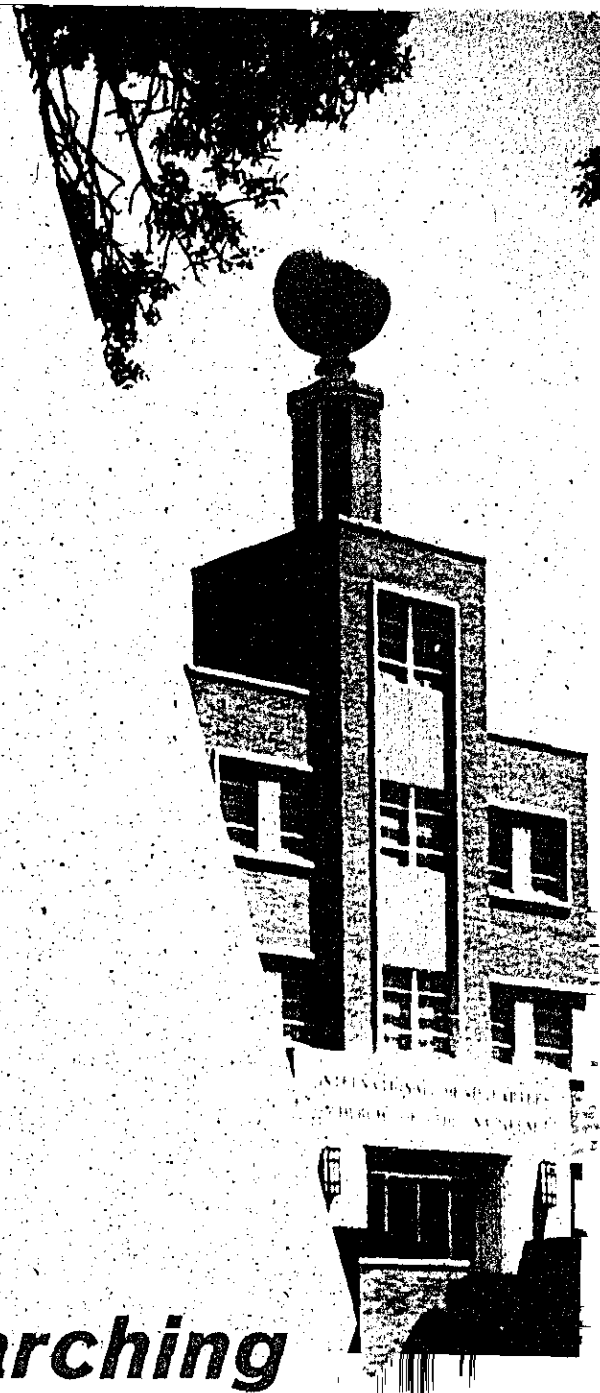


*Souvenir Brochure*

16TH GENERAL ASSEMBLY  
CHURCH OF THE NAZARENE



***Marching***



# Welcome

## TO THE SIXTEENTH GENERAL ASSEMBLY

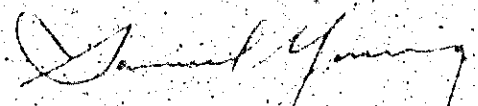
PORTLAND, OREGON, 1964

Our people are gathered together in Portland, Oregon, this beautiful city of roses, from far and near revealing our world-encircling task. This meeting, under God, should be one of spiritual uplift and challenge. Only those who accept the divine word to go have a right to the divine assurance of His accompanying presence.

We want more than the status quo. There is business to be done in the Master's name. With God's help we should be able to say again and again throughout these business sessions, "It seemeth good unto the Holy Ghost and to us." We are here for Marching Orders. We want to go Forward.

Our faith and our judgment must meet in specific goals. Our methods should be consonant with our day of service. David Livingstone's simple word is good for this Sixteenth General Assembly, "You don't know what you can do until you try."

In His name.



SAMUEL YOUNG  
Chairman  
Board of General Superintendents

CHURCH OF THE NAZARENE

The  
Nazarene  
Preacher

GENERAL ASSEMBLY  
EDITION

VOLUME 39

July, 1964

NUMBER 7

### CONTENTS

General Superintendents	2
General Board	3
General Secretary	4, 5
General Treasurer	6, 7
Nazarene Publishing House	8, 9
Nazarene Theological Seminary	10
Education	11-13
Church Schools	14-17
Foreign Missions	18-21
Nazarene Foreign Missionary Society	22-23
Home Missions	24-26
Church Extension	27
Nazarene Young People's Society	28-30
Evangelism	31-33
Ministerial Benevolence Fund	34-35
Stewardship	36-37
Christian Service Training	38-39
Nazarene Servicemen's Commission	40-41
Radio — "Showers of Blessing"	42-43
Spanish Department	44-45
Nazarene Audio-Visual Committee	46
Nazarene Information Service	47

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## Our General Superintendents




The Board of General Superintendents in consultation at Kansas City, Missouri.

Dr. Hugh C. Benner  
Dr. G. B. Williamson  
Dr. Samuel Young

Dr. V. H. Lewis, Secretary  
Dr. Hardy C. Powers  
Dr. D. I. Vanderpool

1964  
1968

IN THE POWER  OF THE SPIRIT

THE GENERAL BOARD — CHURCH OF THE NAZARENE consists of 33 members elected by the General Assembly from the seven geographical zones into which the church is divided. Equal representation of lay and ministerial membership is provided.

This Board continues through the four years following its election at the General Assembly and meets annually to hear reports from the General Superintendents, the general officers, and the executive secretaries of the various departments.

To this board each year the General Treasurer presents a carefully prepared audit, by a public accountant, showing the receipts and expenditures of funds for the fiscal year. The members of the board also review the budgets presented by the several departments as recommended by the Finance Committee and adopts the budget they feel justified in light of the expected income.

This board, widely representative of the denomination, is the interim body chosen by the General Assembly to govern the business affairs of the church during the quadrennium. It is presided over by the several general superintendents during the annual session held each January in Kansas City, Missouri.



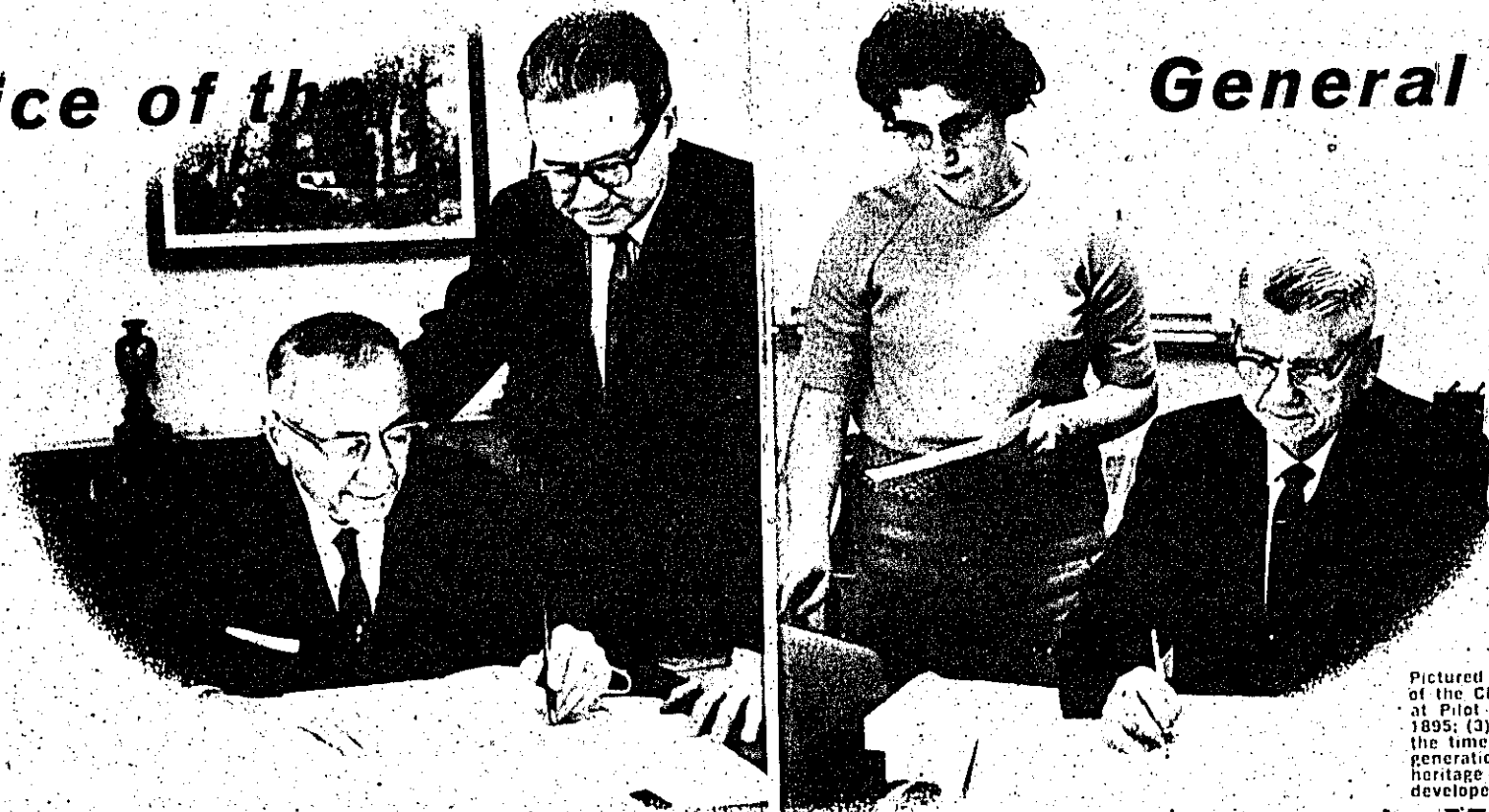
# Office of the

# General Secretary



B. Edgar Johnson

Preparation for the General Assembly must begin at least two years before the date of convening. Dr. S. T. Ludwig, who served as General Secretary until his death on March 3, 1964, spent many hours directing the planning. He is shown conferring with Marlow Salter, Co-ordinator of General Assembly details. At his death, B. Edgar Johnson was chosen by the General Board to succeed Dr. Ludwig.



R. R. Hodges, office manager, checking statistics with Marlynn Falk, secretary. The gathering of statistics from more than 5,000 Churches of the Nazarene; compiling, verifying, and recording them is an important service to the church. By research, survey, and analysis, the progress and development of our denomination can be measured.

Pictured on the table are: (1) the original gavel used by Dr. P. F. Bresee, founder of the Church of the Nazarene in the West, at the uniting General Assembly held at Pilot Point, Texas, in 1908; (2) a copy of the first Nazarene 'Manual' dated in 1895; (3) saddle bags used by Uncle Bud Robinson in the Texas cow country about the time he was converted. To preserve historical records and artifacts for future generations and for the scholar-historian who wishes to truly reflect our holiness heritage — this is an ongoing task. A display area at Headquarters is now being developed.



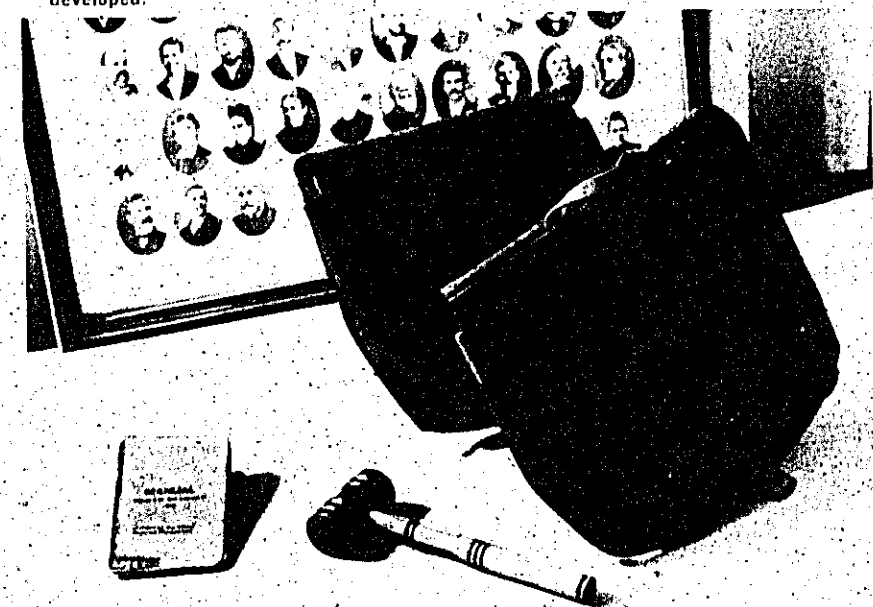
Karol Porter, secretary to the General Secretary, greets visitors at the reception area in the general office. In addition to other duties, many letters are prepared and sent from her desk each year.



Joan Cowley, secretary to Mr. Hodges, gathering supplies and getting them ready to send to each of our seventy-six district secretaries. In addition to normal secretarial duties, she assists in arranging railroad and plane schedules and writing tickets for the General Superintendents in their travels across the nation — a transportation service we render to all executives and staff members at the International Center of the Church of the Nazarene.



Cathryn Dudney answering a call for information about the correct address of one of our ministers. Care in properly recording names, addresses and classification of more than 8,000 Nazarene ministers is one of our important office functions.



*Serving God and the Church -- In the Power of the Spirit*



## Office of the General Treasurer



**CORRESPONDENCE**—Dr. Stockton, General Treasurer, and his secretary, Lucile Rambo, care for the daily correspondence and assist folk with their financial planning.

During the quadrennium, the General Treasurer and his staff have kept in mind that Kingdom work can best be done in the power of the Spirit. We are thankful for His presence and for His guidance in all of our efforts to better serve our beloved Zion.

We not only have sensed the power of His Spirit in our own work but we have seen it operating in the giving of Nazarenes everywhere. God has answered the prayer of those Nazarenes who said, "Let Thy Spirit fall on me."

**JOHN STOCKTON**  
*General Treasurer*



**INVESTMENTS**—All investments are recommended by the General Treasurer and approved by unanimous vote of the Investment Committee, Dr. M. Lunn, Dr. T. W. Willingham, Dr. John Stockton and Reverend Dean Wessels.



**PERSONNEL SERVICES AND PAYROLL**—Employee benefits such as payroll, insurance, and hospitalization are processed by Vivian Bruner and Violet Smith.



**DUPLICATING AND SUPPLIES**—Raymond Hanita advises Barbara Ann Stubbs of the outstanding features on the new Xerox machine.



**RECEIVING AND DISBURSING FUNDS**—All funds for General Interests are processed in the Bookkeeping Department. Assisting in this operation are Bjorg Bressler, Bertha Jennings, Inez Zachary, Janice Edwards, Amanda Giles and Zelma Colvin, head bookkeeper.



**THE DIVISION OF WILLS, ANNUITIES AND SPECIAL GIFTS**—is directed by Dr. J. T. Gassett who is prepared to go throughout the church to assist Nazarenes in estate planning.



**DATA PROCESSING**—Helen Bass (right), I.B.M. Supervisor, explains the I.B.M. reports to Miriam Broyles. In addition to accounting records, the Data Processing Department provides information for General Secretary statistical reports, Christian Service Training credits, General Church Loan Fund notes, American Bible Society giving and Commission on Education surveys.



**KEY PUNCHING**—All accounting records are transferred to I.B.M. cards by the key punch operators, Betty Reed, Geraldine Spurlock and Betty Sears (not pictured).

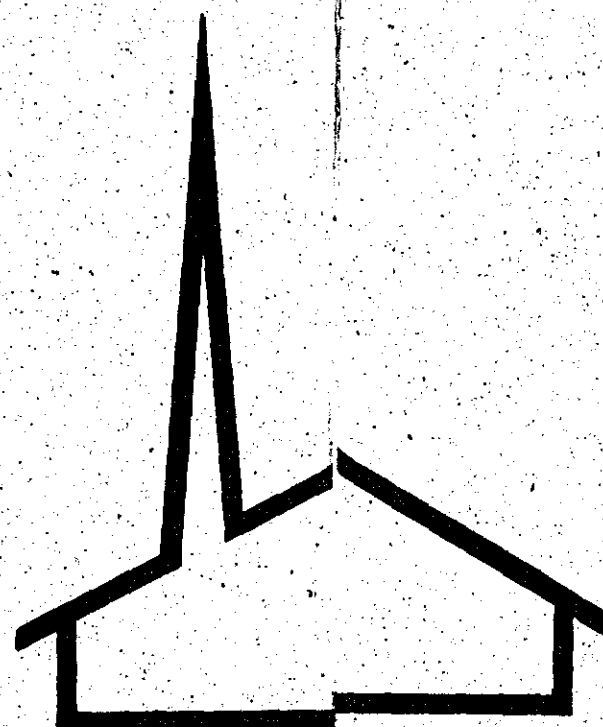


**BUILDINGS AND GROUNDS**—Harper Cole, Manager, discusses the care of the buildings with Roy Yoesci, Carl Korb, and Erich Schoenleber.

*You and Your Publishing House...*

## LINKED TOGETHER IN THE WORK OF THE CHURCH

... "My Church calls me to her heart. She asks my service and my loyalty. She has a right to ask it! I will help her to do for others what she has done for me. In this place in which I live, I will help her keep aflame and aloft the torch of a living faith."



# NAZARENE PUBLISHING HOUSE



KANSAS CITY • PASADENA • TORONTO

# Nazarene Theological Seminary



A GRADUATE SCHOOL SERVING THE CHURCH FOR NINETEEN YEARS

*Graduates serving us:*

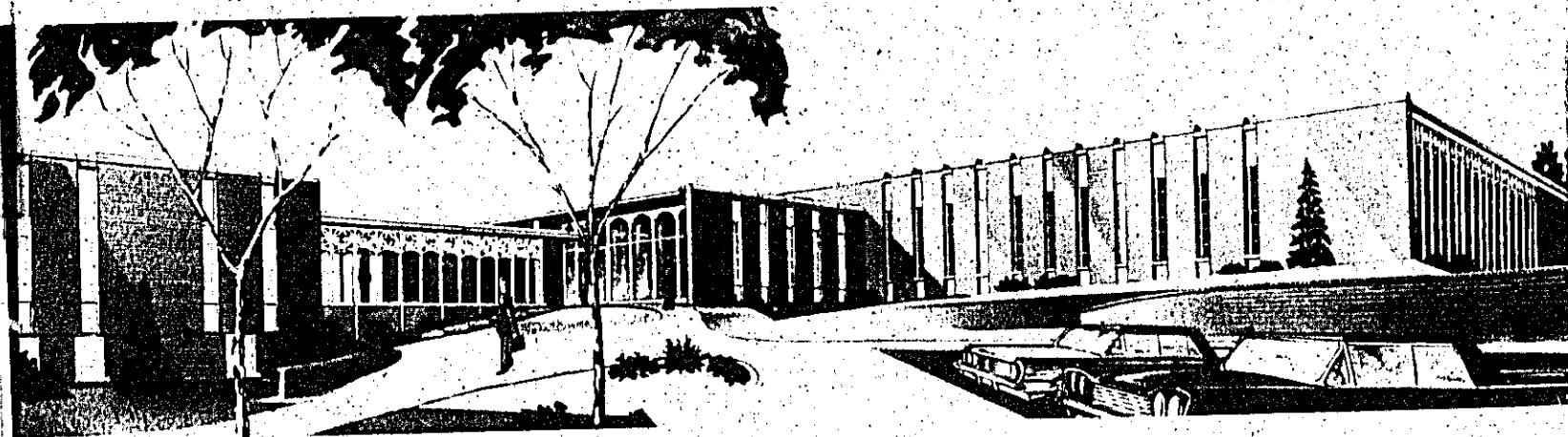
- PASTORS
- MISSIONARIES
- CHAPLAINS
- EVANGELISTS
- DISTRICT SUPERINTENDENTS
- TEACHERS
- RELIGIOUS EDUCATION DIRECTORS
- GENERAL HEADQUARTERS PERSONNEL

22 faculty members — 10 full-time, 12 part-time

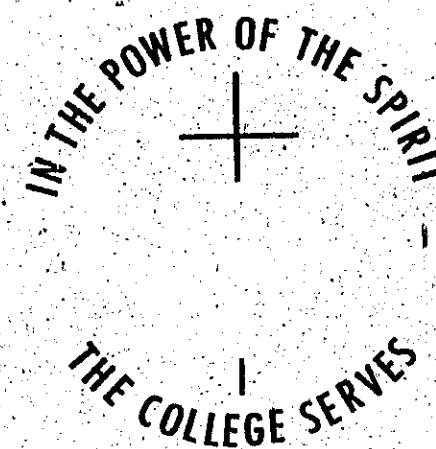
*Curriculum enlarged:*

- In Missions — linguistics, anthropology, regional studies
- in Church Administration — practical training in actual church work
- in more comprehensive core courses in Biblical Literature and Theology

IMMEDIATE NEED — NEW LIBRARY BUILDING



## Department of Education



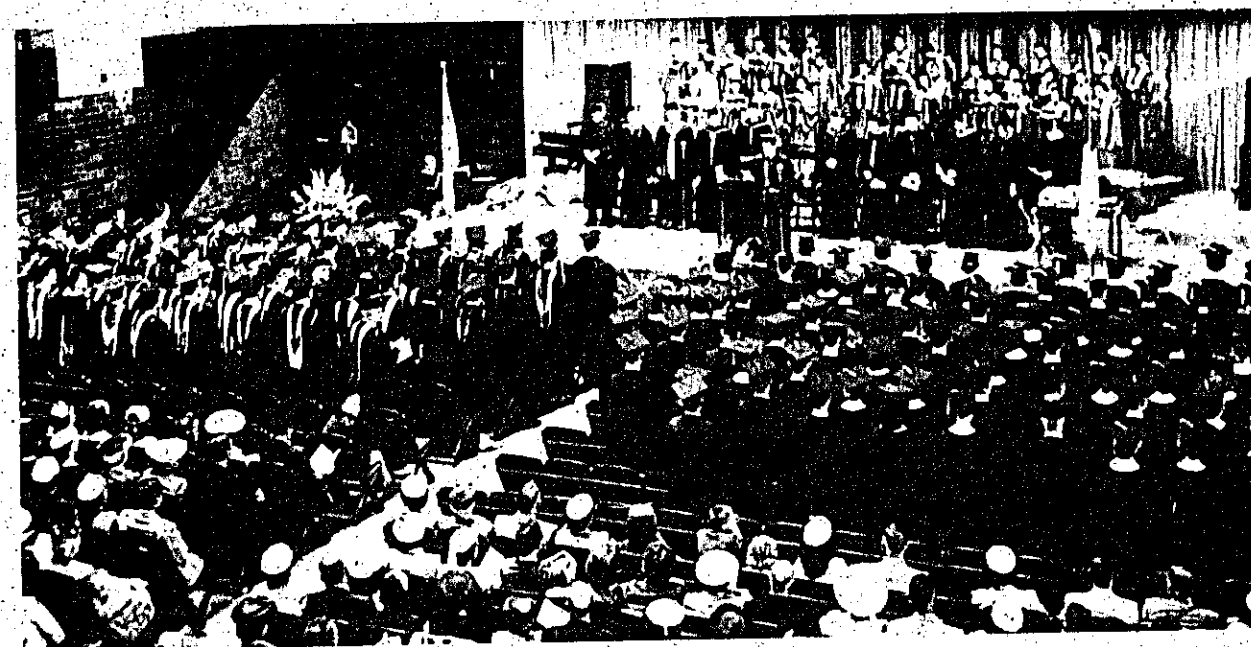
### THE COLLEGES SERVING

Eight colleges are supported by the church, six in the United States, one in Canada, one in the British Isles, and Nazarene Theological Seminary, graduate school for the training of ministers, missionaries, and Christian workers, located in Kansas City, Missouri. These institutions of the church have a clear-cut purpose: (1) To provide quality education in an atmosphere that is spiritually motivated and that keeps eternal values in focus, and; (2) to lead young people to Christ so that, whatever vocation they pursue, they will be examples of Christian faith and service.

### THE COLLEGES TRAINING

22,500 students have been enrolled in our colleges and the Seminary for the past four years. Of this number about 7,000 have been trained for full-time Christian service as pastors, evangelists, missionaries or

Christian workers. Many thousands more are being trained for the various vocations of life such as doctors, lawyers, teachers, businessmen, scientists, technicians. Some of the graduates are already working in these respective fields and giving a good account of their stewardship. Of the 126 missionaries which have been appointed by the General Board the last four years, 120 have graduated or attended one or more of our educational institutions. As we GIVE of our time, prayer, students, and money, we will make it possible for our church to LIVE into the next generations and so fulfill our God-appointed mission!





# Our Colleges and Presidents



**PASADENA COLLEGE**  
*Oscar J. Finch, President*



ADMINISTRATION BUILDING.

**OLIVET NAZARENE COLLEGE**  
*Harold W. Reed, President*

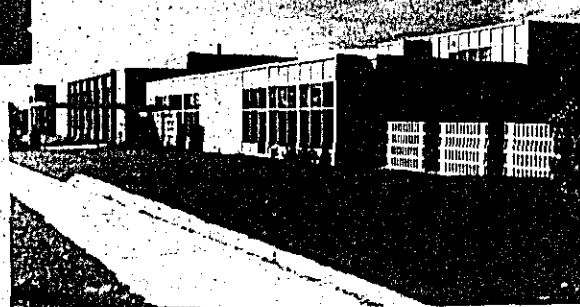


BURKE HALL

Training Youth for Service

**NORTHWEST NAZARENE COLLEGE**

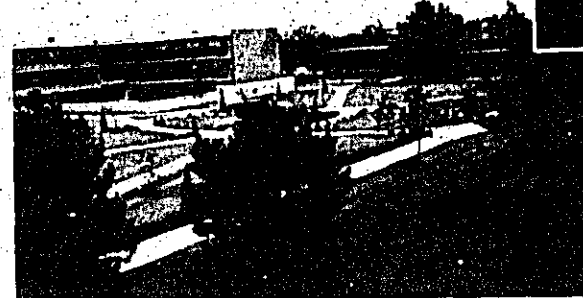
*John E. Riley, President*



STUDENT CENTER

**BETHANY NAZARENE COLLEGE**

*Roy H. Cantrell, President*



CAMPUS MALL

**BRITISH ISLES NAZARENE COLLEGE**

ADMINISTRATION BUILDING



*Hugh R. Rae, President*



**CANADIAN NAZARENE COLLEGE**

*Arnold Airhart, President*



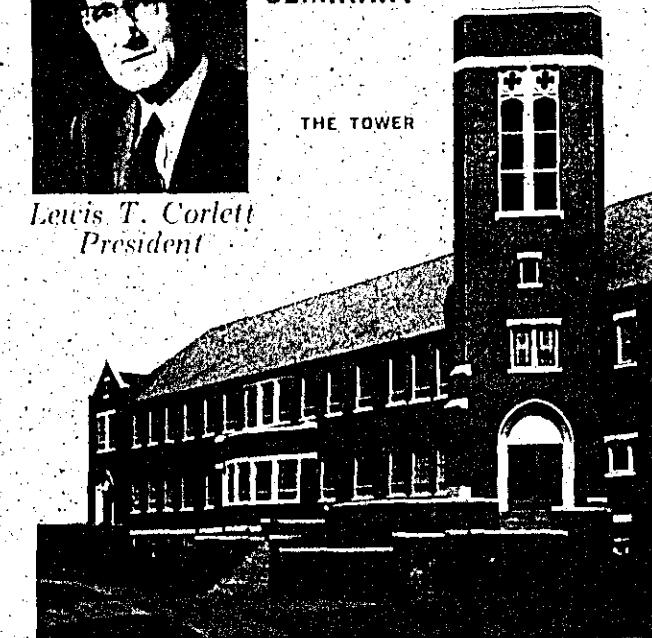
ADMINISTRATION BUILDING

**NAZARENE THEOLOGICAL SEMINARY**

*Lewis T. Corlett, President*



THE TOWER



FINE ARTS BUILDING



*William Greathouse, President*  
**TREVECCA NAZARENE COLLEGE**



SCIENCE BUILDING



*Edward S. Mann, President*  
**EASTERN NAZARENE COLLEGE**





## Department of Church Schools Staff



**ROY E. SWIM**  
Associate Editor  
Children's Periodicals



**E. G. BENSON**  
Editor, "Church School Builder"  
Assistant Executive Secretary



**EARL C. WOLF**  
Adult Curriculum  
Adult Work  
Home Department



**GENE HUDGENS**  
Sunday School Administration  
Christian Family Life



**ROBERT TROUTMAN**  
Office Manager, Senior High  
Young People's Curriculum  
Editor, "Comrade"



**MARY E. LATHAM**  
Director, NAVCO  
Vacation Bible Schools



**BETTY BARNETT**  
Caravan and Camps



**MARGARET CUTTING**  
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**LAVAUN T. SHELTON**  
Junior Curriculum  
Editor, "Junior Joys"



**ELIZABETH B. JONES**  
Primary Curriculum  
Editor, "Sunshine"



**MILDRED EDWARDS**  
Kindergarten Curriculum



**JOY LATHAM**  
Nursery Curriculum  
Children's Music



**BETTY J. BOWES**  
Cradle Roll



**LYLE S. POTTER**  
Part-Time Field Promotion



**K. S. RICE**  
Executive Secretary



**A. F. HARPER**  
Executive Editor

## HONOR SCHOOL PROGRAM

### Annual Projects

1. **HONOR TEACHERS**  
Fifty per cent of teachers be honor teachers
2. **ENROLLMENT**  
Increase in total enrollment
3. **ATTENDANCE**  
Increase in average attendance
4. **WORKERS' MEETINGS**  
Hold at least one each quarter
5. **VISITATION**  
Maintain weekly visitation program

*"Be an Honor School"*

**1964**



**1968**

*"Be a Sunday School Millionaire"*

# MARCH to a MILLION ENROLLMENT CAMPAIGN

*(October is "March to a Million" month)*

### Producing . . .

- 41 Periodicals
- 24 Teaching Aids

### Giving Guidance to . . .

- 4,759 Sunday Schools
- 3,621 Cradle Roll Departments
- 2,793 Home Departments
- 2,841 Vacation Bible Schools
- 1,161 Caravans

# New Services and Materials

## NURSERY MATERIALS FOR TWOS

Correlated with curriculum for Threes

- Enlarged NURSERY TEACHER  
Separate session plans for 2's and 3's  
Easy to use with 2's and 3's combined
- New BIBLE STORIES FOR TWO'S
- New BIBLE STAND-UP FIGURES  
Useful for both 2's and 3's

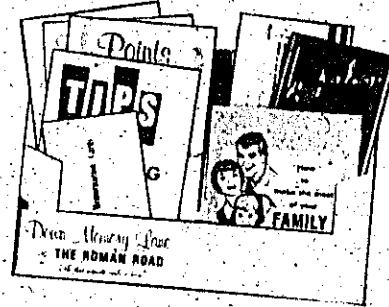


Cooperating Denominations: Pilgrim Holiness Church, Wesleyan Methodist Church

## FAMILY LIFE PACKET

Includes:

- Family Altar Plaque
- Family Commitment Card
- Outreach Report Forms
- Guidance Booklets
- Scripture Memory Program



Family Altar Pledge Sundays:

1st Sunday in January — 1st Sunday of National Family Week

## HELPS IN BUILDING FOR SUNDAY SCHOOL

- Write for free booklet entitled "Better Buildings for Nazarene Sunday Schools."
- Submit your plans for evaluation.
- Secure the services of a staff member to help in "on the spot" planning.



"Your building determines your size and organization.  
Plan a building to suit Nazarene Sunday school purposes."

## CARAVAN PROGRAM

The newly revised Caravan activity program is geared for two distinct age-groups.

- INDIAN MAIDEN and BRAVE (Grades 2 and 3)

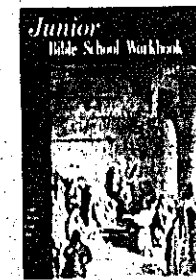
Manuals for this program include:

- Silver Moon
- Pocahontas
- Maiden Guide
- Hunter Chief
- Brave Guide

- THE JUNIOR PROGRAM (Grades 4 through 6)

Manuals for this program are:

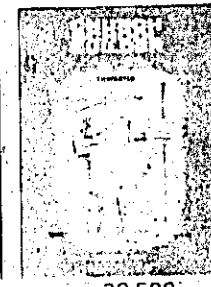
- Pathfinder
- Pathguide
- Trailblazer
- Trailguide



91,000



12,250



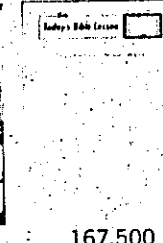
39,500



32,500



190,000



167,500



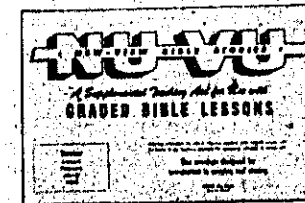
61,000



7,400



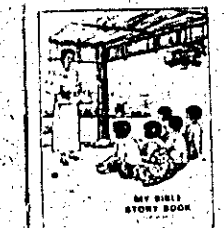
53,000



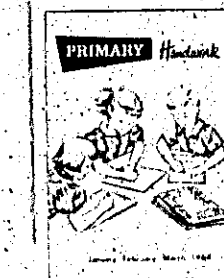
5,100



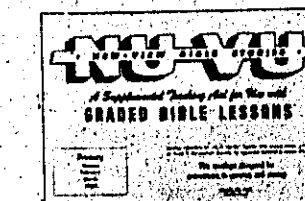
2,800



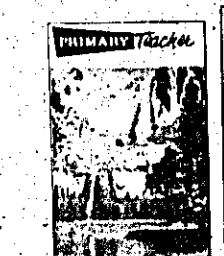
74,000



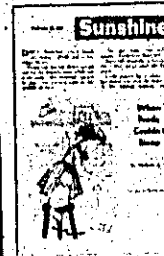
80,250



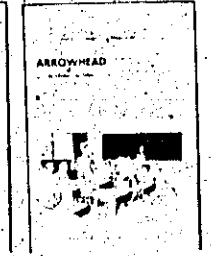
4,720



11,000



88,000



82,000



93,000



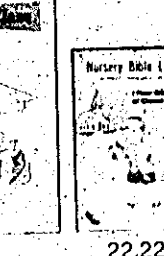
163,000



4,730



30,925



22,225



7,750



5,400



1,900



54,500



57,000

Thanks FOR YOUR CONFIDENCE

\*Nazarenes Use This Nazarene Literature 100%

### Sunday School Enrollment

### Literature Circulation

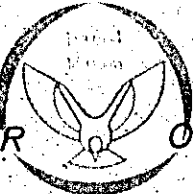
Adult & Young People	267,000	287,500	Advanced Quarterly and Bible School Journal
Senior High	51,000	61,000	Youth's Quarterly
Junior High	57,000	53,000	Junior High Pupil
Junior	89,000	91,000	Junior Workbook
Primary	76,000	80,250	Primary Handwork
Kindergarten	64,000	57,000	Kind. Handwork
Nursery	32,000	30,925	Nursery Activities
<b>Total</b>	<b>636,000</b>	<b>638,805</b>	

Left-hand column is active Sunday school enrollment including officers, teachers and pupils.

Right-hand column is circulation of basic literature prepared for each age-group.

Circulation of each periodical is shown in the border.

# Department of Foreign Missions

IN THE POWER  OF THE SPIRIT

THE CHURCH MOVES FORWARD..... AROUND THE WORLD

## Through Evangelism

467 missionaries  
 1,986 Nazarene pastors and evangelists proclaim the gospel in tents — in homes — in churches throughout  
 40 national areas of the world. Children and adults hear the Good News. Believers are baptized and join the church.  
 62,803 members and probationers in Nazarene mission areas proclaim the saving power of Jesus Christ.  
 4,750 of these were new Nazarenes in 1963.  
 From the Spanish and Indian districts in the United States; from the Caribbean; from Central and South America, Africa, Asia, Europe, and the Pacific Islands, the witness of full salvation is proclaimed by Nazarene workers and laymen.



Gospel tent, Africa



Children singing gospel songs



River evangelism, Peru



Baptismal service, Swaziland

Service in Taiwan home



Junior College, Japan



Primary school, New Guinea

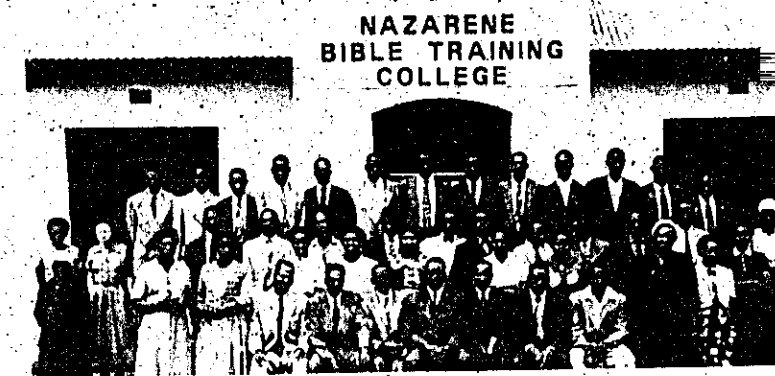


Nurses' Training College, Africa

## Through Teaching

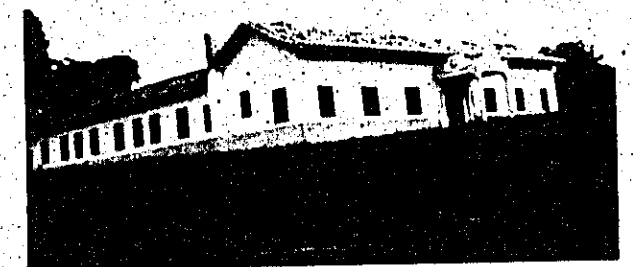


163 primary and secondary schools and 1 junior college  
 3 nurses' training colleges  
 1 teachers' training college  
 are training young people for Christian life and leadership in their nation. And in 33 Bible Colleges and Seminaries 698 young men and women, called to God's full-time service, are receiving sound Bible and doctrinal training before they go out to serve God in our churches.



NAZARENE BIBLE TRAINING COLLEGE

Nazarene Bible Training College, Swaziland



Nicaragua Bible School building



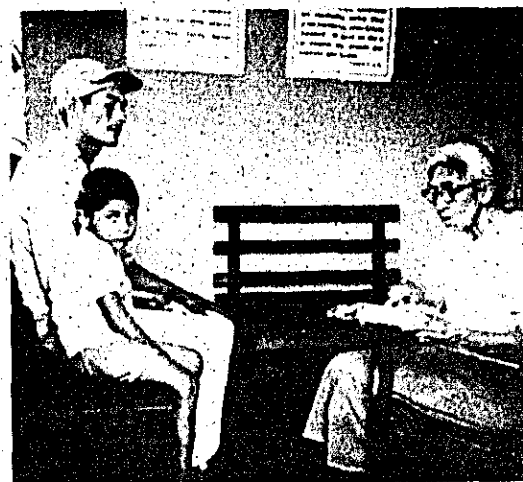


## Through Medicine

3 major hospitals and 45 dispensaries, staffed by 13 missionary doctors, 48 missionary nurses, and 107 national nurses and medical assistants, in 10 different countries, proclaim the love of God through their medical ministry to more than 200,000 patients a year.



Skilled doctor and nurse in operating room of hospital



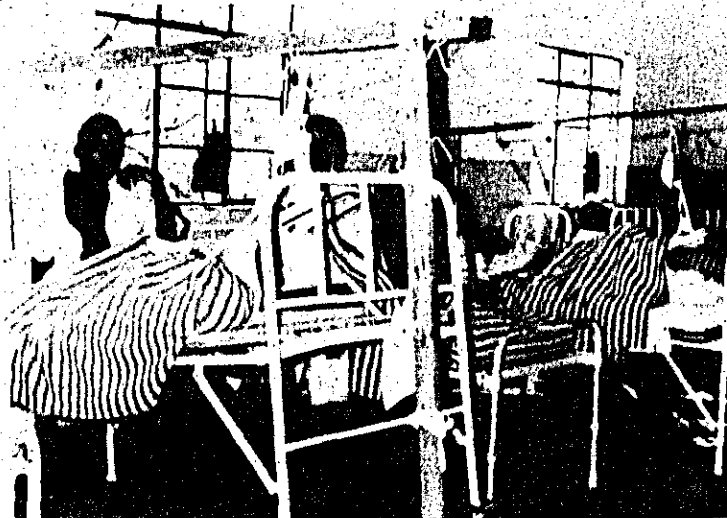
Bible woman reading scripture to patient, Nicaragua



Baby at clinic, New Guinea

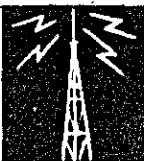


Hospital ambulance on journey of mercy, Africa



Patients at one of our Nazarene hospitals

## And Through the Ministry of Radio and the Printed Page



Nazarene radio programs in Spanish, Japanese, Russian, Chinese, Marathi, and English, go out by short wave to millions of listeners every week.

Nearly 1,500,000 pieces of Nazarene literature in 18 languages were printed and distributed by Nazarenes in 40 world areas during 1963.

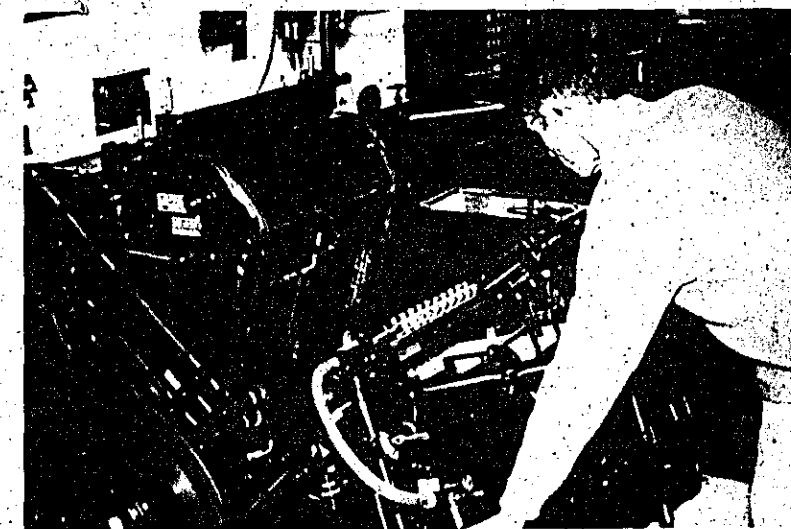
In the Power of the Spirit, the Church of the Nazarene is GOING WITH THE GOSPEL to the Ends of the Earth.



Spanish Broadcast, Dr. Reza preaching



Nazarene radio technicians at work in India



Heidelberg Press, Nazarene Publishing House, Africa



Mrs. William Sedat typing newly translated Kekchi scriptures.



Operating the stitching machine, Haiti



Editor and translator of Bantu publications, Africa





MRS. LOUISE R. CHAPMAN  
General President

# Nazarene Foreign Missionary Society



MISS MARY SCOTT  
General Secretary

## PROGRESS IN THE PAST

	1915	1925	1963
SOCIETIES	<i>A few</i>	439	4,456
MEMBERS	<i>A few hundred</i>	7,758	227,532
PRAYER AND FASTING	<i>No members</i>	<i>A few hundred</i>	169,068
READERS	<i>No general record</i>		145,499
STUDIES COMPLETED	<i>No general record</i>		4,299

MONEY RAISED — 1915-19 — \$5,724; 1960-64 — OVER 10 MILLION

PRAYER & FASTING  
78.2%

MEMBERS  
67.9%

1963

"OTHER SHEEP"  
SUBSCRIPTIONS  
54.1%

1963 -- FIRST GENERAL  
STAR ACHIEVEMENT YEAR

READERS  
67.3%

STUDY  
96.2%

*N. F. M. S. = Golden Anniversary Year = 1964-65*

## CHALLENGE FOR THE FUTURE

*He Cometh*

Therefore . . .

TOTAL ENLISTMENT for the task

TOTAL PARTICIPATION in the task

TOTAL POTENTIAL to accomplish the task

TOTAL COMMITMENT to the task

## GOALS - 1964-68

Members 50,000 Gain	280,000
Readers 50,000 Gain	195,000
Prayer and Fasting Members 50,000 Gain	220,000
"Other Sheep" Subscriptions 50% of church membership	190,000
Giving for World Evangelism	12 million

NEW CHURCH ORGANIZATIONS

OVERSEAS HOME MISSIONS

UNITED STATES CHINESE AND NEGRO WORK

CHURCH BUILDING LOANS

SMALL CHURCH ACHIEVEMENT PROGRAM

GENERAL CHURCH LOAN FUND DEPOSITS

CHURCH BUILDING HELPS

# The Department of HOME MISSIONS

## The Division of CHURCH EXTENSION



DR. ROY F. SMEE



ALPIN P. BOWES  
Office Manager

### IN THE POWER OF THE SPIRIT... TO STRENGTHEN THE HOME BASE

#### New Church Development

#### Small Church Achievement Program

Keeping pace with the accelerating population growth, 2,250 new churches have been organized in the last 16 years.

In an age of rapid, revolutionary change, new churches must be adapted to a new age, and the church is losing out if its growth does not exceed the population gain.

Home Missions in the next quadrennium faces the challenge of megalopolis,

bedroom suburbs, inner city deterioration, racial shifts, high rise apartment communities, senior citizen cities, and unemployed, bewildered youth.

This challenge we shall meet IN THE POWER OF THE SPIRIT, assured that the message of the Gospel, bringing salvation for the whole of man, is sufficient to meet every man's need.

One out of every two churches has less than fifty members. More than half of these were organized over ten years ago. Many of these can find the key to growth and advancement.

Three years ago the Small Church Achievement Program was initiated to encourage small churches to move ahead for God. The outstanding small church (less than 50 members) on each district is awarded a plaque provided by the Department of Home Missions.

The ten representative churches chosen last year from those receiving the district awards were:

- FORT WORTH HALTOM CITY  
Arlene District; Rev. Dee Freeborn
- LEEDS DERBYSHIRE STREET  
British Isles South; Rev. David C. Cooke
- PHOENIX DEER VALLEY  
Arizona District; Rev. Wil M. Spate
- COLORADO CITY  
Arlene District; Rev. Joe Wayne Farrow
- TOCCOA FIRST  
Georgia District; Rev. Jimmy Adams
- DEXTER SOUTHWEST  
Missouri District; Rev. L. Lloyd Brown
- WEST MEMPHIS  
South Arkansas District; Rev. Charles L. Kirby
- FORDWICK ESTALINE VALLEY  
Virginia District; Rev. A. T. Underwood
- MACEDONIA  
Akron District; Rev. J. L. McClung
- NASHVILLE BELL ROAD  
Tennessee District; Rev. W. F. Moore

DR. D. I. VANDERPOOL  
*(former Chairman of the Department),  
General Superintendent Sponsor*

DR. ROY F. SMEE  
*Executive Secretary*

DR. RAY HANCE  
*Chairman, John T. Benson, Jr., Dr. Louise R. Chapman, Lawrence Crawford, Dr. E. E. Grosse, Rev. William B. Kelly, Rev. Howard R. Olson, Dr. B. V. Seals (d. 1963), and Rev. Morris Wilson, members of the Department of Home Missions, General Board*

*Visit the Home Missions display in Exposition Hall during the General Assembly.*

*When in Kansas City, you are invited to visit the Department's office in the Headquarters Building, 6401 The Paseo.*

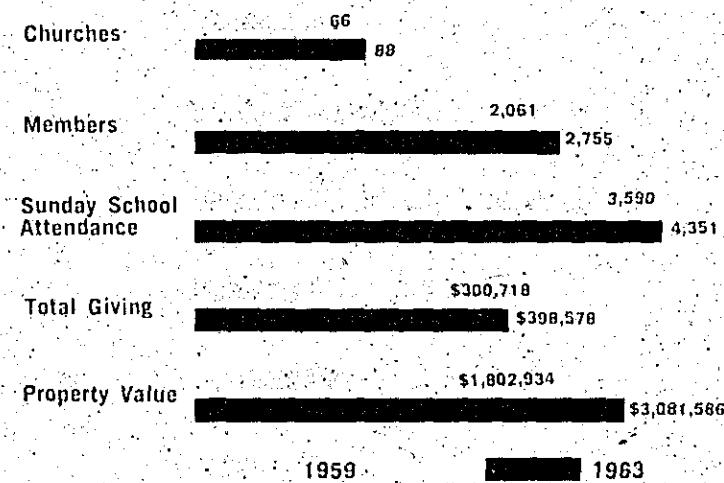
*"Churches are born to grow"*

## The Department of Home Missions

### "OVERSEAS" AREAS

The Church of the Nazarene is now established in many great cities of the world through overseas home missions: Sydney and Melbourne, Australia; Johannesburg and Cape-town, South Africa; Berlin and Frankfurt, Germany; Copenhagen, Denmark; Auckland and Christchurch, New Zealand; Honolulu, Hawaii; Anchorage, Alaska.

#### TOTAL OVERSEAS STATISTICS



- ALASKA, Rev. Roy Yeider, District Superintendent.
- HAWAII, Dr. Melza Brown, District Superintendent.
- CANAL ZONE, Rev. Milton Harrington and Rev. Marvin Buell, Pastors.
- AMERICAN SAMOA, Rev. Jarrell Garsee.
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- WEST GERMANY and DENMARK, Rev. Jerald D. Johnson, District Superintendent and Principal of the Bible College.
- NEWFOUNDLAND (New, 1960), Rev. W. C. Wilcox and Rev. Robert Brooks, Pastors.
- BERMUDA (New, 1961), Rev. James L. Collom, Pastor.

Curios from the overseas areas are on display in the Home Missions exhibit in Exposition Hall.

These areas are supervised directly by the Board of General Superintendents. Sixty-four per cent of the Department's budget goes to the support of these fields. Filmstrips and slide sets telling the story of the work in each area may be rented from the Department of Home Missions.

### UNITED STATES CHINESE

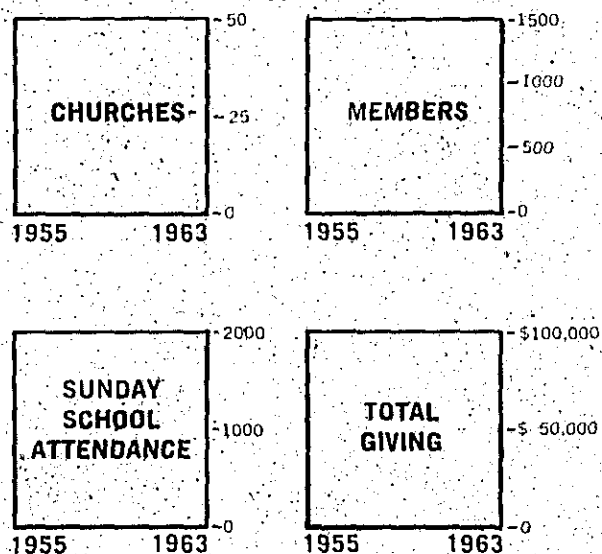
Churches in Los Angeles (two), San Francisco and San Diego.

- Total membership, 127.
- Average Sunday school attendance, 302.
- Raised for all purposes, \$20,562.
- First young people's camp, 1963.

### UNITED STATES NEGRO

Over 100% gain in eight years! One of our greatest home missionary opportunities.

#### Statistics for all predominantly Negro churches



#### GULF CENTRAL DISTRICT

(In the South)  
Rev. Warren A. Rogers,  
District Superintendent, 23 churches

#### NAZARENE BIBLE INSTITUTE

Institute, West Virginia  
Rev. R. W. Cunningham,  
President.  
Training our future ministers.

## Division of Church Extension

"HELPING CHURCHES BUILD BETTER"

### CHURCH BUILDING HELPS

Our own building literature, lending library, review of blueprints, building fund raising guidance.

### NEW CHURCH PLANS

Suggestions for the mission congregation, and first unit plans.

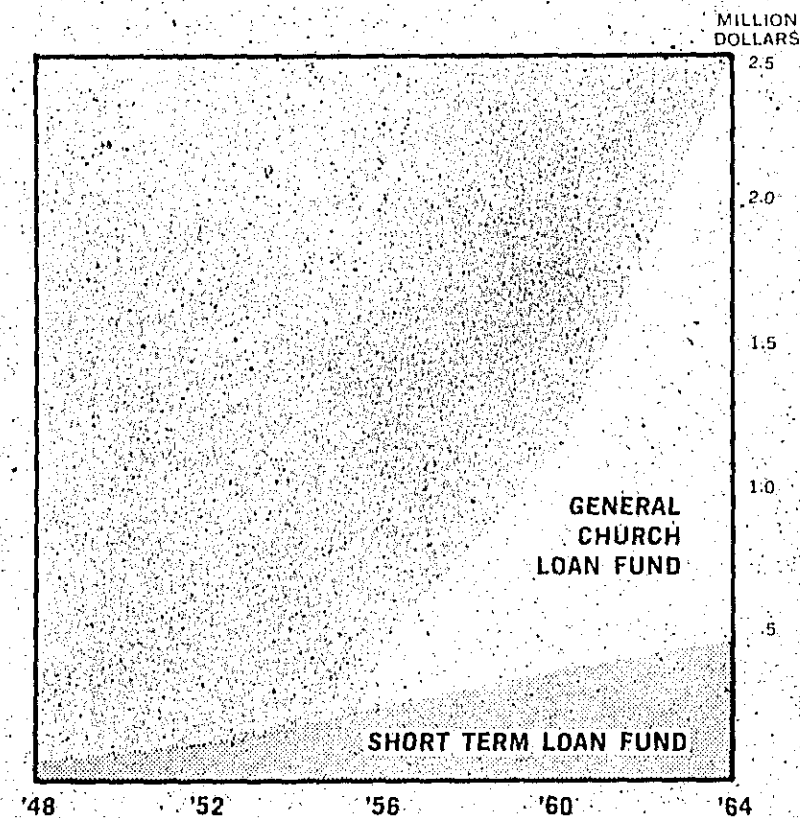
### FIELD VISITS

Local church consultation, preachers' meetings, college conferences, architectural exhibit, building slides.

### BUILDING LOAN FUNDS

Short-term construction loans and larger amortized loans. Over \$5,000,000 loaned to more than 525 churches on 73 districts in seventeen years, without a loss.

### CHURCH EXTENSION LOAN FUNDS



Nazarene savings have built a soaring church loan fund, to keep pace with urgent building needs in both new and established churches.

You know what your savings are doing when deposited in the General Church Loan Fund. Write today for interest rates and full information.

Confidence in the loan fund is evidenced by over \$1.5 million in savings deposits. This is supported by over \$900,000 in permanent, non-borrowed money in the two Church Extension loan funds.

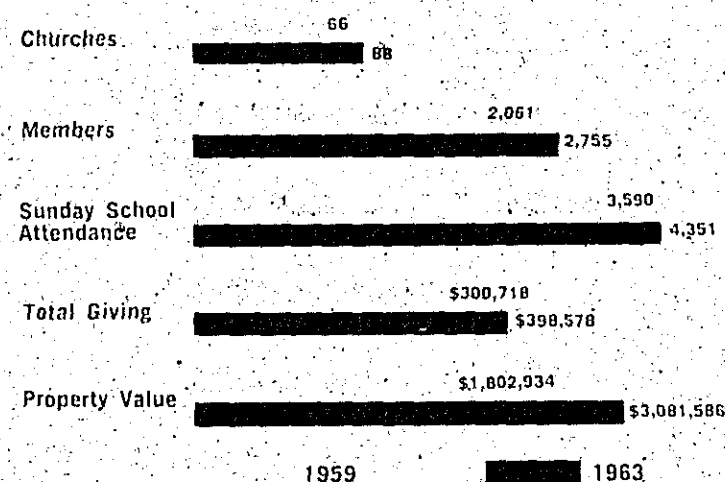
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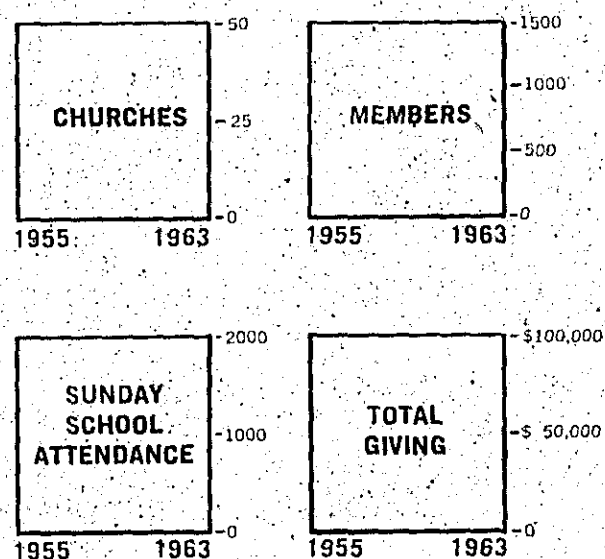
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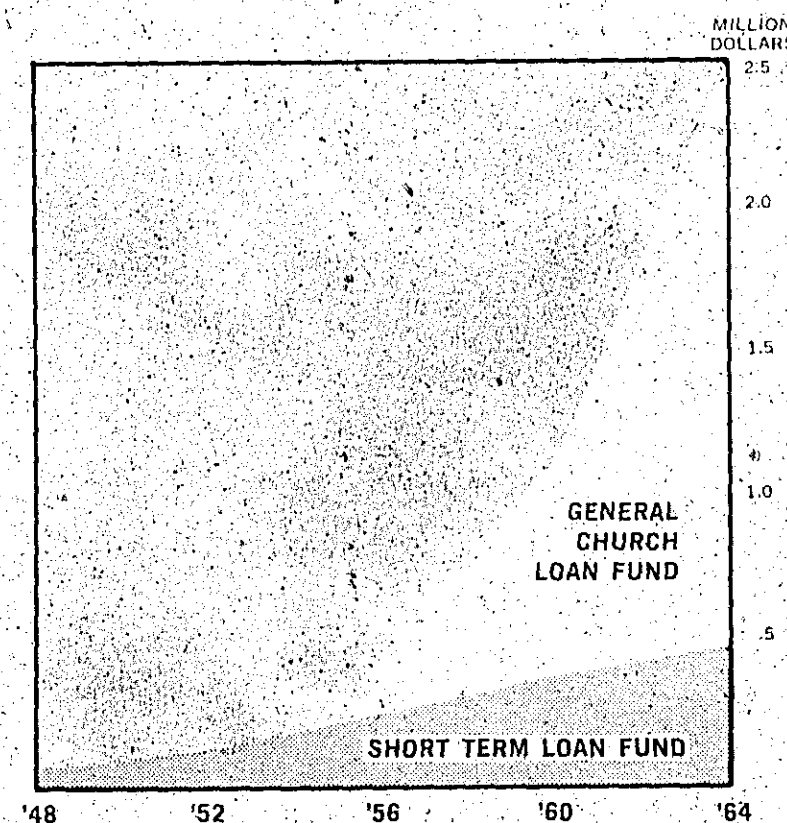
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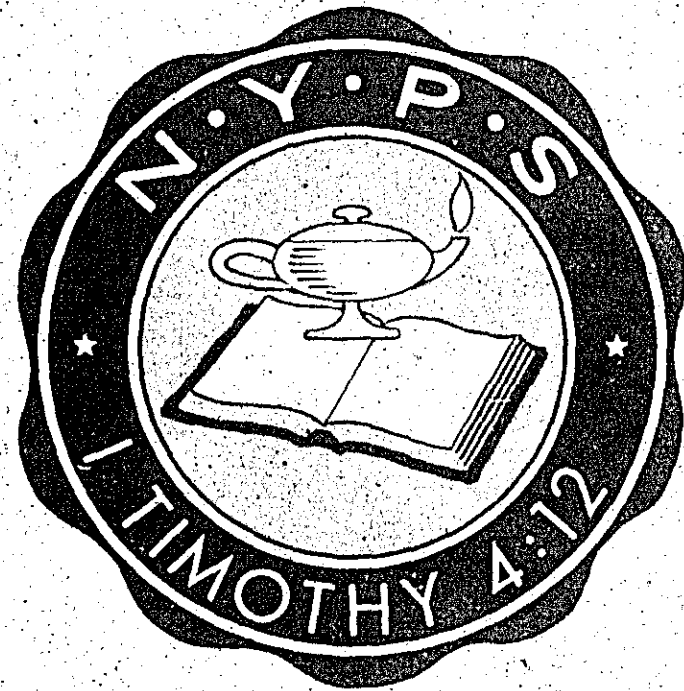
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# Nazarene Young People's Society



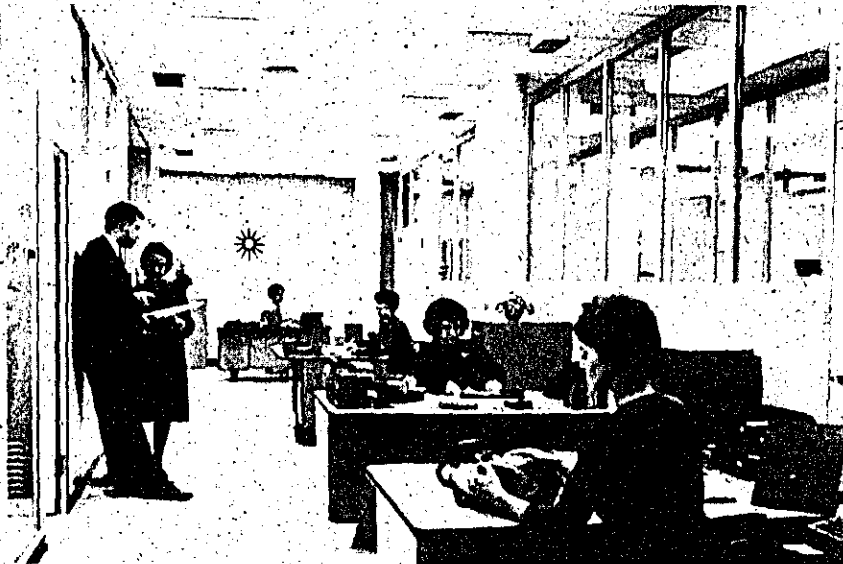
**YOUNG ADULT FELLOWSHIP**  
(Ages 20-40)

**TEEN FELLOWSHIP**  
(Ages 12-19)

**JUNIOR FELLOWSHIP**  
(Ages 4-11)

**Serving the youth  
of the Church  
through . . .**

- Weekly devotional meetings
- Weekly PAL activities
- Opportunities for evangelism
- Bible Study and Quizzing
- Summer camps and retreats
- Youth rallies and projects
- Youth Week observance
- Publications
- Nazarene Evangelistic Ambassadors



The General N.Y.P.S. office. Secretaries (l. to r.) are Jan McNaught, Mary Humble, Janet Sylvia and Sharon Hoffman. At left, Paul Miller, director of Young Adult and Teen Fellowships, chats with Edith Lantz, editor of "Aldersgate Teen Topics."



Fred Parker, editor of "Conquest" and "Young Adult Topics" shares a pleasantry with general secretary, Paul Skiles.

Betty Barnett, director of Junior Fellowship and editor of "Junior Topics."



**PAUL SKILES**  
General Secretary

The central mission of the Church of the Nazarene is Evangelism. To offer Christ — in His fullness — to all. It is the basic purpose of the Nazarene Young People's Society to effectively prepare young people for, and involve them in, the fulfillment of this mission. There is a great restlessness among us, a sense of impatience with any suggestion or plan that stands between us and a headlong plunge into the mainstream of prayer, witnessing, and faith, that will help make this church of ours the redemptive force it must be today.



Gospel Distribution

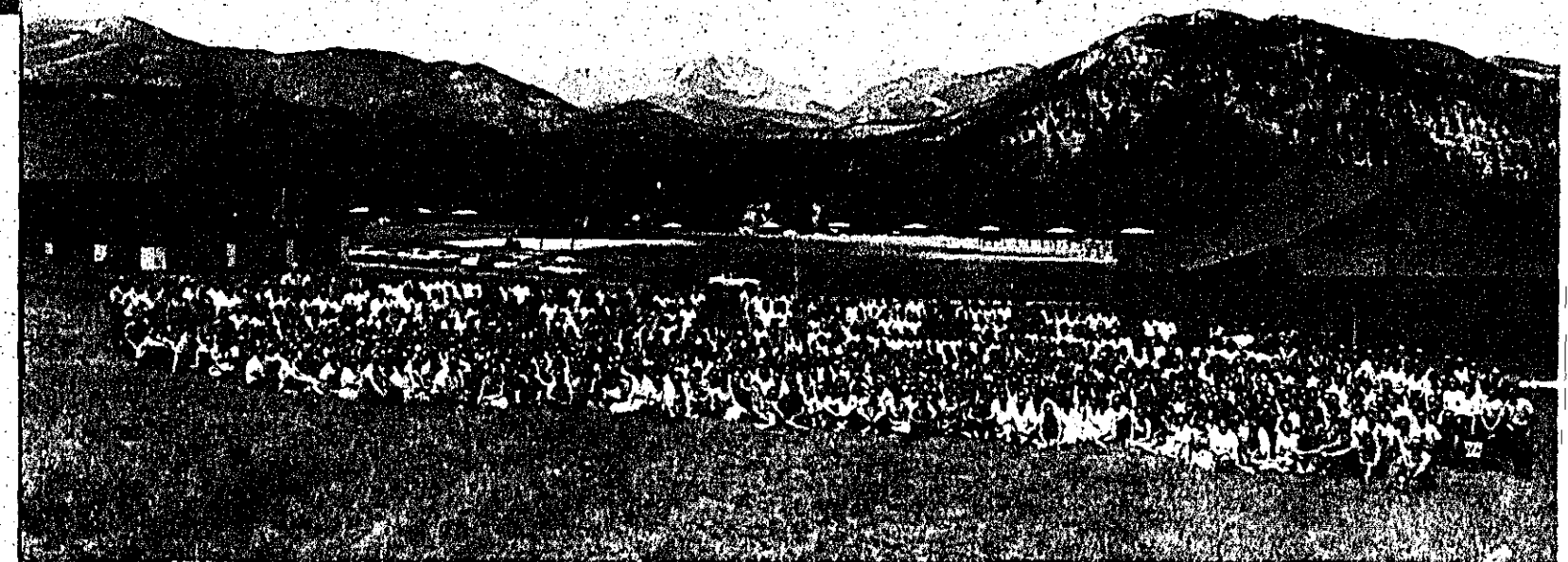


Summer Camps



Weekly Devotional Meetings

International Institute, Estes Park, Colorado, July, 1962



General N. Y. P. S. Council 1960-64



JAMES R. SNOW  
General President



Ray Hance, Bethany Zone; John Hancock, Trevecca Zone; Charles Muxworthy, British Commonwealth; Dwight Millikan, Olivet Zone; Don Peterman, Northwest Zone; Reuben Welch, Pasadena Zone; Paul Wells, Eastern Zone; Bill Greenelsh, Justin Rice and Ken Tippitt, Teen Representatives; Dr. V. H. Lewis, General Superintendent Advisor.

PUBLICATIONS



**CONQUEST**  
Popular pocket-size monthly magazine of general reading interest slanted to youth. Circulation is about 53,000, largest of any Protestant youth magazine.

YOUNG ADULT TOPICS

Program quarterly featuring conventional programs, discussion outlines and a Christian Service Training Course in each issue.

TOPICS



ALDRSGATE TEEN TOPICS

Cooperative publication of the major holiness denominations with weekly programs based on a six-year curriculum.



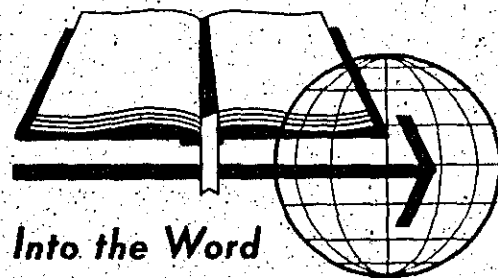
JUNIOR TOPICS

Program material for juniors with a supplementary section for primaries. Also available is *Junior Topics Action Packet*, correlated activity material for younger juniors.

TOPICS



Theme for 1964-68



Into the Word  
...on to the world

We've really got a world on our hands. A frightened, frightening world. A dangerous rebel. God gave it a wonderful start. Sin has all but finished it off. Yet He says in no uncertain terms to those who follow Him: "Look, there it is— My world. It needs you to remind it of Me. Change it. Win it back. Make a difference— because of Me and what I mean to you. And be sure to take My Word with you when you go. You'll need it. Your own is not enough."

And so the N.Y.P.S. is calling, first, for a renewed emphasis upon the Bible as our guide for life. Intensive study of its truths must not be postponed. Persistent, personal pursuit of God's will as revealed to us in His Word is imperative.

But this going, "Into the Word" is not the end. Not at all. In fact, it's just the beginning. For we are compelled to move on to our shattered world with the good news of God's love.

Here our word is so inadequate but His so indispensable. His Word is full of faith for a world full of fear; full of strength for a world full of sadness; full of grace for a world full of guilt. It's all there. It's there for us and for those who wait for us to bring it.

So now, not in our own strength, but "in the power of the Spirit" we go — "Into the Word . . . on to the world."

Department of Evangelism

IN THE POWER

OF THE SPIRIT

EVANGELISM FIRST / With Our Evangelists



DUTY OF THE DEPARTMENT

"It shall be the duty of the Department of Evangelism:

"To promote an aggressive evangelism throughout the Church of the Nazarene, and to co-operate in every way with the General Superintendents, the District Superintendents, the pastors, and the evangelists in the

work of evangelism; to inspire members of our local churches to zeal in soul winning through intercessory prayer, personal evangelism, and the distribution of gospel literature

"To perform all other duties relative to evangelism as may be assigned by the General Board."

1960 Manual, Church of the Nazarene.



1. EDWARD LAWLOR, Executive Secretary, standing by the Display Board showing full-time evangelists.
2. HAROLD SHROUT, Office Assistant, and SHEILA STRYKER, secretary, check the "Evangelists' Open Date Listing."
3. LYNNETTE SMITH, secretary, pin-pointing a "Moving Nazarene."

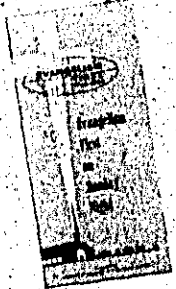
## God Has Blessed Our 1960-64 Emphasis on EVANGELISM FIRST

### TRY CHRIST'S WAY



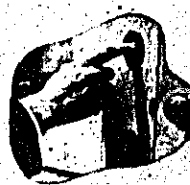
Witnesses: ..... 1,801,488  
 Seekers: ..... 112,237  
 New members  
 received: ..... 14,003

### "SHINING LIGHTS ON SUNDAY NIGHTS"



Average Sunday Night  
 Attendance for  
 Fourteen Weeks: ... 256,410  
 New members  
 received: ..... 12,591

### "OPERATION DOORBELL"



Contacts: ..... 540,305  
 New members  
 received: ..... 7,026

### "CONTACT TO WIN"



Gospels  
 Distributed: ..... 1,417,509  
 New members  
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Looking Ahead to a Great

# QUADRENNIUM of EVANGELISM

WE MUST EVANGELIZE MORE - The 1964-68 quadrennium will be a momentous one, with a definite challenge to evangelism. "In the Power of the Spirit."

I challenge every Nazarene Church to surge forward in all-out evangelism during this new quadrennium, using this FIVE-POINT PLAN OF OUTREACH AND INGATHERING.

1. EVERY NAZARENE CHURCH pray and fast for souls to be saved, sanctified and brought into the church.
2. EVERY NAZARENE CHURCH establish a budget for evangelism in their local church.
3. EVERY NAZARENE CHURCH have at least one evange-

## EVANGELIZE



listic crusade each year conducted by a full-time commissioned evangelist.

4. EVERY NAZARENE CHURCH strengthen and enlarge their door-to-door outreach and visitation program.
5. EVERY NAZARENE CHURCH undertake the distribution of Gospel tracts and literature as a means of reaching this generation with the Gospel.

God is vitally interested in the unreached, the unchurched -- are we? Holiness evangelism is close to the heart of God. We must evangelize MORE "In the Power of the Spirit," and thus share in the harvest of evangelism during 1964-68.

— EDWARD LAWLOR

## 1964

### PREACHING

- Simultaneous Day of Evangelism
- Praying Preachers and People
- Textbook, *Exploring Evangelism*
- Moving Nazarenes Month

## 1966

### WINNING

- Year of Lay Evangelism
- Mid-Quadrennium Conference
- C. S. T. Course on Personal Soul Winning
- "Loved Ones" Month

## 1965

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- Pentecost Sunday Evangelism
- Ten Sunday Nights of Salvation
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- Developing Evangelism Through Districts

## 1967

### LIVING

- Mass Evangelism Emphasis
- Seven Sunday Mornings Winning
- Pentecost Sunday Ingathering
- "Go Tell" Emphasis

## Churches and Pastors Are Served Through These Department Services:

### MASS EVANGELISM

- Striving to dignify the office and ministry of the full-time evangelist.
- Majoring on the importance of using full-time evangelists.
- Making available on request the "Evangelists' Open Date Listing."
- Upon request, the Department will plan and organize simultaneous local church revivals, and city-wide evangelistic campaigns.
- Sponsoring the publishing of evangelistic books, literature and tracts.



### PERSONAL EVANGELISM

- Inspiring members of local churches to zeal in soul winning through intercessory prayer and personal witnessing.
- Challenging the local churches with plans to enlist the entire membership in personal soul winning.
- Co-operating with other general church departments and the Nazarene Publishing House in the preparation of visitation evangelism materials for the use of local churches.



### MOVING NAZARENES

The following is from the 1966 Manual, Church of Nazarene:

"When a member or friend of a local church or any of the departments of the church moves to another locality . . . beyond the assembly district, the local pastor shall immediately inform the Moving Nazarenes Service of the Department of Evangelism, 6401 The Paseo, Kansas City, Missouri, giving the name and new address."

The Department of Evangelism has set up adequate procedures to carry out their duty to "Moving Nazarenes."



"Moving ahead with the task of witnessing and winning for Christ"

# IN THE POWER OF THE SPIRIT



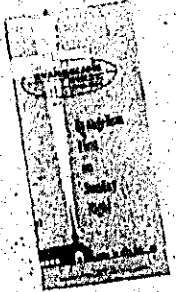
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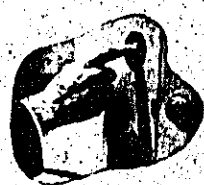
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# IN THE POWER OF THE SPIRIT



# The Department of Ministerial Benevolence and Board of Pensions

- Providing monthly benefits for retired elders and widows
- Granting emergency medical and funeral benefits for active and retired ministers and their families
- Paying for life insurance coverage for ministers
- Administering tax-sheltered annuity program



Rev. Dean Wessels, Executive Secretary.



Rev. Paul Sodowsky, Administrative Assistant.



Mrs. Elisabeth Brunson, Private Secretary to Mr. Wessels.



Miss Hester Van Dyne prepares and mails monthly N.M.B.F. checks.



Mrs. Bertie Freysz, handles plan 1 and plan 2 life insurance programs.



Miss Maxine Tohl, tax-sheltered annuity secretary — Miss Helen Ransford, office secretary.

The Department of Ministerial Benevolence had its official beginning in 1919. In the first year \$311.38 was spent. Ten years later more than \$10,000 per year was being given.

From the beginning until December 31, 1963, \$5,054,016.96 was distributed. Over one million dollars of this was given through the various programs in the past two years — 1962 and 1963.

The Church does have an obligation to its "God-called" servants. Each local church participates in the fund through its N.M.B.F. budget. This Budget is formulated equally for all churches. It is 2% based on the total spent for all purposes, except monies spent for buildings and improvements and church indebtedness in the past assembly year (2% of the sum of Column 26, less Columns 1 and 2, in the pastor's annual church financial report).

	TOTAL BY TENURE REGULAR MONTHLY ASSISTANCE	ADDED TO THE ROLL	RECEIVED MEDICAL EMERGENCY ASSISTANCE	COVERED BY LIFE INSURANCE	SUPPLEMENTAL LIFE INSURANCE (FAMILY PLAN)
1960	506	25	81	4,607	x
1961	527	51	115	4,685	x
1962	563	65	186	4,787	1,781
1963	613	89	174	4,927	2,077

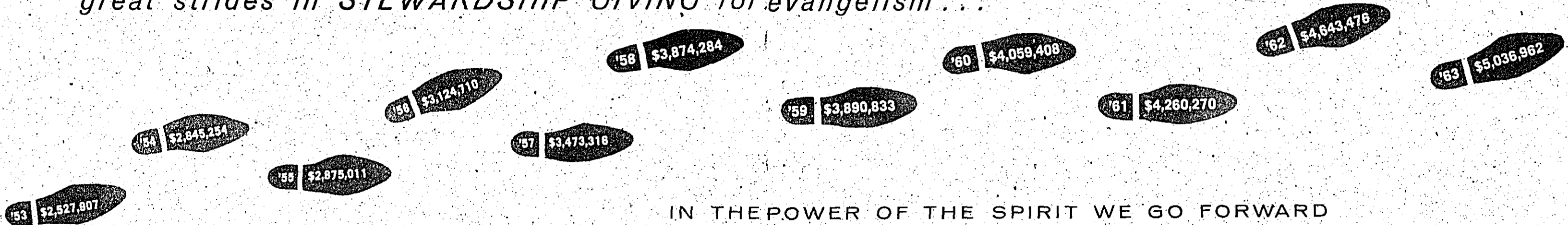
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the sacrifices of our yesterdays  
and honor those who gave  
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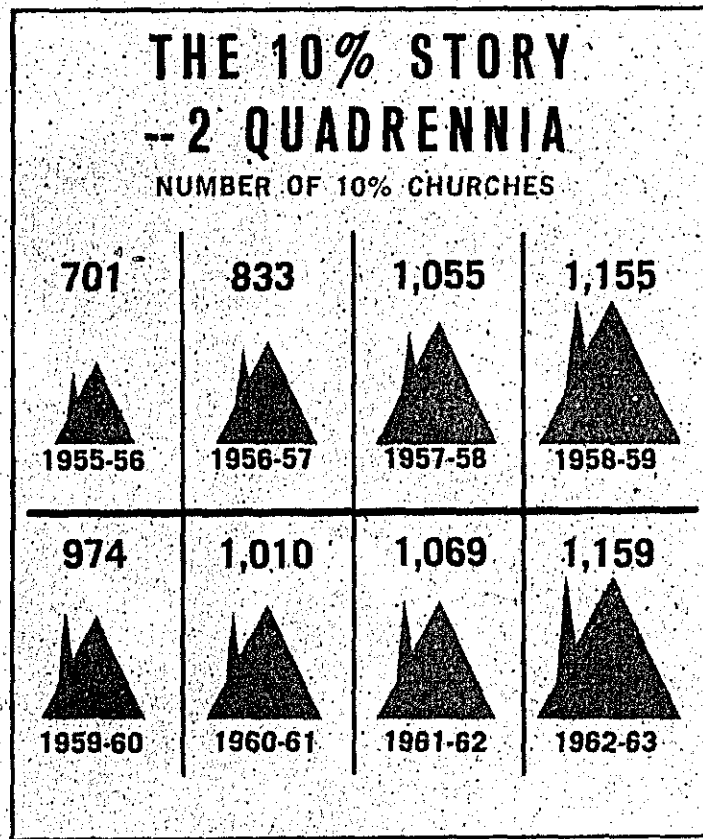
*Serving the Church by serving her Ministers In the Power of the Spirit*

# The General Stewardship Committee

is happy to report great strides in STEWARDSHIP GIVING for evangelism...



IN THE POWER OF THE SPIRIT WE GO FORWARD



### The General Stewardship Committee



Hardy C. Powers  
Sponsor

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Chairman

Orville Jenkins  
Vice-Chairman

Dean Wessels  
Secretary

George Coulter

Albert F. Harper

Edward Lawlor

M. Lunn

W. T. Purkiser

Kenneth S. Rice

Mary Scott

Paul Skiles

Roy F. Smee

John Stockton

T. W. Willingham

### 10% HONOR ROLL

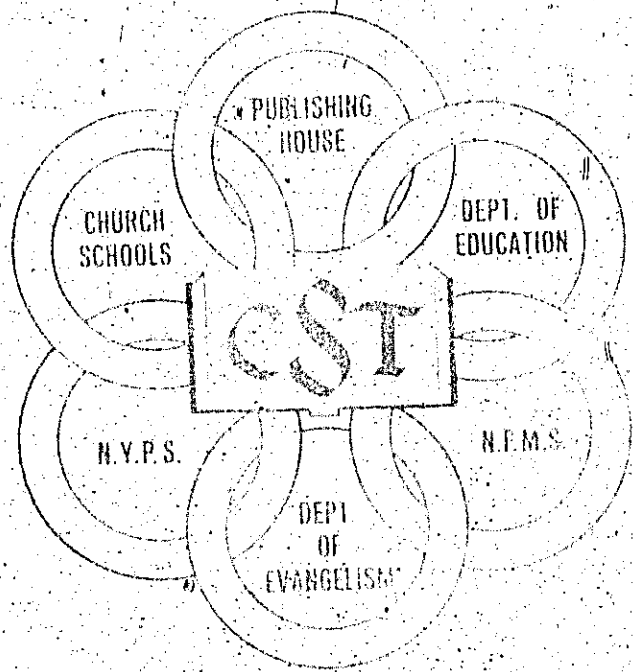
#### DISTRICTS REACHING THE 10% GOAL THIS QUADRENNIUM

DISTRICT	NUMBER OF 10% YEARS	DISTRICT	NUMBER OF 10% YEARS
1. Northeastern Indiana	4	11. Colorado	2
2. Kansas	4	12. Houston	2
3. Northwest Oklahoma	4	13. New York	2
4. Kansas City	4	14. Central Ohio	2
5. Nebraska	3	15. Canada Pacific	2
6. Northwestern Ohio	3	Overseas Home Mission Districts	
7. Canada West	3	1. Australia	4
8. Wisconsin	3	2. New Zealand	2
9. Oregon Pacific	3	3. West Germany	2
10. Abilene	2		

#### DISTRICTS REACHING 10% GOAL SINCE THE 1949-50 ASSEMBLY YEAR

1. Northeastern Indiana	13	17. Houston	2
2. Canada West	7	18. New York	3
3. Kansas	6	19. Iowa	3
4. Northwest Oklahoma	6	20. Canada Pacific	2
5. Wisconsin	6	21. Arizona	1
6. Central Ohio	6	22. Central California	1
7. Kansas City	5	23. Florida	1
8. Akron	5	24. Los Angeles	1
9. Nebraska	4	25. North Dakota	1
10. Oregon Pacific	4	Overseas Home Mission Districts	
11. Idaho-Oregon	4	1. Australia	7
12. Northwestern Ohio	4	2. New Zealand	2
13. Abilene	3	3. West Germany	2
14. Northwest	3	4. Alaska	2
15. Pittsburgh	3		
16. Colorado	2		

"How beautiful... are the feet of him that bringeth good tidings" Isaiah 52:7



# Christian Service Training

SERVING THE ENTIRE CHURCH by providing training for pastors, lay and church members. This is accomplished for classes of Home Study.

## COMMISSION

- D. I. Vanderpool, General Superintendent
- K. S. Rice, Chairman (Church Schools)
- Mary L. Scott (Nazarene Foreign Missionary Society)
- Paul Skiles (Nazarene Young People's Society)
- Edward Lawlor (Evangelism)
- M. A. Lunn (Publishing House)

## RESPONSIBILITIES ASSIGNED BY THE GENERAL ASSEMBLY

The Commission shall operate as an interdepartmental service organization for all agencies of the general church which develop training courses for use in the local church.

The Commission shall be responsible (1) for approval and publication of all courses in the area of leadership education; (2) for such other elective courses as may be assigned to it by any of the established departments or agencies of the church; (3) the Commission may initiate such training courses as are needed by the local church or other groups which are not clearly within the jurisdiction of other agencies of the general church.

The Commission shall be responsible for promoting the work of Christian Service Training throughout the church and for its entire membership; for providing courses of study, texts, and teacher guides for the same, and for issuing certificates of progress; for arranging for local classes, correspondence work, and areas and district schools for Christian Service Training.

## DENOMINATION-WIDE STUDIES LAST QUADRENNIUM

1960 Unit 163a, "Priority of Evangelism"  
Text: *The Church — Winning Souls*, Lewis  
credits 28,900

1961 Unit 164a, "Sunday Night Evangelism"  
Text: *The Church — Winning Sunday Nights*, Jenkins  
credits 19,263

1965 Unit 113.1a, "Studies in Stewardship"  
Text: *Treasures in Heaven*, Lunn  
credits 24,248



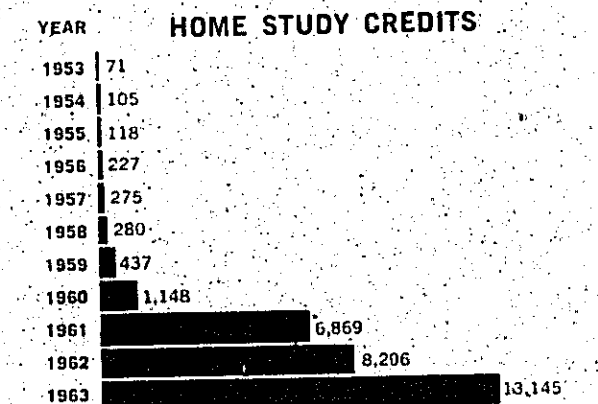
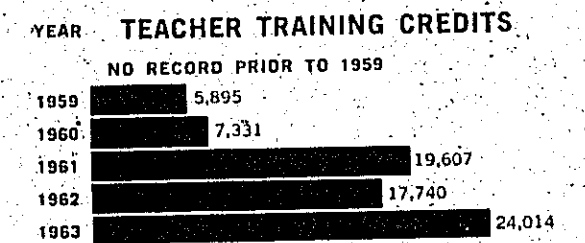
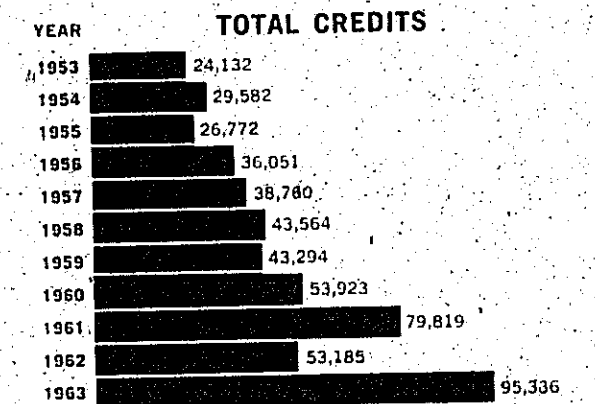
Director, Bennett Dudgey, discussing a new training text for local church treasurers with author, Harper Cole.

## PLANS FOR DENOMINATION-WIDE STUDIES 1964-68

1965 February and March  
A study in the area of Sunday school outreach

1966 February and March  
A study in the area of personal evangelism

1967 January and February  
A study in the area of tithing — God's plan for financing His Church



Mrs. Bill Blackburn files a class report from one of 2,447 churches that reported last year.



Miss Esther Judy sends a manuscript for a new CST textbook to our Publishing House. 22 books by Nazarene authors have been published this quadrennium.



Mrs. Jay Holman returns an evaluated Home Study Guide and credit card. 13,145 credits granted by correspondence last year.



Mrs. Earl Wolf evaluates the Home Study Guides in her home.



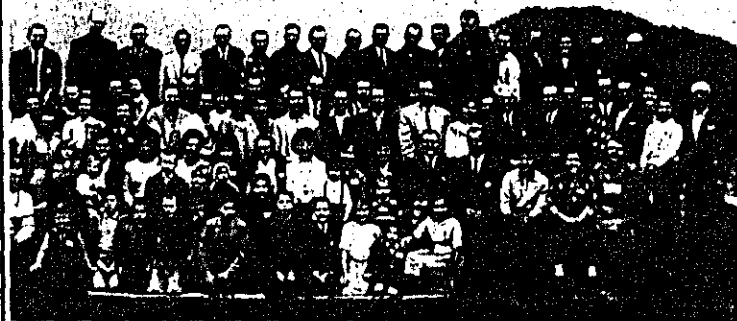
Mrs. Robert Branson sorting and routing the daily correspondence — an average of 250 pieces of mail requiring individual replies are received each week.

# Nazarene Servicemen's Commission

Paul Skiles, Director

The Servicemen's Commission is the contact agency of the Church with about 7,000 men who are in military service throughout the world. It is also responsible for liaison with thirty-one chaplains of the church who serve in the Army, Navy, Air Force and Veterans Administration.

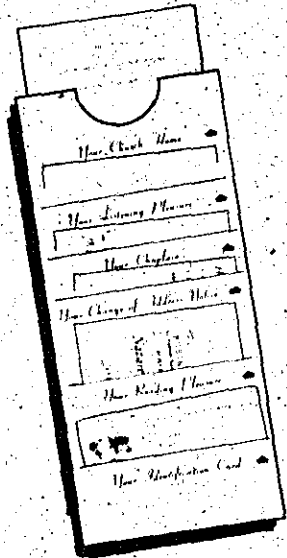
Members of the Commission are: Albert F. Harper, W. T. Purkiser and M. A. Lunn. Paul Skiles is director and Dr. Hardy C. Powers the sponsoring General Superintendent.



The group of servicemen and their families who attended the 1963 retreat at Berchtesgaden, Germany. Chaplain Lyle Robinson was coordinator and Dr. W. T. Purkiser guest speaker.



The Chaplain is often called upon to conduct services away from a post chapel.



As soon as information concerning a man's enlistment is received a "Servicemen's Kit" is sent to him. It contains various items of information which will be useful to him and an identification card to serve as an introduction to churches he may visit.

## Services Provided to Military Personnel

### POST PASTORS

More than 500 pastors whose churches are located near military bases receive each month a list of those who have been stationed there. This is both a method of introduction and a contact cue for the pastor.

### PUBLICATIONS

Conquest magazine is automatically sent free to all servicemen. However, by filling out the card provided, they may also receive, free of charge, *Herald of Holiness*, *Standard*, and *Come Ye Apart*. *Other Sheep* is sent to all overseas personnel.

### SERVICEMEN'S RETREATS

With the cooperation of the military, religious retreats are provided for servicemen and their dependents stationed abroad. Nazarene retreats are conducted annually in Berchtesgaden, Germany. Occasionally they are held in the Orient as well.

Serving as our ministers in uniform . . . .

## 31 Nazarene Chaplains

- 4 Air Force
- 12 Army
- 12 Navy
- 3 Veterans Administration



Captain Earl A. Keener, Army



Major Clifford E. Keys, Jr., Army



Lt. Col. George C. Laurie, Army



Major William A. Martin, Army



Lt. Col. James T. Morris, Army



Lt. Col. Conley D. Pate, Army



Major Eyle W. Robinson, Army



Captain Vernon G. Swann, Army



Lt. Col. Herbert J. Van Vorst, Army



LCDR Reginald A. Berry, Navy



LCDR Leroy A. Bevan, Navy



Lt. Gerald W. Black, Navy



Lt. Veldon B. Bobbs, Navy



LCDR L. W. Dodson, Jr., Navy



Lt. Dudley C. Hathaway, Navy



Lt. John A. Hathaway, Navy



LCDR W. W. Huffman, Navy



LCDR Albert S. M. Kirkland, Navy



LCDR Elvin D. Leavelle, Navy



Lt. Harlan H. Shippy, Navy



LCDR Henry W. Stroman, Navy



Chaplain William M. Mackay, Veterans Administration



Chaplain Claude A. Steele, Veterans Administration



Chaplain Archel R. Meredith, Veterans Administration



Lt. Col. Claude L. Chilton, Air Force



Lt. Col. John T. Donnelly, Air Force



Captain Shural C. Knippers, Air Force



Lt. Col. Everett D. Petros, Air Force



Captain Curtis R. Bowers, Army



Captain Leland Buckner, Army



Captain Calvin G. Causey, Army



# Nazarene Radio League



Dr. T. W. Willingham  
Executive Director

## LOOKING BACKWARD AND FORWARD

### BACKWARD:

To scan the nineteen years of our radio history evokes praise to God, and thanks to our people and radio stations.

Our message now girdles the globe, fingering every continent and many islands of the sea. Its outreach is ever-increasing.

### FORWARD:

Since it has been my privilege to direct this ministry from the beginning, and since I am now retiring, permit me to express my dreams for the future in four fields of broadcasting:

1. A dynamic evangelistic message supported by spirited Gospel singing.
2. A Bible-teaching ministry, offering Bible study courses and lending itself to a mail response from persons eager to know more of the Word of God.
3. A short feature for late evening listening, featuring the old songs of the church, comforting Bible passages, a spiritual thought for the day, or a poem of comfort or inspiration.
4. Some modest entry into the field of television.

These are not "pipe-dreams" but possible achievements, and the cost is not prohibitive. The extra programming suggested would be carried by many stations as public service features.

I pass these dreams on to my successor with the hope and prayer that they may have a real measure of fulfillment.

*T. W. Willingham*

T. W. WILLINGHAM  
Executive Director



"Showers of Blessing" Quartet —  
Danny Steele, Orval Halley, Ray Moore, Gary Moore;  
Inset of Rev. Milton Parrish, Narrator.



"Showers of Blessing" Choir in Action



Control Room Scene:  
Tom Jackson, engineer; Dr. T. W. Willingham, director;  
Rev. S. N. Whitcack, producer.



"La Hora Nazarena" Recording Session

## 20 Years

53 Speakers

"SHOWERS OF BLESSING" has had a number of 400 speakers during the past years. FIFTY THREE are listed, and yet Dr. Russell V. DeLong has done the majority of the speaking. He has been used in the past in April to May. To all who have ministered, and especially to Dr. DeLong, to our heartfelt thank.

## OUR GLOBAL OUTREACH

### "SHOWERS OF BLESSING"

We now broadcast on SIX HUNDRED AND EIGHT STATIONS weekly — 473 in English and 135 in Spanish.

"SHOWERS OF BLESSING" outlets are located in 49 of the United States and in 25 areas outside our country.

Last Lenten Season a total of ONE THOUSAND SEVEN STATIONS carried our English and Spanish specials; of that number 457 were EXTRA "SHOWERS OF BLESSING" outlets.

### "LA HORA NAZARENA"

The scope of our Spanish radio ministry has exceeded our fondest dreams. Beginning ten years ago on 12 stations, we now broadcast on 135, 119 of which are outside the United States.

- The success of the past is due largely to:
  - Dr. Reza who has faithfully and efficiently proclaimed the message from week to week.
  - Ray Moore and his faithful choir.
  - the ever-increasing financial support given us by the missionary societies.

To each and to all of these go our sincere thanks.



Dr. H. T. Reza,  
"La Hora Nazarena" speaker

From 37  
stations  
to 608 in  
18 years

608

Spanish 195

403

381

"Showers of Blessing" 473

1948 1956 1964

1948 1956 1964

# The Spanish Department

## A GROWING MINISTRY FOR A GROWING\* NEED

*\*Latin America leads the world in population increase*

### WE LOOK TO THE FUTURE

The Church of the Nazarene placed a great deal of emphasis on Latin America during World War II. This was no accident. God was behind the scene.

Ours is a forward-looking church. It is our conviction that we have been called to serve humanity. Since 1946 our department has proclaimed "the full gospel to the whole world through the printed page" in Spanish.

We live for God and look toward the future. We cannot rest on past achievements. A forward step yesterday becomes past history today. We must move forward so we can provide an adequate solution to present world needs.

In 1964 we pause to offer our gratitude to God. With a tender heart we thrust ourselves courageously towards the future and greater victories.

To the nearly 25,000 Spanish-speaking constituency we shall render greater service in the next quadrennium. To the 404,847 Nazarenes around the world we pledge our support through an intense missionary vision and love for the lost. To our Almighty God we offer a channel through which He can work "in the Power of the Spirit."

### SALES

YEARS	TOTAL
1947	\$184
1948-52	\$11,417
1952-56	\$52,185
1956-60	\$79,248
1960-64	\$170,684

### PERIODICALS

YEARS	NUMBER OF PERIODICALS	NUMBER PRINTED
1946-48	3	599,725
1948-52	3	2,537,500
1952-56	6	3,896,300
1956-60	6	5,370,600
1960-64	8	6,566,250

Pieces of Literature for the Quadrennium 1960-64  
 311,883 General Books, including Music  
 200,200 Tracts  
 15,000 D.V.B.S. Materials

### Lines of Service

- PUBLICATIONS
- BIBLE INSTITUTE TEXTBOOKS
- YOUTH INSTITUTE TEXTS
- MUSIC: 20 PRODUCTIONS
- CORRESPONDENCE COURSE TEXTS
- C.S.T. AND V.B.S. FAMILY READING CHURCH NEEDS

### Publications



### Staff



DR. H. T. REZA  
Executive Secretary



SERGIO FRANCO  
Associate Editor



ISMAEL E. AMAYA  
Associate Editor

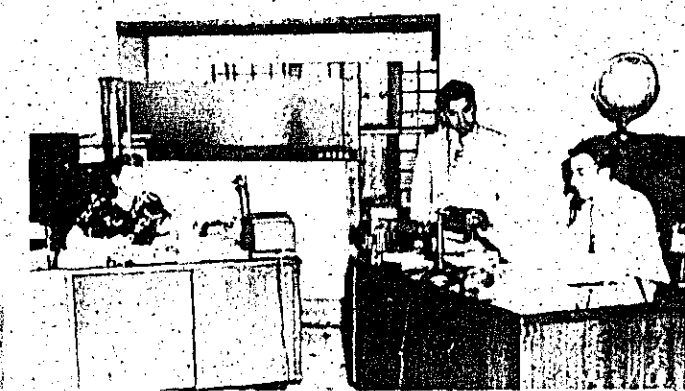


JUAN C. MIRANDA  
Sales and Promotion

OFFICE, 1964  
Partial view of the Spanish Department



OFFICE, 1950  
Dr. H. T. Reza, Rev. Sergio Franco, Miss Evangeline Deal



OFFICE STAFF — From left to right: Rev. Sergio Franco, Miss Carmen Carrera, Mrs. Juanita Buxton, Rev. Ismael E. Amaya, Dr. H. T. Reza, Gary Coulter, Rev. Juan C. Miranda, Mrs. Betty Wilson.



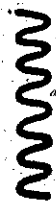
PRODUCTION STAFF — From left to right: Mr. Oziel Flores, composition man; Mrs. Esther Franco, teletypesetter operator; Mr. Moises Castillo, linotype operator.

### Advisory Board

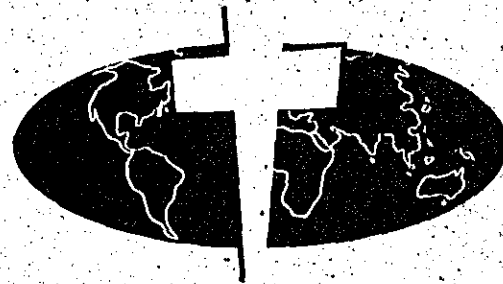
From left to right: Rev. William Valdez, Rev. Juan B. Madrid, Dr. H. T. Reza, Rev. Ernesto Howland, Rev. J. T. ...



Services of Your



NAZARENE



AUDIO-VISUAL COMMITTEE

PRODUCE NAZARENE FILMSTRIPS

Trade name--Beacon Hill Filmstrips

PREVIEW FILMS

for Nazarene rental library

SELECT OTHER AUDIO-VISUAL TOOLS

and equipment

GUIDE WORKERS IN THE USE

of audio-visual tools

*Using sight and sound to help communicate the gospel.*

## Nazarene Information

THE OFFICE of the Nazarene Information Service (N.I.S.) for nearly seven years has had the assignment to chronicle the news story about "the people called the Nazarenes."

It has been a thrilling 7-year period for the church, with important milestones. Among these were the opening of Nazarene work in Brazil, Chile, Bermuda, the Republic of Panama, Southern Rhodesia, West Germany and Denmark.

The first Protestant church to be built in Israel since the nation was re-established in 1948 was the \$100,000 Church of the Nazarene at Nazareth. Also the Nazarenes built one of the first Protestant churches at Brasilia, inland capital of Brazil.



O. JOE OLSON  
Director

### Spanish Outreach

The denomination's Spanish language broadcast of "Showers of Blessing" increased to 110 stations while the English program reached a high of 425 stations.

During the 7-year period, the church grew in world membership from 335,000 to 400,000; per capita giving climbed from \$133 to \$153; and total giving from \$40,000,000 to more than \$52,000,000.

The General Board created the office of Nazarene Information in 1958, the golden anniversary year of the church. The work was set up with sponsorship in part on the top level of the general superintendency where the major decisions that spell news originate.

### Professional News Copy

The services rendered by Nazarene Information have since followed well-established practices of news bureau and public relations offices. In line with best traditions of this profession, N.I.S. has made little effort to advertise the nature or extent of its operation, preferring to allow printed articles and the work to speak for themselves.

In general, N.I.S. writes and distributes articles of interest concerning Nazarenes and the Nazarene church to: 1) Nazarene editors in the U.S. and

abroad; 2) editors of 55 other holiness and evangelical bodies; and 3) to the secular media — the newspapers, press associations and broadcasting stations — as the importance of the event warrants.

### A Personal Touch

By correspondence and through membership in the national Religious Newswriters Association, N.I.S. maintains relations with the 125 leading religion editors in the U.S. and Canada.

Activities of the office include:

- Operating press room services at church-wide events.
- Providing news coverage of general church affairs such as evangelists' conferences.
- Sending advance stories to newspapers on district assemblies and preachers' conferences.
- Supplying photos, mats and biographies of general church leaders and district superintendents.

### Mailings to Pastors

- Annual releases to every Nazarene pastor.
- Special mailings, six times a year, of Nazarene News Briefs used by 400 pastors in weekly newsletters.
- Releases to district superintendents and editors on news stories.
- Consultations on press relations with district leaders and pastors.

### A Large Task

In a progressive denomination that is seeking to win the lost to Christ, public opinion is a partner in the work of reaching and influencing persons to go God's way. The value of good press relations is indisputable.

When the office was opened, Frank Starzel, head of the Associated Press, sent congratulations and expressed the opinion that N.I.S. would succeed to the extent that it provided "useful information in a straight-forward manner."

Acknowledging reliance upon the support and guidance of the Holy Spirit, this continues to be the two-fold purpose of the *Office of Nazarene Information*.

— = = —



## THE CHURCH OF THE NAZARENE

**HISTORICALLY**, the Church of the Nazarene dates back to the turn of the present century when three independent holiness groups sprang up: one in New England; one in California; and one in Texas, Oklahoma, and Tennessee. In 1908 representatives of these groups met in General Assembly at Pilot Point, Texas, to form what is now known as the Church of the Nazarene. United in faith and practice, the 228 churches which comprised this union followed the theological persuasion of John Wesley with his insistence on vital Christian experience and emphasizing the experience of entire sanctification or perfect love.

**CHURCH GOVERNMENT** for the Nazarenes is representative, combining some of the features of both episcopal and congregational forms of administration. The congregations of a given district elect delegates to represent them at the annual District Assembly. Here the district superintendent is elected, budgets are voted, and the yearly program is set in motion. Every four years the several districts elect an equal number of ministers and laymen to represent them at the quadrennial assembly of the church. This is the supreme lawmaking body of the denomination. At the General Assembly, the highest administrators are elected — the general superintendents; the general officers; the editor of the official church paper, the *Herald of Holiness*; and a representative General Board (ministers and laymen) to transact the business of the denomination between General Assemblies.

**WORLD OUTREACH** for the Church of the Nazarene includes more than forty-eight hundred established churches in the United States, Canada, the British Isles, and overseas home mission places. The global program of evangelism and missions touches forty additional world areas where four-hundred seventy-one missionaries and nineteen hundred national workers proclaim the saving gospel of Christ by means of preaching, teaching, and healing. Eight colleges and one graduate seminary provide training center where quality education, spiritually motivated, keeps eternal values in focus. The Nazarene Publishing House with two branches and three depositories around the world proclaims the gospel by the printed page. "Showers of Blessing" broadcast is heard over four hundred seventy-three stations in English, and one hundred thirty-five stations in Spanish. Press evangelism as reported in newspapers, magazines, and local releases, helps to create a favorable climate for the full salvation message.



*In the power of the Spirit*

*... Let us march forward*

## THE NAZARENE CREED IN BRIEF

**T**hat there is one God--  
the Father, Son, and Holy Spirit.

**T**hat the Old and New Testament Scriptures, given by plenary inspiration, contain all truth necessary to faith and Christian living.

**T**hat man is born with a fallen nature, and is, therefore, inclined to evil, and that continually.

**T**hat the finally impenitent are hopelessly and eternally lost.

**T**hat the atonement through Jesus Christ is for the whole human race; and that whosoever repents and believes on the Lord Jesus Christ is justified and regenerated and saved from the dominion of sin.

**T**hat believers are to be sanctified wholly, subsequent to regeneration, through faith in the Lord Jesus Christ.

**T**hat the Holy Spirit bears witness to the new birth, and also to the entire sanctification of believers.

**T**hat our Lord will return, the dead will be raised, and the final judgment will take place.



AUGUST 1964

INTERNATIONAL CENTER

# CHURCH OF THE NAZARENE

6401 THE PASEO

KANSAS CITY, MISSOURI

## THE IMPORTANCE OF A SOUND PERSPECTIVE

*Samuel Young*

## PREACHERS WHO ARE AFRAID OF THEIR HORSES

*The Editor*

## STANDARD EQUIPMENT FOR CHRISTIAN MINISTERS

*Melvin McCullough*

## CAN GOD HEAL OUR LAND?

*Dallas D. Mucci*

## THE REMEDY FOR THE CURRENT PREACHER SHORTAGE

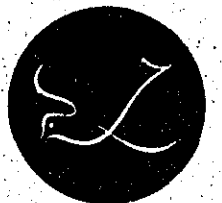
*J. Leon Chambers*

## BURDEN BEARERS

*Audrey J. Williamson*

## THE POWER OF A HOLY LIFE

*H. K. Bedwell*



AUGUST 1964

**THE IMPORTANCE OF A SOUND PERSPECTIVE**  
*Samuel Young*

**PREACHERS WHO ARE AFRAID OF THEIR HORSES**  
*The Editor*

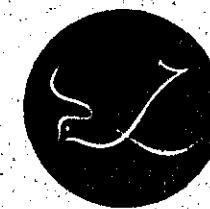
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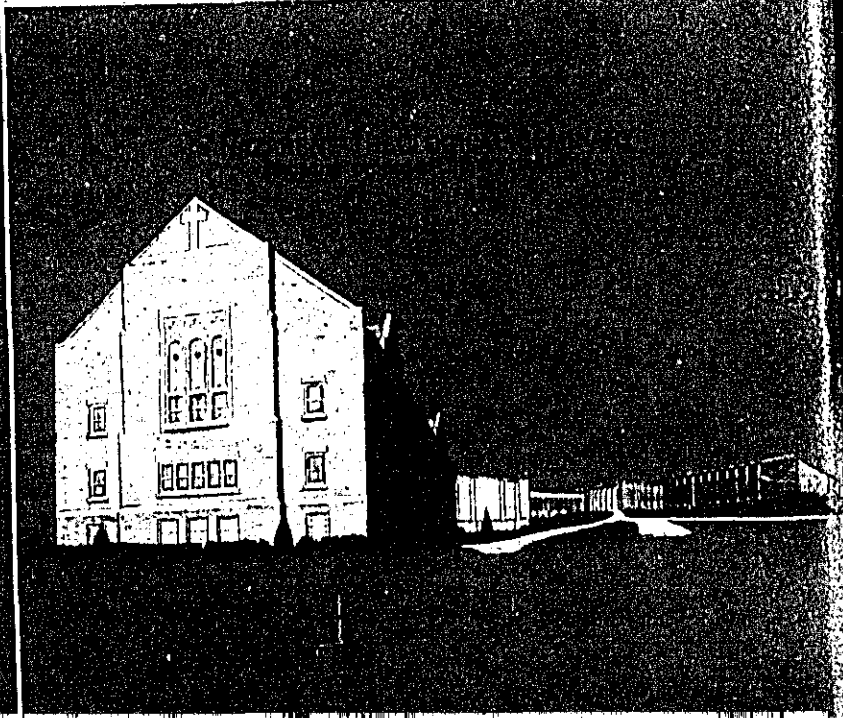
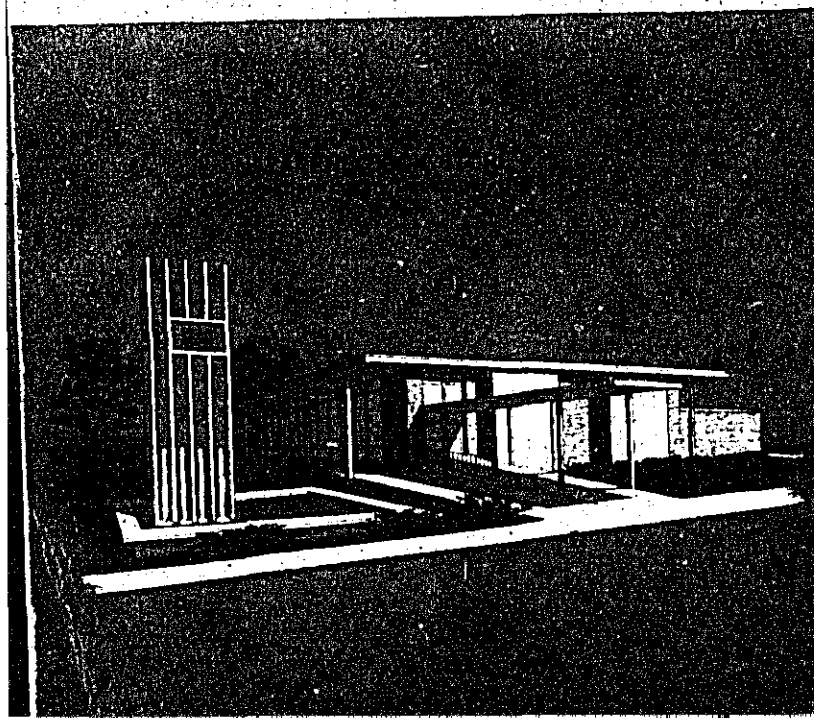
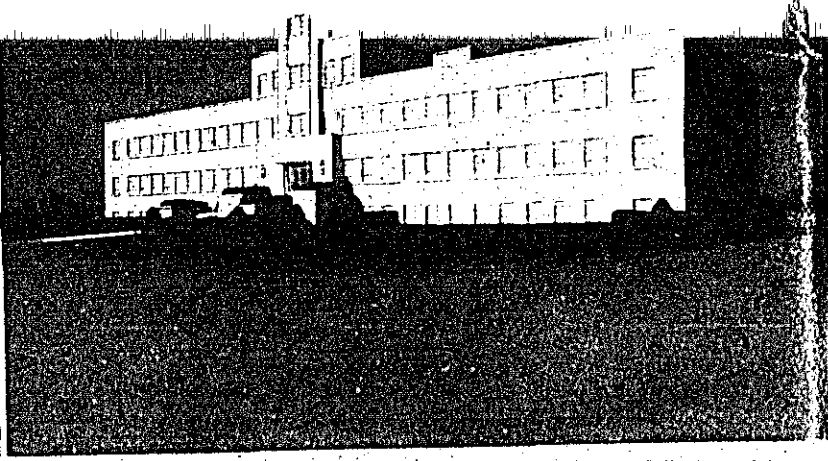
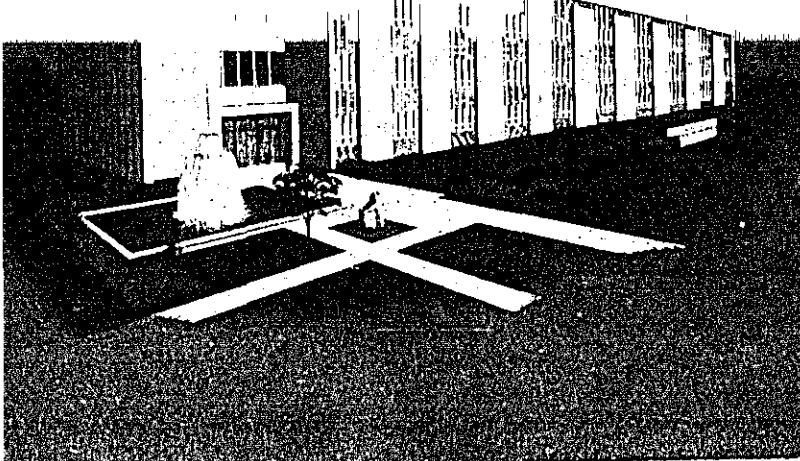


INTERNATIONAL CENTER

# CHURCH OF THE NAZARENE

6401 THE PASEO

KANSAS CITY, MISSOURI



RICHARD S. TAYLOR  
Editor

Contributing Editors

Hardy C. Powers  
G. B. Williamson  
Samuel Young  
D. I. Vanderpool  
Hugh C. Benner  
V. H. Lewis

General Superintendents  
Church of the Nazarene

AUGUST, 1964

Volume 39 Number 8

CONTENTS

The Importance of a Sound Perspective, Samuel Young	1
Preachers Who Are Afraid of Their Horses, Editorial	2
Holiness and Racial Tension, Editorial	3
Standard Equipment for Christian Ministers, Melvin McCullough	4
Can God Heal Our Land? Dallas D. Mucci	8
The Remedy for the Current Preacher Shortage, J. Leon Chambers	10
Guideposts, No. 7, "Solvent Hearts," Raymond C. Kratzer	12
Burden Bearers, Audrey J. Williamson	33
The Power of a Holy Life, H. K. Bedwell	35
Gleanings from the Greek New Testament, Ralph Earle	37
The One Thing Paul Kept, The Editor	39

DEPARTMENTS

The Pastor's Supplement, pp. 17-32 • The Theologian's Corner, p. 16  
• Queen of the Parsonage, p. 33 • Biblical Studies, p. 35 • Sermonic  
Studies, p. 39 • Bulletin Exchange, p. 42 • Ideas That Work, p. 43  
• My Problem, p. 44 • Hymn of the Month, p. 45 • Here and There  
Among Books, p. 46 • Among Ourselves, inside back cover.

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## The Importance of a Sound Perspective

Samuel Young

IT IS NOT ENOUGH to have good motivation for service. We must have perspective so that we can see the things that are significant. The work that you are doing requires not only good hearts, but it does necessitate some brains. Your efficiency and effectiveness in service is related to your perspective. John R. Mott's words are pertinent here: "Life is made up of priorities." In order to get certain things that are worthwhile accomplished, you will have to omit a lot of things that are not so important even though they might have relative value.

Now I realize that all the lessons even in the work of God are not learned in a day. Don't be like the little girl I heard about recently who, when she returned from her first day of school was met by her grandfather with this question, "Did you learn anything today?" She replied quickly, "No, I have to go back tomorrow."

The truth of God is not like items in the mail-order catalogue, located by index and picture. Many of the answers that the world needs and that we need are to be found only in a personal commitment and in a day-by-day obedience to the known will of God. This is what makes the Christian way an adventure. In the right sense, in the Christian way we must never lose or give up the element of faith. If we keep our perspective in service we will have to count on the same God who acknowledges in His Word the need for plowing, the need for harrowing, the need for sowing, the need for weeping, and the need for reaping. But the fundamentals are still there in the Word of God, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:6). Actually, we are not committed to an assignment; we are committed to the will of God, and if we keep that commitment the radiance will not depart from us.

Also in the matter of perspective I think, as leaders of men, we must recognize the frailty of the human family. The Bible says, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (II Cor. 4:7). There is the problem of bigness versus littleness and I suppose it is fair to state that at least half of our problems are related to littleness rather than badness. The preacher will have to learn to ignore littleness without scorning it, and without becoming little himself in the process.

Jesus himself invited us, "Come unto me, all ye that labour and are heavy laden, and I will give you rest"; but if we continue the study of His Word it invites us to "take my yoke upon you, and learn of me; for I am meek and lowly of heart; and ye shall find rest unto your souls." This is what enables us then to say, with Him, that our yoke is easy and our burden is light. The price of our salvation has already been paid by Jesus Christ upon Calvary, but we too must continue to pay the price of keeping it by following the Master and taking up our cross to follow Him.

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

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

### Preachers Who Are Afraid of Their Horses

**I**N A CERTAIN CHURCH both pastor and people became alarmed at the prolonged barrenness of the altar and the deepening spiritual dearth in the services.

One day an eighteen-year-old cowgirl said to the pastor, "Preacher, do you know why we are not having better services in our church? *You are afraid of your horse.*"

Her remarks stung him like a whip. All night he lay in anguished prayer before the Lord, then on Sunday poured out his soul with boldness and courage he had not had for months, and five men came to the altar.

The truth is that congregations and horses are alike in at least one particular: they both know when their rider is afraid of them.

Not knowing the workings of the equine mind, we cannot say what prompts the horse to throw his scared rider. But we are a little more sure of our ground when we try to understand the similar actions of the congregation. Deep in the heart of every church is an awareness that the pastor should be strong as their spiritual leader and moral mentor. They expect him to sound the trumpet with power and certainty. When they sense that he is hedging and side-stepping and soft-pedaling, they inwardly despise him. When laymen do not profoundly respect a pastor, it is easy for them to try to unseat him.

Of course if a pastor insists on digging in constantly with the spurs and laying on the whip, his church will throw him anyway, and with good reason. For spurs and whip are but different symptoms of the same disease: fear. Courageous and faithful preaching does not require weekly tongue-lashings. It requires only that the pastor calmly express his convictions on each moral issue as it arises, gently but firmly act according to his convictions, and inculcate his convictions from the pulpit with plenty of scripture, plenty of love, and plenty of patience.

The preacher must not ride an issue to death; he will only thus thin his pews unnecessarily, and make lopsided saints out of those who remain. But neither must he dodge an issue that clearly concerns the welfare of his people because it is "too hot to handle." He may need to pray for sense and strategy to determine the right time, place, and manner; but at the same time he should pray for courage not to fail his people by blurring the issues or softening his stand. He must be able to say when he leaves: "I did not shrink from declaring to you anything that was profitable . . . I did not shrink from declaring to you the whole counsel of God. . . . I did not cease night or day to admonish every one with tears" (Acts 20:20, 27, 31, R.S.V.).

### Holiness and Racial Tension

**D**OES THE HOLINESS MESSAGE have anything to say to the current racial tension? Yes, at least two things: First, it is still true that personal holiness through Christ is the only adequate and enduring foundation for racial harmony.

This was underscored once again by a recent letter from Rev. E. H. Timmer, of the Nazarene Indian mission at Tucson. After telling of a gracious revival in which a Negro was converted, he recalled that he had urged the folk to go out of their way to make the colored man feel at ease. When he particularly urged his plea to a young Papago man, who had just been sanctified wholly in the same meeting, he received this reply:

"Brother Timmer, you need not be concerned. When I came up from the altar, something happened to me. I've always had a hatred in my heart towards the colored people, but, thank the Lord, it is gone. I'll make Dave feel at home here and be his friend." The payoff is in the next sentence of the letter: "And he surely did." Any experience that produces such effects is not only relevant to social problems, but absolutely indispensable to their solution.

The second thing the doctrine of holiness says to the problem of racial strife is just as elementary: Any attitude or course of action dictated by hate is always wrong. When hate slips into the hearts of church members, and gains control of emotions and actions, Christ and His holiness are crowded out, no matter how loud remains the profession.

But although we can say dogmatically that hatred is always wrong and love is always right, we cannot be sure that love is always wise. Two men with equal love may differ as to the best practical solution of a problem.

It is therefore necessary that divergent views be held in brotherly patience and charity, neither side impugning the spiritual integrity of the other. It is necessary also to remember that the vast majority who are emotionally involved, both white and colored, know nothing of true divine love. Practical solutions on a community-wide basis are not likely therefore to be ideal; for they will be, and can only be, structured by the attitudes and considerations which predominate. When the predominating climate is fear, prejudice, and tension, the Christian must watch that his own spirit does not become controlled by this prevailing atmosphere. This is the time when he must prove his sonship by being a peacemaker (Matt. 5:9). This is when his light must not be put under a bushel, and when his salt must not lose its saltiness.

### Holiness: A Love Service

"I wish I knew the secret of Paul's piety," said that good man, Asa Mahan, to Mr. Finney, who replied: "Paul said, 'The love of Christ constraineth us.' Just then the glorious truth burst upon his mind that we are sanctified, not by works, but by faith which works by love; that the religion of Jesus is not one of vows and resolutions, terrible struggle and effort, but of life and power and joyous love; and he went out of Finney's room saying, 'I see it, I see it!' From that hour his life was one of triumphant holiness."



## Standard Equipment for Christian Ministers

By Melvin McCullough\*

A FEW MONTHS AGO an ex-Ford dealer in Philadelphia admitted in a Federal Communications hearing that he had advertised a new Ford for \$995.00. The advertisement indicated that all extras and power features were optional. But the ad neglected to say that among the optional features was the motor. There are some items of equipment on a new automobile which we assume are on every one which is manufactured. There are certain items on a car which we feel are necessities.

cations which are a "must" if his service is to be of any spiritual value.

### The Minister's Authority

The Scriptures must be the preacher's primary source and authority. *He dare not substitute mere human wisdom for God's Word.*

The Bible must rule the minister's conduct and govern his actions. It is the Book which he must live by and emulate in his own life. He must go to it not only for preaching material and texts, but for personal coun-

### Seminary Essay Contest

With the backing of the Nazarene Publishing House, the Student Council of the Nazarene Theological Seminary, Kansas City, inaugurated last September an essay contest open to full-time ministerial students. This essay was awarded first place for 1963-64 by a panel of three judges, including the editor of the NAZARENE PREACHER. Second and third place essays will be published in future issues.

We call this standard equipment. We expect every new Ford to have a motor. The motor is part of its standard equipment.

Just as the automobile has standard equipment, so the Christian minister must have some indispensables if he is to minister effectively. We can do without the deluxe trim and electric window lifts on the automobile. There are some desirable qualities which are not necessarily mandatory in the ministry. God's servant can do without an attractive physique, musical talent, and *Who's Who* recognition; but there are some qualifi-

sel. It is here that the minister will find the principles upon which his own philosophy of life may be constructed. He should expect to meet God in his solitary reading of these sacred pages. He must enter into this spiritual exercise daily, prayerfully, and always depending on the Holy Spirit for guidance.

The true minister is a man with an authoritative message. As God's representative, the preacher will lean heavily upon the Scriptures in his preaching. Like the Master he must preach the Word (Mark 2:2). The minister should early discover that it is the proclaimed Word which has prophetic power. It is through the

delivery of God's truth that the minister becomes God's spokesman. In this sense he is a channel rather than a source. His pronouncements in reality take on divine authority. He is heaven's ambassador; and his credentials are the oracles of God. It is biblical preaching which arrests attention and keeps preaching relevant to the needs of even modern man. It is this writer's opinion that a minister will never want for preaching material or a congregation of hearers as long as he will stay with the Bible and cultivate an ability to make the Scriptures plain to those to whom he is called to minister. The masses are hungry today for messages which will make the biblical incident on the Jericho road relevant to what is happening on Main Street in Chicago.

### The Minister's Action

The Christian minister's qualifications must include a desire to serve. He must engage himself continually in unselfish service. *He dare not let the desire for status be substituted for the desire for service.*

Compassionless living characterizes our generation. Modern man generally is more interested in fads, food, and fast cars than human need. The complacency of this day makes one wonder if it is just as serious a sin to be indifferent to our fellow men as to hate them. The emphasis of the parable of the rich man and Lazarus is Dives' failure to respond to the need of humanity. How many so-called ministers in our day have a "couldn't care less" attitude toward those who are helpless and hungry? Self-forgetful service is still the need of our generation. There will always be a market for sacrificial service such as the anonymous four rendered in "bringing one sick of the palsy" to Jesus in Capernaum (Mark 2:3).

It must always be the compelling motive of God's minister.

Service was the norm for Christ's ministry. Human need took top priority in the Master's earthly sojourn. Folk were more important to our Lord than food. People's suffering was more worthy of His concern than even His sermon (Mark 2). He was the Ideal Pastor—the Good Shepherd who gave His life for the sheep.

The Christian minister cannot "put on" service. It cannot be superficial. Eventually he will fail if his efforts are not genuine and flowing out spontaneously. God's servant must not be primarily interested in the rewards which will come, for his service is rendered for the Master's sake. He loses himself in saving others. It reminds me of the words of the late Dr. B. V. Seals who prayed in our home a few months before he passed on to his reward: "Lord, help this couple to live the poured-out life. It's the only one worth living, and it's good to the last drop."

### The Minister's Attitude

An attitude of faith is an indispensable element in the minister's standard equipment. *He dare not let the modern tendency to make spiritual substitutions lead him to accept a passive and cautious faith instead of a persistent and daring faith.*

Faith is one of the commonest words in the Bible, for faith is that on which the whole Christian religion is based. Paul names it in his list of the fruit of the Spirit (Gal. 5:22). The personalities of the Bible are characterized by a faith which recognized the supernatural in their religion. The Hebrew Hall of Fame tells us that the saints of the past were daring because they believed in God as one upon whom they could depend. It was this active faith which com-

\*Graduated in June; now home mission pastor, Fort Worth, Texas.

pelled Abraham to walk west with God and Moses to declare "Let my people go!" Early in the New Testament the four unnamed ambassadors had a faith which caught the attention of Jesus and was rewarded (Mark 2:5). It was an experienced apostle who wrote to a young parson warning him of the importance of "holding faith" in warring a "good warfare" (I Tim. 1:19).

Amidst the twentieth-century pressures the Church must have spiritual leaders whose faith enables them to arise above the mundane. This faith will enable the preacher to remain optimistic. This abounding confidence in God will surmount the obstacles and communicate hope to a groping world.

#### The Minister's Aim

Above all the minister must be controlled by the primary objective of introducing Christ. *He dare not let his creed crowd out his Christ.*

In fulfilling this calling in a society which is more and more concerned with the material order the minister's objective must remain spiritual. The world is passing and changing, but there is One who is steadfast and unchanging. Christ came to meet the needs of every age. The fact of God's self-disclosure is "good news." The redemptive events are exciting and relevant. The herald of God in his proclamation of the gospel tells about Christ, who is "the same yesterday, and to day, and for ever" (Heb. 13:8). The Lord still says to His messengers, "You are 'a chosen vessel unto me, to bear my name'" (Acts 9:15). If we are true agents of the redemptive story our preaching will be Christocentric. The pulpit cannot be genuinely Christian unless it is used as a means of making Christ known. He is the great Hero of the Bible. There are many personalities

named and many places described, but the Saviour is the master theme of the Scriptures. He must be the grand subject of our pulpit efforts. The Scottish preacher, James Stewart, felt this so strongly that he said: "If we are not determined that in every sermon Christ is to be preached, it were better that we should resign our commission forthwith and seek some other vocation." It is for His sake that the servant of God is willing to be counted as a "fool." In order to introduce the Master, he becomes "all things to all men" (I Cor. 9:22).

It seems trite to speak of our age as the most demanding of all human history. The terrific pace of the times has produced a high-strung generation. The ministry has always been demanding, but it is an accepted fact that "Mr. Modern Minister" is being confronted with an awesome task. Pierce Harris writing some time ago in the *Atlantic Constitution* observed:

The modern preacher has to make as many visits as a country doctor, shake as many hands as a politician, prepare as many briefs as a lawyer, see as many people as a specialist. He has to be as good an executive as the president of a university, and as good a financier as a bank president, and in the midst of it all he has to be so good a diplomat that he could umpire a baseball game between the Knights of Columbus and the Ku Klux Klan.

In light of such great responsibilities Satan could subtly sidetrack God's messengers, so that they would focus their attention on secondary matters. Let us take ministerial inventory from time to time to be sure that we are giving proper heed to preserving the qualities which give spiritual tone and color to the Christian ministry.

<sup>1</sup>James S. Stewart, *Heralds of God* (New York: Charles Scribner's Sons, 1946), p. 61.

The Nazarene Preacher

C. D. TAYLOR, superintendent of the Akron District, was the happy recipient of this letter

#### To My District Superintendent—

#### Dear Brother in Christ

You have been strongly impressed upon my mind and heart today, and I felt led to especially pray for you and the residents of the district parsonage. As I prayed I began to see the golden rule in a new light. You do not have any individual church to pray for you and yours, as I do as a pastor. So if I would do as I would want others to do, then as a pastor on your district it is my privilege and responsibility to faithfully pray for you.

As a pastor and one who is responsible for leadership in the church, I often find myself in need of prayer and have been told so often by my people that they are not failing in the task. As I prayed I thought of the times my people have expressed their love to us who live in the parsonage, and then I saw I should express my love to those in the district parsonage. My people respond when the call is given for the support of the church, and then I saw my response should not be any less when it is given from the district level. I thought of the times it was not wise to express my purpose for every decision that was made, yet my people did not fail to follow nor did they question my

motive. Then I asked myself, Why should my attitude be any less noble toward the district than I ask my people to be on the local level? It came to my mind that so many of my people have at different times tried to make the load lighter; I wondered if I had been less thoughtful to my district superintendent than my people had been to me.

I clearly see today that my love and loyalty and faithfulness toward you and the district program are as necessary as the love, loyalty, and faithfulness that I, as a pastor, expect from my people. I have no right to expect of my people that which I do not give to those who are in authority over me.

If these expressions of love can be called "apple polishing," then it seems to me I must reject each one when it is extended to me as a pastor. True Christian, brotherly love is not dead and we are not ashamed to express ours. We want you to know that your pastors and families love and appreciate you and yours and will continue to follow your leadership as you follow our Lord.

FROM ONE OF YOUR PASTORS

Editor's note: This was not an anonymous letter!

The disturbing challenge of  
our crime-infested inner cities

## Can God Heal Our Land?

By Dallas D. Mucci\*

THE GREAT NEW PROTESTANT TRADITION—leave a community just when it begins to need us," was the ironic comment made a few years ago by a church leader. He made the statement while being informed that the strongest church of his denomination on the south side of Chicago was moving to the edge of the city.

Three years ago *Harper's Magazine* published an article which in substance stated: "Inner city—the place the Protestants are afraid to go."

Other church leaders have made searching indictments that the "New Time Religion" is tied to class and money rather than ministry to the great need in the modern metropolis.

Gibson Winter in his recent book, *Suburban Captivity of the Church*, reminds that in spite of growing membership, Protestantism is dying in the cities. To make matters worse, small pockets of loyal Christians are left with no ministry.

Yet, America is in a metropolitan expanse. The shift in population from rural to city in the past fifty years has been unbelievable. In 1900 one of every three Americans lived in a metropolitan area, but in 1950 two of every three Americans lived in a metropolis.

Winter suggests that residential patterns are most explosive in the

central city. The broad trend is for the working class and lower middle class to be concentrated in the downtown areas. The middle and upper classes move out to suburbia. In this way, the inner or central core of the city has a much less stable population than the outlying areas.

It is from the central city the Protestant church is leaving as the middle class. It is an honest analysis to note the major denominations are fully middle class oriented today.

The churches that for years were landmarks of spiritual strength, have moved or are ready to make even a second move; all within the past twenty years. There can be no doubt, the church is in flight and in conflict over the area of greatest need. Every year the number of organized churches decreases and the population increases in the central city. With the decrease in ministry, moral-spiritual instruction become less obtainable downtown.

There is tension in the church and among its leaders about this problem: suburbia versus urbia. John Wicklein of the *New York Times* headlined his report of a Methodist meeting: "The Methodist Church, the largest Protestant denomination in the country, is dying out in the cities." Five Methodist churches have died in the past ten years in Boston leaving only five in the inner city. This was a report by a Methodist churchman at that meeting.

John Osman at a meeting of the leaders of city churchmen of the United Church of Christ in 1958 said, "Religion today is challenged to create an urban civilization . . . Religion has abandoned the city and left its redemption to business and industry . . . Only religion can regenerate our cities by making them places for spiritual growth." At the same meeting Truman B. Douglass said, "Not only has American Protestantism failed to penetrate the culture of modern cities, it has largely refused to take that culture seriously, and it has withdrawn from the task of relating the Christian faith to the problems and needs of human beings in contemporary urban society."

Suffering the loss of faith and direction, there has been a tragic moral and spiritual breakdown in the metropolis. Much talk, many studies, high pronouncements, will not necessarily bridge the chasm for Christ in our community. Fantastic problems are being dramatized every day in this moral vacuum.

Perry Norton, writing in the "City Church," clearly marks out the churches' role for the city community:

What are these issues and problems? . . .

(1) Slums are growing and they are increasingly the habitat of minority groups who are isolated and discriminated against, both in terms of housing and in terms of economic opportunities;

(2) Social tensions are reaching the explosive stages and we cannot continue, doggedly, to ignore cause in favor of treating the results (juvenile delinquency);

(3) Social and political communication is almost at a standstill as the idea of responsibility is lost midst the welter of consumer-oriented propaganda; . . .

There is a grim reality to the metropolis. From time to time we make pitiful token gestures toward its "problems." But no one guides us toward a meaning of community which comprehends

more than profit taking and congeniality. Will the Church fill this emptiness in our society?

How could this come about? How could this situation exist in Christian America? Professor Winter laments in his answer: "The tragedy of the organized church has been its substitution of survival for ministry." He might say, survival has become more important than obedience to the cause of Christ and faith in ultimate victory. Can it be that God will send no one?

Surely the compunction of being sent could not have disappeared from the inner city alone and yet remain so strong for the suburban and foreign areas of the world. If there is need in the steaming hot jungle of New Guinea, is there not need in the steel jungle of New York City, Chicago, Los Angeles?

Granted there are many problems that would come, such as: inter-faith work; racial barriers; understanding the foreign cultural area; the constant flux of population. But we are fleeing from these, not facing them with the love of Christ. Perhaps our lack of conviction and faith is reflected in the hopelessness of the inner city today.

The organized church has met the challenge of other great spiritual needs. BUT there must be a mission. Before there can be plans of attack, studies, there must be some time of prayer, faith in God, and obedience on the part of the organized church to minister rather than collect membership medals.

There is a basis in our heritage for taking on tasks that are greater than our understanding. We know that faith in Christ is the force for renewal of the hearts of men. The most pointed fact of inner city existence is that men have lost the capacity to live.

\*Pastor, Church of the Nazarene, Tinley Park, Illinois.

Our foreign missionary outreach began in earnest after a haystack prayer meeting attended by a few young men. But they brought to the church the sense of mission that was needed to implement studies, plans, and programs. Now every modern means is used to present the message for spiritual life to out-of-the-way places.

Still in our own country there is the jungle that every year strangles

with a devastating finality the spiritual, moral, economic, and social possibilities of millions of our population. It is the inner city. Forgotten of men; surely, not forgotten by our God.

God can heal our land. The only hope is for us to remember our mission is to men. Our mission is to minister and not to survive. We must get above all of these and take the saving message of faith to men lost in our great creation—the city.

What can the Church do to produce preachers?

## The Remedy for the Current Preacher Shortage

By J. Leon Chambers\*

**T**HE CHURCH OF THE NAZARENE celebrated its fiftieth anniversary in 1958. This celebration took place with the confidence of God's approval. The church had grown at home and abroad. The church had enjoyed a surplus of capable ministers. Men finding themselves with a divine call, but no place to preach had "gone out under the stars" to establish churches. The fact of the divine call holds a major place in the belief of the Church of the Nazarene.

Today our sons and daughters are no longer being called in sufficient numbers to meet the demands of the church. The records of the general church released in January, 1960,

gave evidence that the ministerial needs of the church will not be supplied. During the ten year period, 1950-60, every facet of the church enjoyed a growth of one-third or more with the exception of the ministry, whose growth was only one-fourth. It is obvious that the church cannot continue with this trend. There must be more ministers or our growth will stagnate. If we fail to grow and carry the message of full salvation, God will raise up a people to go "unto the uttermost part of the earth."

Is there an answer to our dilemma? Yes! The divine call is still the answer. God called the Early Church into action. "Separate me Barnabas and Saul." There was a work to be done. For the men to go, for the work to be done, the Church must

cooperate with the Holy Spirit. "Separate me Barnabas and Saul." These men were to know of their call from God through the Church. The Spirit (the Holy Spirit) and the body (the Church) worked in harmony. The Church was yielded to the Spirit so that they were able to hear the voice of God with certainty. When God said, "Separate," the Church heard, understood, and obeyed.

Here was a Church born in a revival and continued in a revival. When the evangelist from Cyprus and Cyrene preached, the people believed. The Church was baptized by the Holy Ghost. The Holy Ghost had been able to impart gifts, "prophets and teachers." This was true because the Church with love and dedication sought Him. "They ministered to the Lord, and fasted."

There is no shortage of preachers or missionaries when the revival fires are burning. Not only will a revival bring men and women into an experience of salvation, but they will be called into the ministry. With the uncertainty of the church in Jerusalem, their confusion and ritualism, their division and lack of spiritual power, the center for world evangelism moved to the church at Antioch. God was forced to seek an atmosphere in which He could work. If Jerusalem could not furnish the atmosphere, God found a church at Antioch that would.

If we do not have revivals, souls will not be saved, our youth will not be called. When the Holy Spirit is honored as in Antioch, they "ministered . . . and fasted," there will be sufficient ministers called to divine service. Our churches will hear His voice, "Separate me."

If there is a shortage of ministers, there is a shortage of revivals. If there is a shortage of revivals, there will be a shortage of ministers.

If the Holy Spirit is not invited, if the Church does not tarry, there will be neither revivals no ministers.

In Acts 2:1, when the Holy Spirit came, they were all *homothumadon* "with one accord." Our translation "with one accord" comes from two Greek words *homos*, together, and *thumos*, meaning a strong emotion. In Acts 2, the Church was not only together, but they were emotionally united in seeking God. With a great united force they sought Him. He came! The Church was founded. His earthly Kingdom was in motion.

The base of operations for world evangelism moved to Antioch. Here we find unity. This work was carried on by men of Cyprus and Cyrene, different men and unnamed men but united men. They were of one faith. They served and fasted to one God so that the Holy Spirit could speak to all. Acts 13:2, "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." There was no doubt as to who was doing the calling—"The Holy Spirit said." At this point the Church had no voice in the selection, it was all the work of the Spirit.

God works through Spirit-filled men. "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul." One may be sure that God could have spoken directly to Saul and Barnabas, but He chose to do otherwise. He called Saul and Barnabas through the prophets and teachers. When the Church has the spiritual power to give birth to babes in Christ, there is still the need for human counsel. The godly pastor may do as Eli, "And Eli perceived that the Lord had called the child! Therefore Eli said unto Samuel, Go, lie down; and it shall be, if he call thee, that thou

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shalt say, Speak, Lord; for thy servant heareth" (I Sam. 3:8-9). God called Samuel, but Samuel needed guidance from Eli.

Eli knew that God was calling Samuel. Friends knew that God was calling Finney and Truett before they heard God's voice. The pastor may make the way clear for some young Christian by asking him to pray about a call, or by listening to one troubled over a call and giving counsel. The pastor may hear God's voice saying, "Separate me." When God is dealing with the youth of the church, the godly care of the pastor is sorely needed. While no one should preach without a call, all who are called should obey. When the pastor, church, and God work together, the called and the church will know of the divine selection.

How dark the night when revival fires do not burn! How deadly the silence when God's voice is not heard! How desolate the Church when the pulpit is empty! Is this to be the history of the people called Nazarenes? We have a choice. We will seek God. There will be the outpouring of the Spirit. There will be revivals. Men, women, boys, and girls will be saved and called into His ministry. The prophecy will be fulfilled: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy" . . . (Joel 2:28).

What is the alternative? A dead formality. A lack of growth. This cannot be! The Church of the Nazarene must "Keep the glory down" and be "all out for souls."

## Guideposts to a More Effective Ministry

By Raymond C. Kratzer\*

### No. 7. Solvent Hearts

**I**N ORDER TO MAINTAIN a "cruising speed" and avoid being strained in the many activities of life, a minister must learn early the importance of keeping things in balance in every area. The principle of smooth-running machinery dictates that it must run around a perfect center if it is to run without friction or vibration. When it gets out of balance, it is in danger of shaking itself to pieces. Likewise, when our life and activities

do not watch the credit side, as well as the debit side; there is a danger of imbalance.

For instance, it is imperative to keep the "input" into our mind through reading and creative thinking, at least equal to the "output" in terms of sermons, administrative guidance, etc. In fact, the wise minister will always have more on the credit side of the ledger in this regard than he expects to use from his checking account of ideas. To keep "solvent" in your store of knowledge

will aid greatly in giving you a well-balanced ministry. People will learn to have confidence in you, and your words will be "like apples of gold in pictures of silver."

I recall a certain minister of another faith who had pastored his congregation of cultured people for about five years. He resigned as their minister giving the excuse that he had given them all of the ideas he possessed, and that if he stayed on, it would be but a repetition of his former messages. And he had a lot on the ball as a speaker! What an admission of insolvency! Of course, I knew one of the reasons why he had become bankrupt in his preaching was that he was not a Bible preacher. I have thanked God many times for the richness of His Word which is an inexhaustible storehouse of truth from which the minister may draw constantly.

It is inexcusable that your preaching should drivel into mediocrity. Regardless of where you pastor you can reach the acme in the quality of your messages. I once heard Stuart Hamblin say that he never wanted to be a great song writer, but "he wanted to be the writer of *great songs*." You may never be a great preacher, but you can preach *great sermons*. Years before Clarence Macartney, the great Presbyterian pastor of Pittsburgh, Pennsylvania, passed away, he had to do little in the matter of promotion to insure a good attendance at his church. People knew they would hear a great sermon when they came, and so they thronged his church each week.

Decide now to have a "solvent heart" in connection with your preaching. Keep a good store of material on hand. Preach out of the overflow. Do not live on the ragged edge of spiritual poverty.

Another area where solvent hearts are a must if your ministry is to be effective is in your personal financial program. Dr. R. T. Williams used to say that there were two areas where congregations refused to be tolerant. One was when a minister was indiscreet in his relationships with the opposite sex, and the other when he was careless in financial matters, especially in the payment of his bills.

I knew a pastor who was inviting people to his church and called on a filling station operator. He replied to the invitation: "No, I won't go to your church because a certain preacher of yours owes me \$14.00." Years had gone by since this debt had been incurred, but the bitterness of it all was still apparent. Some few years later this attendant died with a heart attack. I wondered if he had made his peace with God, or if the insolvency of a minister had closed his mind to the only way to heaven.

There are times when we all find ourselves hard pressed. When this occurs, reduce your wants. One of the best indicators of intelligence is the ability to adjust. Young pastors just beginning their ministry should be willing to wait a few years to accumulate some of the elegance that would make life easier. Do not try to measure arms with those who have achieved some degree of success and are pastoring larger churches with better salaries. Remember our Lord had no place to lay His head, and when He died, He could only boast of one robe as His sole possession. Think of this when your dollars are scarce and your wants many. It will make your sacrifice a sacrament.

Solvency carries over into the minister's attitude toward his church finances. Although each church has a treasurer, a church board, and per-

\*Superintendent, Northwest District.

haps a finance committee, in the last analysis the pastor receives praise or blame if the bills are paid or left unpaid. He is the president of the corporation, and as such, he is responsible to guide his organization into lines of stewardship and solvency. He must be motivated by a solvent heart in which it is a passion with him that the financial obligations of his church be met.

A weekly account of monies received and disbursed, as well as a monthly record of obligations incurred and bills due, should be primary business with the pastor. He should know if his church is solvent. This regular look at the financial picture can help the pastor adjust expenditures temporarily so as to get in the "black" on the church ledger. It may be that some cutbacks must be made which will in no wise hinder the program.

At the beginning of the assembly year it is good to take a long look at the obligations which must be met each month. Of course, the entire budget program of the church should be considered—local, district, and general. These are as much a part of the obligation of the church as the pastor's salary or the light bill. And no church can be solvent when these are neglected. Again, the pastor, motivated by a solvent heart, will do his best to find a way.

It is unfortunate that many of our churches are unable to pay an adequate salary to their ministers. Some of our wonderful laymen feel this keenly. At times this tendency to bring the pastor's salary up to a proper level tempts church boards to ignore their budget responsibility for others because of the seeming injustice. However, the wise pastor will short-circuit this idea because he has learned that his salary will be more

wholesomely given when his church shares proportionately with Judaea, Samaria, and the uttermost parts of the earth.

Churches need to be taught the blessing of sharing with others. Jesus said, "Give, and it shall be given unto you." It is mysterious, but factual, that when a church gets generous with others they find themselves blessed. It is a step of faith, but "faith is the victory." Prayer is the key to heaven, but faith unlocks the door. Try it! I can recall when a revival crowded the Easter Offering and the year's-end stretch for other budgets, and we went all out for a great revival offering and a great Easter Offering for missions, in spite of the dark outlook. The miracle happened! Money came in from unexpected sources and all the budgets were paid, bills were met, the church was solvent, and God was glorified. Get reckless for God!

A pastor with a "solvent heart" will also want to see more gains than losses in his church. It will pain him to no end when he sees his average weekly Sunday school attendance slipping, or his church membership on the decline. His desire to balance the budget in his statistics will stir up his sanctified imagination to do something about it. Strange things happen when one is motivated enough, or cares enough. You've heard about the man who fell in an open grave on a dark night as he walked across the cemetery trying to make a shortcut home. His frantic efforts availed him nothing but bleeding hands. He fell in a heap in one corner of the grave, exhausted. Soon another unsuspecting person hoping to save some time crossed the silent area and fell into the same cavity. After several minutes of herculean efforts to extricate himself, the man

in the corner whom he had not noticed said, "You'll never make it." . . . But he did!

Start today to stem the tide of losses. The watchword of God's kingdom is FORWARD. Jesus is constantly saying there are "other sheep" which we must bring. Losses need not become "excuses" but rather opportunities.

Whether in the area of ideas, money, budgets, attendance, or whatever the activity, let us have solvency. God's kingdom is big business. It cannot be neglected or treated casually if it is to succeed. The admonition of Paul is as relevant today as ever: "Study to shew thyself approved unto God, a WORKMAN that needeth not to be ashamed. . . ."

## A Miracle

By Laura Forinash

He watched his neighbors come and go;  
He heard their weary cry.  
He prayed, "Lord, they do wander so.  
Thank God that safe am I."  
It seemed he heard an answer clear,  
"My son, go look again.  
You have not really seen them yet,  
These restless, passing men."

He watched again the milling throng  
In busy marts of life;  
He felt a vague concern to ease  
Their heartache and their strife.  
He prayed, "Lord, send me forth today,  
A minister to men."  
The answer came, "My son, you're blind.  
Go out and look again."

He watched again with heart and eyes;  
At last he saw them then,  
Immortal souls for whom Christ died,  
A hell-bound race of men.  
His cry, "Lord, send me out to save!"  
From broken heart was torn,  
And, lo, a miracle, that hour—  
A minister was born.

# THE THEOLOGIAN'S CORNER

Conducted by the Editor

**Question:** Why does not perfect love guarantee perfect conduct or performance? It seems to me that one should naturally follow the other.

**Answer:** While this question contains an incorrect inference, it also reflects an insight which we must acknowledge at the outset. Love determines the moral quality and direction of our conduct, by imparting to our conduct the impulse of its own nature. We must not compartmentalize love and judgment, and imply that love rules our affections and emotions, but not our minds. Love, if perfect, rules the whole of us, our minds too. It affects the judgment therefore directionally and motivationally; i.e.; it prompts the judgment to seek the best way to express love. Love brings the judgment into its service, as well as the emotions.

But while love can determine the direction of the judgment in seeking to express love, it cannot impart that measure of skill which perfect performance would require. Love can prompt the judgment to be compassionate, to endeavor to be fair, to seek the right thing and the best thing in every situation for the good of all concerned. But having all of this guidance from the noble impulses of love, the judgment still may be

mistaken. For conduct is not only a matter of direction but of skill:

(1) Skill in performance, which depends not only on love, but ability, practice, and training. Out of the heart of pure love I may sing, yet sing poorly. The perfection of my love does not of itself guarantee that I shall sing well.

(2) Skill in decision is part of conduct as well as skill in performance. Love will prompt the attempt to decide wisely, but love cannot guarantee that the attempt will always be successful. For a wise decision depends not only on the right motive (love) but also on intelligence, information, and maturity. Perfect love does not raise a person's IQ. Some of us make more mistakes in judgment than others simply because we have a more limited capacity for sound reasoning. But information and maturity are essential also. No matter how perfectly our decision may be motivated by love, if it is based on misunderstanding or misinformation, it will be wrong. And if our decision is wrong our conduct in that matter will be wrong; not sinfully wrong, but mistaken. Thus perfect love alone cannot guarantee perfect conduct or performance.

The cure for dullness in the pulpit is not brilliance but reality.

—Principal P. T. Forsyth.

# THE Pastor's SUPPLEMENT

Compiled by The General Stewardship Committee, Dean Wessels, Secretary

GENERAL STEWARDSHIP COMMITTEE

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## NAZARENE INFORMATION SERVICE

### Thanks for Your Help!

**SPECIAL THANKS** go at this time to hundreds of Nazarene pastors and laymen for their valuable assistance in sending in clippings and tear sheets from their hometown newspapers with items and stories about the Sixteenth Nazarene General Assembly at Portland in late June.

With their cooperation, Nazarene Information Service will attempt to evaluate our standing as a denomination in the national news field.

This study will show, for example, in what communities Nazarene news is "top drawer," as well as some cities where it is difficult to get into print.

Actually, Nazarene news stories out of Portland fell on many kinds of soil. This would be true for any de-

nomination, and the parable of the sower is a rather fitting analogy.

Where our church is virtually unknown, the stories fall on stony ground. Where pastors and people are widely and favorably known, the good earth is ready for the story.

This note also is a last reminder on clippings and stories about the General Assembly. Please send any more available to: N.I.S., 6401 The Paseo, Kansas City, Missouri 64131.

If the papers no longer are available, we would appreciate hearing from pastors by card or letter, telling just what your newspapers printed about the Nazarenes under a Portland dateline.

The great majority of Christians cannot obey the great commission of Christ to save a lost world apart from their money.—JOHN H. SOLTMAN.



FROM  
**DARKNESS**  
TO  
**LIGHT** ✱

16-mm. movie—sound-color  
28 minutes in length  
See all this, and more:

- Dedication of the Sidney Knox Church, New Guinea
- Translation of the Kekchi Bible, Guatemala
- Aguaruna Indian work, Peru
- Our hospital work in Africa and India
- A graduation ceremony in Japan

See your General Budget come alive around the world

**FOR INFORMATION WRITE**

Department of Foreign Missions  
Audiovisuals  
6401 The Paseo  
Kansas City, Missouri 64131

**NO RENTAL FEE IS CHARGED**

A freewill offering  
will be taken  
to apply on General Budget

*\*Produced by the Department of Foreign Missions  
Church of the Nazarene*



How your Board of Pensions serves ministers and their families in the Church of the Nazarene



- 1 Provides Group Term Life Insurance for ministers who are enrolled in social security
- 2 Makes available additional Group Term Life Insurance for the minister and family
- 3 Offers a retirement program through tax-sheltered annuity plan
- 4 Assists ministers in enrolling in the social security program





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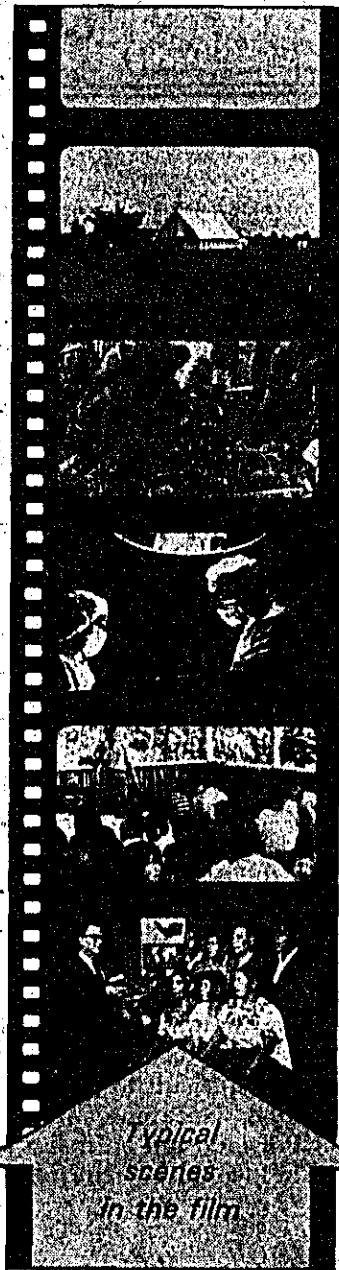
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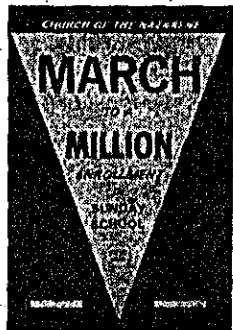
# NAZARENE PUBLISHING HOUSE

Prepare for the  
October 4 to 25

## MARCH to a MILLION

A denomination-wide challenge to reach new people through the Sunday school and provide the church with its greatest potential for advancement in evangelism, church membership, and giving.

Send for these helpful materials planned for this special emphasis—all ATTRACTIVELY DESIGNED and COLORFULLY PRINTED.



SI-801

SIX-800



PI-23



PI-25



PI-22



SF-211



U-20



SI-802

### March to a Million BANNER

Provides space for adding enrollment and goal. Silk-screened on 3 x 4½-foot canvas (vertical). Suggest one for every convention and many churches.

SIX-800 \$4.95

### March to a Million POSTER

A replica of the banner. 11 x 14". Suggest one for each department and classroom.

SI-801 35c; 6 for \$1.00; 12 for \$1.75

### March to a Million DOORKNOB HANGER

For canvassing and visitation. Space for message, caller's name, and name of church. 3½ x 8½". Suggest at least 50 percent of Sunday school enrollment.

U-20 Without Imprint: 50 for \$1.50; 100 for \$2.50;  
250 for \$6.25; 500 for \$12.50  
With Imprint: 250 for \$8.75; 500 for \$15.00

### March to a Million TAG

To distribute the first Sunday in October. Die-cut, gum-back. 2 x 3". Suggest 10 percent over S.S. enrollment.

PI-23 25 for 50c; 100 for \$1.75

### March to a Million BUTTON

A conversation starter giving an opportunity to invite people to church. ¾" diameter. Suggest 1½ times the S.S. enrollment.

PI-25 25 for 75c; 50 for \$1.25; 100 for \$2.00

### Millionaire RIBBON

Presented to members of classes making 10 percent increase in enrollment. Attaches to button. ¾ x 6".

PI-22 25 for 75c; 100 for \$2.50

### CAR (Bumper) STICKER

Imprinted, "Meet Me in Sunday School," in "Da-glow" color. 2¾ x 14½". Suggest one for every car in the church.

SI-802 25c; 12 for \$1.80; 100 for \$12.50

### New Sunday School SONGS

Contains 11 appropriate numbers including "Forward to a Million." Suggest quantity equal to average Sunday school attendance.

SF-211 25c; 10 for \$1.00; 50 or more 6c each, plus postage

Prices slightly higher outside the continental United States

Join with other Nazarene churches around the world  
in this forward move to reach new people

PLACE YOUR ORDER AT ONCE

NAZARENE PUBLISHING HOUSE Post Office Box 527 Kansas City, Missouri 64141

# NAZARENE RADIO LEAGUE

## A NEW QUADRENNIUM HAS BEGUN AND RADIO IS ON THE MARCH!

The 43 percent increase in stations carrying our Lenten message this year spells an ever-increasing acceptance.

Acceptance is further indicated by the fact that the pickup of additional stations following Easter is the largest in our broadcasting history.

Our total radio outlets for both programs ("La Hora Nazarena" and "Showers of Blessing") as of April 10, 1964, number SIX HUNDRED AND SEVENTY-ONE (671), and more are coming in.

RADIO IS ON THE MARCH!

MARCH WITH US!

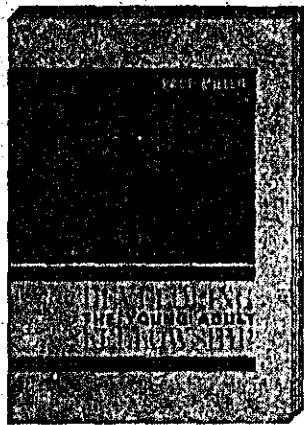
Nazarene Radio League  
6401 The Paseo  
Kansas City, Missouri

EASTER, 1964 . . . . . 1,511 STATIONS

EASTER, 1963 . . . . . 1,070 STATIONS

## CHRISTIAN SERVICE TRAINING

# "Developing the Young Adult Fellowship"



The purpose of this new book, written by PAUL MILLER, is to give the "why," "how," and "when" of organizing the Young Adult Fellowship in the local church.

This practical Christian Service Training text approaches the subject from the young adult's point of view. His needs and characteristics are highlighted in a conversational style that carries the reader through six chapters full of organization, objectives, activities, and program planning. Again, the N.Y.P.S. purpose—evangelism—is underscored on almost every page.

Plan for a Christian Service Training course for all the leaders of the Young Adult Fellowship in your church. It will be well to include those who work with young adults on Sunday morning.

Unit 516.3a, "Developing the Young Adult Fellowship"

Text: DEVELOPING THE YOUNG ADULT FELLOWSHIP, by Paul Miller

## Department of CHURCH SCHOOLS

# CRADLE ROLL



The Key to Unchurched Homes

"MARCH TO A MILLION"  
with  
CRADLE ROLL OUTREACH



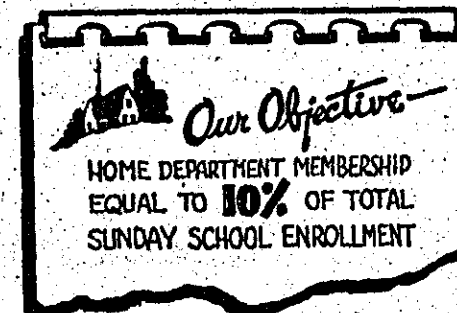
The Home Department Has Joined

## THE "MARCH TO A MILLION"

"Enrollment in Sunday School" Campaign

EVERY SUNDAY SCHOOL SHOULD STRIVE TO REACH AT LEAST

THIS  
GOAL



THIS  
YEAR

CHURCH OF THE NAZARENE

**MARCH**

TO A

**MILLION**

**ENROLLMENT**

IN

**SUNDAY  
SCHOOL**



PRESENT ENROLLMENT ~

820,000

OUR MARCH TO

1,000,000

## WHAT DOES A MILLION MEAN?

One million enrolled in Nazarene Sunday schools will mean:

1. Subtracting our membership from the enrollment, we would have over 600,000 candidates for salvation to give us the greatest revival potential the church has ever had.
2. By 1968 we should have 500,000 church members based on the two-to-one ratio we now maintain between Sunday school pupils and church members.
3. Five hundred thousand members would mean an increase from 49.5 million to 73.9 million dollars annually in total giving even if our per capita giving did not increase.
4. We will have 26,666 high school seniors who will be prospects for our Nazarene colleges, based on one-third of the 8 percent of our Sunday school enrollment who are high school students.
5. Eighteen thousand Nazarenes would be assuming responsibility as teachers or officers in the Sunday school and consequently would not be as vulnerable to the drop-from-the-roll disease.
6. Our Publishing House sales on curriculum items alone would increase by 25 percent.

OCTOBER IS "MARCH TO A MILLION" MONTH

7% increase is your fair share

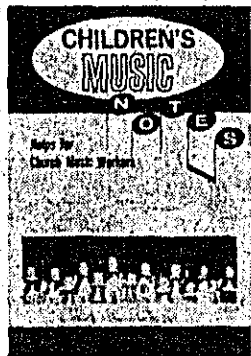
10% increase makes a millionaire



## Department of CHURCH SCHOOLS

### Children's Music

- A vital part of the total church program
- An aid to Christian character development
- A means of evangelism



Pastor, is your church realizing the most through the medium of children's music? Do your workers need guidance in carrying on a children's music program?

We have good news for you! *Children's Music Notes* is mailed each quarter, upon request, to children's music leaders and those interested in starting a children's choir.

If you or a worker in your church would like to receive this free of charge, send your request to Miss Joy Latham, Director, Children's Music, 6401 The Paseo, Kansas City, Missouri 64131.

Write for this today!

Matthew Henry, the commentator, says: "When we look upon a little child, we should be put in mind of the use Christ made of this child . . . He set him in the midst of them . . . not that they might play with him, but that they might learn by him. Grown men and great men should not disdain the company of little children, or think it below them to take notice of them."

Pastor, won't you spend some time with your boys and girls and their teachers in a vacation Bible school? If you have already had yours, please follow up to conserve results.

### Are You near One of These Cities??

If so, get your workers into the workshop convention to be held by the Department of Church Schools.

September 14-15	Fresno, California, Trinity
September 17-18	Castro Valley, California, Edenvale
September 21-22	North Sacramento, California
October 16-17	Dayton, Ohio, First
October 19-20	Canton, Ohio, First
October 22	Indianapolis, Indiana, First
October 23-24	Seymour, Indiana, First
October 26-27	Fort Wayne, Indiana, Fairfield Ave.
November 12	Conway, Arkansas
November 16	Houston, Texas, First
November 18	Beaumont, Texas, First
November 20	North Little Rock, Arkansas, First
November 23-24	Bethany, Oklahoma, First

Write for a program of the convention you are interested in. Address Department of Church Schools, 6401 The Paseo, Kansas City, Missouri 64131.

## Department of HOME MISSIONS

### APPROVED HOME MISSIONS SPECIALS

For that "over and above" giving, after the General Budget has been paid in full, these specials, approved for 10 percent giving credit, represent present needs that could not be included in the regular budget of our home mission fields:

Down payment for Greek church in Melbourne, Australia	\$2,000
Down payment for Greek church in Sydney, Australia	2,500
On guest cottage for Nazarene Bible College, Australia	1,000
Home mission development in Hawaii	5,000
Property for Bulawayo church, South Africa	5,000
Property for Capetown church, South Africa	5,000
On president's home for Nazarene Bible College, South Africa	5,000
To complete church at Kassel, West Germany	5,000
To complete church at Wuppertal, West Germany	3,000
For the opening of our work in Stockholm, Sweden	No set amount
Library books for our Bible colleges in Australia, South Africa, and West Germany; for each	1,000
Student scholarships for Nazarene Bible Institute, Institute, West Virginia, average per student	250

Contributions have been received towards some of these specials. Write to the Department of Home Missions if you are interested in helping.

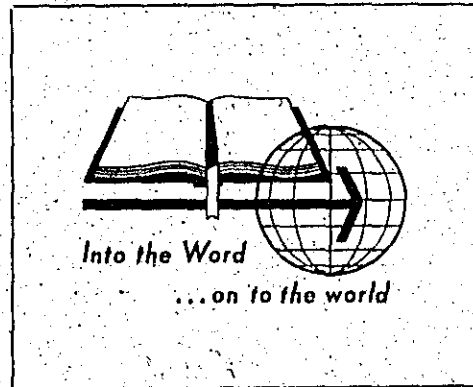
### CHURCH ADVANCES OVERSEAS

Reports from the overseas home mission fields this year should put our membership in these areas over the 3,000 mark. The South Africa (European) District almost reached a membership of 1,000 last year. Both Australia and Hawaii reported over 500 members, and Alaska is not far below that figure. The church has been in Germany only six years, but a few months ago at the district assembly the 7 churches in West Germany and Denmark reported total membership of over 200.

We rejoice in the steady and remarkable growth of the church in these overseas home mission districts. The message of full salvation, that God has ordained that we should preach, is gaining a solid foothold around the world.

# NAZARENE YOUNG PEOPLE'S SOCIETY

**into the Word**  
 . . . **on to the world**  
**into the Word**  
 . . . **on to the world**  
**into the Word**  
 . . . **on to the world**



A new quadrennium is before us. A sense of purpose is our impetus. Evangelism is our reason for existence. Our three Fellowships are involved in this purpose.



## JUNIORS

4 through 11

INTRODUCING a help for primary N.F.J. directors—"Primary Supplement," a new way of making the junior lessons meaningful to the six-to-eight-year-olds. *Junior Topics Action Packet* is a part of this junior package.

## TEENS

12 through 19

IMPACT—a teen personal evangelism emphasis that will underscore the basic purpose of your organization. New tools are available for inspiration and instruction. The IMPACT packet

contains a "how-to" booklet, tracts, a week of devotions, commitment cards, and other helps. Write the general N.Y.P.S. office for a descriptive leaflet and order blank. Make IMPACT a part of your teen-age program.

## YOUNG ADULTS

20 through 40

"THE SPENDERS": A 16-mm. film and supporting materials underscoring the importance of Christian money management. Descriptive material about this "packaged stewardship program" is available from the general N.Y.P.S. office.

DEVELOPING THE YOUNG ADULT FELLOWSHIP—a new C.S.T. text by Paul Miller outlining the N.Y.A.F. purpose, the needs of the age-group, and quantities of organizational and program ideas. \$1.25 from Nazarene Publishing House.

# Department of EVANGELISM

*"Evangelize in the Power of the Spirit"*

## A DAY OF SIMULTANEOUS REVIVAL

in every local church  
throughout the  
Church of the Nazarene

• • •  
SUNDAY, SEPTEMBER 20  
1964

• • •  
with special emphasis on  
HOLINESS EVANGELISM  
to be preceded by a day of  
PRAYER—FASTING—AND VISITATION  
EVANGELISM  
Saturday, September 19

Let every pastor and local church join in  
Prayer—Planning—Promotion—Preaching  
FOR ONE DAY OF SPIRITUAL AWAKENING

1<sup>st</sup> Day  
of  
Each Month

50 Holy Watchnights  
1964-68

6:00 p.m.  
to  
midnight  
LOCAL TIME

Saturday, August 1

# NAZARENE PUBLISHING HOUSE

We're Going  
to Have  
a V.B.S.  
Aren't We?



Don't Disappoint  
Your Boys and Girls!

There's STILL Time to Conduct an August V.B.S.

Read what others report who have had a V.B.S. in August . . .

" . . . an example to the church that a V.B.S. could be conducted successfully this time of the year [August]. We contacted new homes and discovered some new helpers. Well worthwhile." Wyoming

"We find this an ideal time in the summer to reach more boys and girls." Iowa

Your children will be excited with the new **HANDY-CRAFT KIT.**

- H-4499 Contains everything needed for 8 PRIMARY Crafts 98c
- H-4496 Contains everything needed for 7 JUNIOR Crafts 98c

Your teachers will be pleased with the new **TEACHING AIDS.**

- VA-152 For KINDERGARTEN Teachers \$1.50
- VA-153 For PRIMARY Teachers \$1.50
- VA-154 For JUNIOR Teachers \$1.50

Your church will be eager to support a V.B.S. when they see **NEW HORIZONS THROUGH VACATION BIBLE SCHOOL.**

- V-1001 A filmstrip of 60 full-color frames, 95 1/2-rpm record, 2 User's Guides

Introductory Offer\* \$10.00  
\*After August 15, 1964 \$12.50

Start Planning NOW by ordering your  
Vacation Bible School **INTRODUCTORY PACKET**

- V-464 Contains samples of all items included in this year's program
- A \$9.05 Value for ONLY \$4.95

Prices slightly higher outside the continental United States

NAZARENE PUBLISHING HOUSE Post Office Box 527 Kansas City, Missouri 64141

90 (958)

The Nazarene Preacher

# STEWARDSHIP

## STEWARDSHIP SAYINGS

by Roy L. Smith

If the money in the collection plate talked out loud, it might be quite embarrassing.

A father who is not training his son to give is neglecting his education.

Praying can never substitute for paying.

The collection plate can be made one of the most religious symbols in the church.

\*\*\*\*\*

Christian Stewardship is the practice of systematic and proportionate giving of time, abilities, and material possessions based on the conviction that these are a trust from God to be used in His service for the benefit of all mankind in grateful acknowledgement of Christ's redeeming love.

—Selected

DEFINITION—Dough Nut—a man who is crazy about money.

—Selected



"Perfect timing! Too late for the collection and just in time for the sermon!"

## 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 .... Evang. .... 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)

August, 1964

(357) 31

It's Personally Yours . . .



NEW  
POCKET  
EDITION

of  
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The Nazarene Preacher

32 (350)

Queen of the parsonage . . . . .  
AUDREY J. WILLIAMSON

## Burden Bearers

**B**EAR YE one another's burdens." What a gracious suggestion this is! Here we are on the highway of life, foot travelers. Some are walking with a steady, even pace, as though aware that they have far to go, and with wisdom and foresight they must conserve and utilize their energies to the maximum.

Others in their youth and eagerness are hastening along, outdistancing for the present, the slower, steadier wayfarers. Still others are moving hesitantly and feebly, assisted by crutch or cane. They are almost at journey's end, sometimes bent with age and weariness.

If we look closely we shall see that each traveler is carrying a burden, for life gives to each its load. "Every man shall bear his own burden"—the burden of responsibility for life itself, for its choices, for the direction in which we travel, for our ultimate arrival at our destination. For these things we alone are answerable to Him who started us upon life's journey.

But there are other burdens we must carry which come to all of us through the days of our years. They are a part of living. It is these additional loads which we can help our fellow travelers share, loads that for the moment are so heavy that the bearers seem to falter upon life's way. Our assistance may be just the thing they need to give them strength and courage so that they can and will keep going toward the eternal city.

What are some of these burdens that our fellow travelers are bearing? Most certainly, many whom we pass upon life's highway are carrying a crushing load of sin. Weighed down by guilt, by remorse for wrongs committed, and

fettered by chains of habit, their progress toward a desirable destination is impossible. How willingly and quickly then we should tell them of Him who can lift this heavy load of sin and free them from its weight. Thank God, this is a burden that no one needs to bear. Tell them of the Saviour "who his own self bare our sins in his own body on the tree." Say, "Behold the Lamb of God, which taketh away the sin of the world."

There are other burdens. There is the burden of poverty. We can help bear this burden by our own good works. To supply food and clothing and fuel in time of need is to obey the divine injunction of gracious helpfulness to others. The word of God has much to say about His poor and the blessings that come to those who consider them. It is not enough, when we see a brother or a sister in want to say, "Depart in peace, be ye warmed and filled." We are to give them those things that are needed. Often to relieve this want for material things, lifts pressure from the spirit as well, and the thoughtful kindness that prompted the act warms the heart and feeds the soul, even as the body is clothed and fed.

There are burdens of the mind. Ignorance can add a terrible load to an individual as well as to an entire nation. He who aids in any way to lift this heavy load of ignorance is God's own representative. There is no more noble experience than that of teaching the truth, whatever may be the subject or the extent of its outreach. Liberation of the mind makes way for the emancipation of the spirit, for release from cumbersome, inefficient methods of pro-

August, 1964

(369) 33



cedure, and for progress in advancing God's kingdom on earth. Wherever we can, let us lift the burden of ignorance.

There are burdens induced by home problems, by concern for and disappointment in others, by illness or bereavement, by situations and circumstances that bring suffering and grief. There are burdens of loneliness and misunderstanding. We can do much to lift these loads by our sympathy, our interest, and our love. We need not pry for expressed confidences. We can share the weight of another's pack load without necessarily knowing all that the pack contains. And our arm supporting our fellow traveler, or our shoulder slipped under the load in the place of his drooping one, will immeasurably ease and distribute the weight of his burden.

Preacher's lady, this is enough suggestion to start you off on a quest for burdens to bear, or to whisper a "Bravo" if you are already busy as a burden bearer. Take note of all, from the children to the great-grandparents. See if

anyone is carrying a burden you can share. Perhaps you are feeling that your own load is already more than you can bear. But if you will reach out to aid a wayfarer, you will discover that you have not only shared his load, you have actually lightened your own. The advice is sound, "Bear ye one another's burdens," for in so doing we are fulfilling the law of Christ. And He becomes our Burden bearer! "Take my yoke upon you . . . for my yoke is easy, and my burden is light."

On the dusty roads of India and Africa I have seen women bearing loads of almost unbelievable weight. Their heads were lifted, their eyes straight ahead, their steps firm and confident. They kneel down first to lift their loads. Then they do not carry them in their arms, for that would obscure their vision. They do not bear them upon their backs, for that would bend them down. They carry them upon their heads. This gives them poise and balance, freedom of movement and saves strain upon the heart. They walk erect with a burden.

*Do you recall how Michelangelo, the incomparable sculptor, could take a discarded block of marble, see in it a perfect image, and then chisel it out? This was something only a Michelangelo could do. And it is God alone who is the Sculptor, the Potter, who sees in your broken life the image of His Son. He sees the possibilities and He has provided for that life most terribly broken. God deals in broken things, friend, and there is no limit to what He can and will do with the broken life that is given over wholly to Him.*

DWIGHT HERVEY SMALL in *The High Cost of Holy Living* (Fleming H. Revell Company)

## BIBLICAL STUDIES

TOWARDS BETTER BIBLICAL SCHOLARSHIP

### Studies in the Sermon on the Mount

By H. K. Bedwell\*

No. 3 Matt. 5:13-16

#### The Power of a Holy Life

IN THE OPENING VERSES of this matchless sermon, Jesus has described the happiness and the privileges of the man whose character has been conformed to the standard of God. He shows that the true Christian is deeply conscious of his own nothingness, and yet all the riches of heaven are his. He has passed through the fire of sorrow and received the comfort and strength of God to sustain him. He is humble and submissive, allowing God to fight his battles, and his very humility opens the door to untold wealth. He yearns for complete righteousness in his own heart and life and in the world around him, and has experienced the complete satisfaction only God can give. He is generous and largehearted in all his dealings with others, having a forgiving spirit, and able to overlook the faults and failings of his brethren. His generosity reacts upon his own spirit, and men are attracted to him. He has been cleansed from all sin, and enjoys intimate and unclouded communion with God. He does all in his power to promote unity and brotherliness among his fellows, and they recognize him to be a true child of God. He is hated and slandered by evil men, but rejoices in the honour of suffering for his Master. He belongs to the royal line of those who are prepared to stake their lives on the

message they preach. He has a grand reward awaiting him in heaven.

Such is the picture Jesus paints of the true man of God. What is the effect of the life of such a man upon a godless world? Jesus gives the answer. It is a twofold one. *Ye are the salt of the earth* (v. 13). *Ye are the light of the world* (v. 14). Notice carefully that Jesus does not say, "Ye have salt," but, "Ye are salt." Not, "Ye have light," but, "Ye are light." It is what we are that determines the measure and power of our influence in the world around us. The emphasis in these verses is upon the influence exerted by the kind of character described in the preceding section. Let us notice four things about this influence:

1. The Power of Influence
2. The Exercise of Influence
3. The Loss of Influence
4. The Effects of Influence

#### 1. The Power of Influence

*Ye are salt, ye are light.* In both cases it is acting in and upon the world around. "Ye are the salt of the earth." "Ye are the light of the world." The power of a holy life is immense. Its impact upon a godless world is immeasurable. How is this power to operate? As salt. As light.

(a) *To arrest corruption.* It is impossible to measure the deterring effect

\*Nazarene missionary, Stegl, Swaziland, South Africa.

that the lives of godly men and women have upon a sinful world. Just as salt arrests corruption, so does the influence of a man of God hold back the powers of evil. The world is corrupt, but it is certain that it would have been immeasurably more corrupt had it not been for the deterring effect of the lives of God's people. In homes, offices, workshops, schools, hospitals, everywhere and all the time the "SALT" is doing its silent work:

(b) *To season life.* What salt is to food, the Christian is to the world. He gives meaning and purpose to life. He demonstrates that life is really worth living. That it has "tang." It was salt that Elisha cast into the bitter water, to sweeten it. See II Kings 2:21. The Christian way of life sweetens all the springs of life, in the home, in business, and in the church.

(c) *To expose sin.* Light reveals that which is hidden. Evil men hate the light because they do not want their sin to be exposed. When an ungodly man comes up against a child of God, he cannot help being uncomfortable, because the light radiating from a holy life shows up the sordidness of sin.

(d) *To guide men.* Light not only exposes evil, it guides the lost. Many a man has discovered the way, because some unknown humble Christian let his light shine. How are men to know their way, in the dense darkness of sin, if the children of God do not show it to them by their lives?

This then is the power God has committed to His children—to arrest corruption, to season life, to expose sin, and to guide men. The world is suffering from putrefaction and darkness. God sends His people into the world to be salt to arrest that putrefaction. Someone has said that what the soul is to the body, the Christian is to the world. Take away the soul, and the body is a putrefying corpse. He sends His children into the world to shine in dark places.

## 2. The Exercise of Influence

The two figures, salt and light, used

by Jesus, give us the clue to the manner in which influence is exercised. It is twofold. (a) *Unconscious and hidden.* Salt is all pervasive but unseen. It permeates all, changes all and yet is silent in its working. This is true of the influence of every saint. We cannot help but communicate our spirit to those around us. The life is being watched, and the effect produced, all unnoticed by the individual concerned. Two figures are used in Scripture to describe the all pervasive influence of one life upon another; they are leaven depicting evil influence, salt portraying influence for good. See Ex. 34:25 and compare Lev. 2:13. What we are in ourselves will in spite of ourselves influence others for good or evil. Is your life leaven or salt?

(b) *Conscious and open.* Salt is hidden, but light is manifest to all. This figure describes the public side of influence, the light which all men can see. This too is twofold, public and private. Every real Christian is a public servant. The elevated life cannot be hidden. "A city set on a hill cannot be hid." This is not a new figure. A city at night is a blaze of light. On a hillside it is impossible to hide. Light largely depends upon elevation for its usefulness. The city is on the hilltop, the candle is on the table. Matthew Henry says, "Sinners roll themselves in the dust, the sanctified souls sit in heavenly places." The higher you climb with God, the more conspicuous you will become. A light higher than its surroundings cannot be hid. In Mark 7:24 we read about Jesus that "he could not be hid." That is true of every child of God. There is a public witness of life and lip, which cannot and must not be avoided. There is a private witness too—in the home. The Christian is not only to be a "city set on a hill," but also a candle in the house. The public witness is nullified if the life at home does not correspond. The home is the final test of influence. Our lives must shine to "all that are in the house." The children, the wife, the husband,

(Continued on page 41)

The Nazarene Preacher

# Gleanings from the Greek New Testament

By Ralph Earle\*

Eph. 5:5-7

## Be Sure of This

The fifth verse begins in the King James Version with the clause, "For this ye know." The American Standard Version has "For this ye know of a surety." The Revised Standard Version reads, "Be sure of this." Why add "of a surety" or change to "Be sure of this"?

The Greek literally says: "For this you know, knowing." That is an expression for "You surely know." But the Greek word for "you know" may be either indicative or imperative. In the second person plural of the present tense the form is exactly the same for both. That will explain the RSV reading here. It will also account for the change in John 5:39 from "Search the scriptures" (KJV) to "Ye search the scriptures" (ASV) and "You search the scriptures" (RSV). There are many passages in the New Testament where we can never be certain whether the writer intended the word to be taken as indicative or imperative. This is one of the ambiguities of language, some of which still exist even in the rigid demands of our day for scientific exactness. Linguistic ambiguity in the Greek, often attaching also to the English, is one of the inescapable problems of New Testament exegesis. One can only do his best to interpret such ambiguous terms in the light of the context—which is not always definitely determinative.

## Heathen Immorality

In the third verse there are three abstract nouns: "fornication," "unclean-

ness," and "covetousness." They are balanced in the fifth verse with three concrete nouns: "whoremonger," "unclean person" (one word in the Greek) and "covetous man" (one word). "Whoremonger" should be translated "fornicator," to show its connection with "fornication" (same root in the Greek). Such connections in the Greek should be preserved in English translation, if possible. This is done much better in the American Standard Version than in the King James Version.

It is a black picture of heathen immorality which is suggested here, with overtones reminiscent of Rom. 1:21-32. For *pornos* ("whoremonger, fornicator") originally meant a "male prostitute." Then it came to be used in the universal meaning of "fornicator." It should be noted that the modern technical distinction between adultery and fornication is not maintained in the Greek New Testament. While *porneia* is always translated "fornication" in the King James Version (26 times), it clearly means adultery in Matt. 5:32; 19:9. There is a distinct word for "adultery," however, which occurs only four times in the New Testament (Matt. 15:19; Mark 7:21; John 8:3; Gal. 5:19)—as also "adulterer" four times.

## Covetousness

The word for "covetous man" (vs. 5), *pleonektes*, occurs (in NT) only here and in I Cor. 5:10, 11; 6:10. The abstract noun *pleonexia*, (v. 3) is found ten times in the New Testament. It is translated "covetousness" in every place but one (Eph. 4:19—"greediness"). The word is a compound from *pleon*, "more," and *echo*, "have." So it means "greedy desire to have more."<sup>1</sup>

\*Professor, Nazarene Theological Seminary.

As in this passage, "covetousness" is usually found in the New Testament in very bad company. Arndt and Gingrich cite numerous instances of this same association in the secular Greek writers.<sup>2</sup> Trench writes: "... not merely is *pleonexia*, as signifying covetousness, joined to sins of impurity, but the word is sometimes used, as at Ephes. v. 3 . . . to designate these sins themselves."<sup>3</sup>

Salmond thinks that in some passages in the New Testament (e.g., Luke 12:15; II Cor. 9:5; I Thess. 2:5) the word means simply "covetousness," but that here in verse 3 it may have "the acquired sense of *sensual greed*."<sup>4</sup>

Eadie objects to interpreting *pleonexia* as signifying lustful desire. His explanation of the association here is: "And it is joined to these preceding words, as it springs from the same selfishness, and is but a different form of development from the same unholy root."<sup>5</sup> He defines the word thus: "It is greed, avarice, unconquerable love of appropriation, morbid lust of acquisition, carrying in itself a violation of almost every precept of the decalogue."<sup>6</sup>

Lightfoot agrees. He writes on Col. 3:5: "The attempt to give *pleonexia* here and in other passages the sense of 'impurity' . . . is founded on a misconception."<sup>7</sup> He also observes: "Impurity and covetousness may be said to divide between them, nearly the whole domain of human selfishness and vice."<sup>8</sup>

But why is the "covetous man" called an "idolator" (and in Col. 3:5 "covetousness" called "idolatry")? Eadie sug-

gests: "The covetous man makes a god of his possessions, and offers to them the entire homage of his heart."<sup>9</sup> Ellicott comments: "Covetousness is truly a definite form of idolatry, it is the worship of Mammon (Matth. vi. 24) instead of God."<sup>10</sup> Grayston writes: "Since ruthless self-assertion is the very essence of idolatry (Eph. 5:5; Col. 3:5), the word forms a bridge between sexual vice and idolatry, and may in some quarters have been a euphemism for ritual fornication."<sup>11</sup>

### Vain or Empty?

The apostle warns his readers: "Let no man deceive you with vain words" (v. 6)—or, "empty words" (ASV, RSV). The Greek for "vain" is *kenos*, in the literal sense and translated "empty" in Mark 12:3; Luke 20:10-11. Arndt and Gingrich note that it is used figuratively, as meaning "without content, without any basis, without truth, without power."<sup>12</sup>

That is what it means here. "Vain" is not a bad translation, but "empty" is better. It brings out more forcefully the exact sense of the term.

<sup>2</sup>Thayer, *Lexicon*, p. 516.  
<sup>3</sup>*Lexicon*, p. 573.  
<sup>4</sup>*Synonyms*, p. 83.  
<sup>5</sup>EGT, III, 352.  
<sup>6</sup>*Ephesians*, p. 370.  
<sup>7</sup>*Ibid.*  
<sup>8</sup>*Colossians*, p. 212.  
<sup>9</sup>*Ibid.*  
<sup>10</sup>*Op. cit.*, p. 375.  
<sup>11</sup>*Ephesians*, p. 120.  
<sup>12</sup>Kenneth Grayston, "Desire, etc.," *A Theological Word Book of the Bible*, ed. Alan Richardson (London: SCM Press, 1950), p. 64.  
<sup>13</sup>*Op. cit.*, p. 429.

*Drinking is not only a personal problem. It is a social problem when alcohol is a contributing cause of twenty percent of all automobile accident deaths. Our automobile accident bill, where drinking is involved, is over a billion dollars annually. Seventy percent of those who occupy our jails are, there because of drinking problems. A large percentage of our crime bill is attributable to alcohol.*

THOMAS A. FRY, JR., in *Get Off the Fence!* (Fleming H. Revell Company)

The Nazarene Preacher

# SERMONIC STUDIES

TOWARDS BETTER PREACHING

## The One Thing Paul Kept

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

### Critical Questions

1. What is the faith which has been kept?
2. In what sense has it been "kept"?
3. What is the relationship between keeping the faith and the rest of Paul's testimony in this verse?

### Exegesis

1. The word is *pistin*, acc. of *pistis*, and is translated as simple "faith" in Amplified, NEB, Moffatt, RSV, and others.

It could mean "firm conviction or persuasion," as in II Cor. 5:7. In this case Paul is saying: "I have kept my confidence."

It could mean honesty, integrity, faithfulness, as in Gal. 5:22 and Titus 2:10. In this case Paul is saying: "I have kept true." *Living Letters* paraphrases the verse: "I have fought long and hard for my Lord, and through it all I have kept true to Him."

It could mean (especially when used with the article, as here), "the matter of Gospel faith" (*The Analytical Greek Lexicon*), as in Acts 6:7 and Jude 3; in other words, the body of Christian doctrine. In this case Paul is saying: "I have kept the doctrine pure and undiluted."

A. T. Robertson assumes the second meaning. He says: "Paul has not deserted. He has kept faith with Christ" (*Word Pictures*, Vol. IV, p. 631).

Paul would probably say: "I mean it all. I have kept my firm conviction. I have kept alive and vital that personal faith in Jesus by which I am

saved. I have kept my end of the bargain. I have been loyal and obedient. I have been faithful to the whole counsel of God, as once given to me."

2. The word "kept" is from *teteraka*, which is perfect active indicative of *tereo*, to keep watch upon. This is a strong word. It means much more than to keep passively and indifferently, but to keep zealously; to guard carefully; to watch over protectively. The suggestion is that Paul's faith has been an exceedingly precious treasure to him, which he determined not to lose, no matter what else he lost. The further suggestion is that faith may be lost, and will be, if one becomes careless and presumptuous. The perfect tense testifies that the faith he once obtained he has maintained right up to the present. Paul is not on back ground spiritually. He is not trusting in yesterday's blessings.

3. This verse contains a threefold testimony: "I have fought hard and well—I have not been a coward. I have completed the course of life assigned to me." But these statements are preliminary to the climax: "I have kept the faith." No matter how hard a man fights, or how near he is to the end of his course, he has not triumphed unless in his fighting and running he has kept the faith.

### Homiletical Development

#### Outline 1:

#### Success and Failure

A. *No man is a success unless he keeps the faith clear to the end.*

- I. A good fight is not good enough if in it a man loses faith.

- II. The completion of one's course is not with honor unless he completes it still in the faith.
- B. No man is a failure who has kept the faith.
- I. No matter what else he fails to keep. Paul: friends, churches, liberty.
- II. No matter when or how he dies. Paul: upon Nero's block.

### Outline 2:

#### Faith—the Awarded Treasure

- A. It is possible to lose the faith. Personal responsibility.
- B. To lose the faith is to lose eternal life.
- C. But none need lose his faith.
- D. If faith is to be kept it must be carefully guarded.
- "Kept"—see exegesis.

### Outline 3:

#### The Treasure Tyrants Cannot Touch

##### Introduction:

- Men are known by the values which they cherish and zealously guard to the end of life.
    - Money
    - Power
    - Position
  - Paul lived by a different set of values. To him the real was the spiritual and invisible, not the material and visible. He attached all importance to the eternal, very little to the temporal.
- A. He was not overly dejected by what he had lost.
- He had lost his liberty.
  - He had lost his companions.
  - He had lost his case at court.
  - He was about to lose his life.
- B. In spite of his losses his spirit was triumphant because he had kept the faith.
- This means that his confidence was unwavering (1:12).
  - It means that his fidelity (good fight) was unswerving.
  - It means that his fellowship with Jesus Christ was unbroken; up-to-date experience (vv. 17-18).

C. Because he had kept the faith he was able to say:

- I have fought a good fight (v. 7).
- I am now ready (v. 6).
- A crown is waiting (v. 8).

Conclusion: Paul shows us the way to face old age and death.

R. S. T.

#### Trials Are Seasonal

SCRIPTURE: I Pet. 1:1-9

##### I. TRIALS ARE SEASONAL.

- The text is proof of this statement.
- This statement is proved by experience.
- There are many other scriptures which add authority to this statement.

##### II. TRIALS ARE UNIVERSAL.

- You are not being "picked on" when tried. "Beloved, think it not strange . . ."
- Christ was tried and tempted before us.
- God is no respecter of persons.

##### III. TRIALS ARE BENEFICIAL.

- They reveal the glory of God (I Pet. 4:13).
- They refine one's faith (v. 7).
- Every trial overcome is a victory and makes one stronger for the next one to come.

CONCLUSION: Trials come to all, but they do not come to stay. They bring help and strength to the glory of God when we overcome them.

—WILLIAM C. SUMMERS  
Rochester, N. Y.

#### The Unsanctified in the Congregation

TEXT: II Chron. 30:17

##### I. THOSE WHO FAIL TO GO ON TO PERFECTION

- Those who do not feel their need.
- Those who do not understand holiness.

C. Those who do not believe in holiness as an experience.

##### II. THOSE WHO PROFESS WITHOUT POSSESSING

- Some waited too long after conversion before seeking the blessing.
- Some accepted an emotional experience rather than the Holy Spirit.
- Some fail to meet the requirements for sanctification.

##### III. THOSE WHO OBTAINED BUT LOST THE BLESSING

- Through failing to obey.
- Through failing to testify.
- Through failing to grow.

CONCLUSION: Those who are unsanctified are candidates for the altar. God wills that you be sanctified. Jesus prayed that you might be sanctified. He suffered that you might be sanctified. You can't get to heaven without the blessing. Seek it today.

—WILLIAM C. SUMMERS

#### The Power of a Holy Life

(Continued from page 36)

the father, the mother, the brothers, the sisters, the servants, even the very animals must know that we are the children of God. The contrast of the city and the candle also speak of the power of united witness—the many lights of the city with their accumulated effects—and the single candle burning within the home—the individual witness.

##### 3. The Loss of Influence

Jesus tells us that influence for good may be completely nullified. Salt may lose its savour and become insipid and worthless, light may be smothered under a bushel. There lies the danger—we may become insipid salt and smothered light. The effects of this loss are: (a) *Usefulness destroyed.* "Good for nothing." What a change! From "good" to "good for nothing." We must guard the character if we would retain our saltiness. If we become proud, self-sufficient, seeking worldly things, hard and unforgiving, defiled, trouble-makers and friends of the world—in other words the reverse of all those qualities Jesus sets forth in the opening section—then we become insipid salt and useless to God and man. (b) *Contempt created.* The worthless salt is thrown out and "trodden under foot of men"—a thing of contempt. The Christian who loses his testimony and influence becomes an object of contempt, even by worldly

men: (c) *Darkness renewed.* The light under the bushel will finally go out. When the church at Ephesus lost its first love, Jesus warned them that unless they repented He would remove their candlestick. It is a terrible thing to wake up as Samson did and realize that the power has gone.

##### 4. The Effects of Influence

God has a definite purpose in view in sending His children into the world as salt and light. That purpose can only be realized when the light is right at its very source. (a) *Motive.* The whole end to be achieved is not self-glorification, but that "they may see your good works, and glorify your Father which is in heaven." All must be done to the glory of God. Alexander McLaren quaintly says, "Candles are not lit to be looked at, but that something else may be seen." We don't want people to see the beauty of the candlestick, but their sin and their Saviour. (b) *Purpose.* The whole aim of influence is to draw men and women to God, to exalt God in human lives. If the motive is pure the result will be achieved. They will look on us and see Him. Someone went to hear two famous preachers. He came away from the first saying, "What a wonderful preacher!" but he came away from the second saying, "What a wonderful Saviour!" The second preacher was the truly successful man. Jesus lived and died for the glory of the Father; so must we.



- II. The completion of one's course is not with honor unless he completes it still in the faith.
- B. No man is a failure who has kept the faith.
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  - There are many other scriptures which add authority to this statement.
- TRIALS ARE UNIVERSAL.
  - You are not being "picked on" when tried. "Beloved, think it not strange..."
  - Christ was tried and tempted before us.
  - God is no respecter of persons.
- TRIALS ARE BENEFICIAL.
  - They reveal the glory of God (I Pet. 4:13).
  - They refine one's faith (v. 7).
  - Every trial overcome is a victory and makes one stronger for the next one to come.

CONCLUSION: Trials come to all, but they do not come to stay. They bring help and strength to the glory of God when we overcome them.

—WILLIAM C. SUMMERS  
Rochester, N. Y.

#### The Unsanctified in the Congregation

TEXT: II Chron. 30:17

- THOSE WHO FAIL TO GO ON TO PERFECTION
  - Those who do not feel their need.
  - Those who do not understand holiness.

C. Those who do not believe in holiness as an experience.

#### II. THOSE WHO PROFESS WITHOUT POSSESSING

- Some waited too long after conversion before seeking the blessing.
- Some accepted an emotional experience rather than the Holy Spirit.
- Some fail to meet the requirements for sanctification.

#### III. THOSE WHO OBTAINED BUT LOST THE BLESSING

- Through failing to obey.
- Through failing to testify.
- Through failing to grow.

CONCLUSION: Those who are unsanctified are candidates for the altar. God wills that you be sanctified. Jesus prayed that you might be sanctified. He suffered that you might be sanctified. You can't get to heaven without the blessing. Seek it today.

—WILLIAM C. SUMMERS

#### The Power of a Holy Life

(Continued from page 36)

the father, the mother, the brothers, the sisters, the servants, even the very animals must know that we are the children of God. The contrast of the city and the candle also speak of the power of united witness—the many lights of the city with their accumulated effects.—and the single candle burning within the home—the individual witness.

#### 3. The Loss of Influence

Jesus tells us that influence for good may be completely nullified. Salt may lose its savour and become insipid and worthless, light may be smothered under a bushel. There lies the danger—we may become insipid salt and smothered light. The effects of this loss are: (a) *Usefulness destroyed*. "Good for nothing." What a change! From "good" to "good for nothing." We must guard the character if we would retain our saltiness. If we become proud, self-sufficient, seeking worldly things, hard and unforgiving, defiled, trouble-makers and friends of the world—in other words the reverse of all those qualities Jesus sets forth in the opening section—then we become insipid salt and useless to God and man. (b) *Contempt created*. The worthless salt is thrown out and "trodden under foot of men"—a thing of contempt. The Christian who loses his testimony and influence becomes an object of contempt, even by worldly

men. (c) *Darkness renewed*. The light under the bushel will finally go out. When the church at Ephesus lost its first love, Jesus warned them that unless they repented He would remove their candlestick. It is a terrible thing to wake up as Samson did and realize that the power has gone.

#### 4. The Effects of Influence

God has a definite purpose in view in sending His children into the world as salt and light. That purpose can only be realized when the light is right at its very source. (a) *Motive*. The whole end to be achieved is not self-glorification, but that "they may see your good works, and glorify your Father which is in heaven." All must be done to the glory of God. Alexander McLaren quaintly says, "Candles are not lit to be looked at, but that something else may be seen." We don't want people to see the beauty of the candlestick, but their sin and their Saviour. (b) *Purpose*. The whole aim of influence is to draw men and women to God, to exalt God in human lives. If the motive is pure the result will be achieved. They will look on us and see Him. Someone went to hear two famous preachers. He came away from the first saying, "What a wonderful preacher!" but he came away from the second saying, "What a wonderful Saviour!" The second preacher was the truly successful man. Jesus lived and died for the glory of the Father; so must we.

## BULLETIN EXCHANGE

Rev. Floyd H. Pounds used the following paragraphs (blocked in) in his church bulletin, one each week. They would have appeal if used during the heat of our national political campaign. Mr. Pounds is now pastor at First Church, Galesburg, Illinois.

First Week

### CANDIDATES' CORNER

MARK YOUR BALLOT FOR ME (X)

Allow me to introduce myself:

I am well qualified to do the job because of many years' experience. My office is well staffed with able assistants. If elected, I will stay right in town to give you many years of valuable assistance. I feel I have special appeal to all age-groups and to people of all occupations. No other candidate can offer you so much.

Your vote will be appreciated. My name is . . . . .

Your Sunday School.

Second Week

### CANDIDATES' CORNER

MARK YOUR BALLOT FOR ME (X)

Last week I spoke of my appeal to all people; today I wish to make a promise. If elected, I shall make an extended effort to clean up all corruption, greed, lies, and sin. Where my opposition would tear down, I will build; where he would build, I will seek to destroy.

All thoughtful people have accepted and endorsed me in this community, for they recognize me as a character builder. Therefore I need your vote this week; and your vote will be appreciated. . . . .

Your Sunday School

Third Week

### CANDIDATES' CORNER

MARK YOUR BALLOT FOR ME (X)

Today I would make my appeal to you on my platform. I stand for honesty in the government, love in the home, and integrity for the individual. I am opposed to bureaucracy, believing that all my supporters must be working for me!

I believe in 100 percent parity but will pay only on the investment. Civil rights and all other rights are excelled by righteousness.

Small business, big business, and labor will all profit by my influence. My policy is always for the moral good of the people and not one of expediency.

DO CAST YOUR VOTE FOR ME SUNDAY!

Your Sunday School

Fourth Week

### CANDIDATES' CORNER

MARK YOUR BALLOT FOR ME (X)

Recently I read of a candidate who promised to out-promise all other candidates. I make many promises myself. I am not only a local candidate but a national one as well. I seek the support of the well-to-do on the grounds that an investment in me will pay big dividends. To the poor, I promise that they shall find the true riches of life through supporting me.

I invite you to investigate my record and you will see that no other candidate, religious or social, has excelled my work. There is no shadow over my character; that is the reason I seek your vote this week.

Your vote will be appreciated when the polls open in the Menomonie Nazarene precinct at 10:00 a.m. Sunday.

Your Candidate,  
The Sunday School

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

—J. B. Chapman

The Nazarene Preacher.

## National Holiness Association Plans Study Conference

After sponsoring eighteen successful seminars on holiness doctrine during the past three years on seventeen different college and seminary campuses in the United States and Canada, the National Holiness Association, under the leadership of its president, Dr. Kenneth E. Geiger, is completing plans for a Study Conference on the Distinctives of Wesleyan-Arminian Theology to be held November 3-6, 1964, on the Bible Conference Grounds, Winona Lake, Indiana.

Attendance at this conference will be by invitation and will be limited to 125 scholars of the Wesleyan-Arminian section of the Church. This group will include denominational leaders, representatives of colleges, seminaries, missionary organizations, etc., officials of the sponsoring association, and a limited number of observers from without the N.H.A. constituency.

As the program outlined will indicate, only the distinctive doctrines of Wesleyan-Arminian theology will be considered during this four-day convocation. Each of the four sections will be chaired by a section captain who will have supervised and coordinated the work of the research teams assigned to study and prepare papers during the coming year.

One of the chief goals of the conference is to more clearly establish the relevancy of the Wesleyan-Arminian message and interpretation of the Bible to the problems and needs of our day. In order to accomplish this objective, the best scholarship has been enlisted to compose the nineteen research teams which will report to the conference.

The conference will open with a fellowship luncheon at noon on Tuesday, November 3, 1964, and will be immediately followed by a keynote address by Dr. Geiger, the Executive Director of the conference, and a paper by Dr. Roy S. Nicholson on the subject "A Historical Survey of the Rise of Wesleyan-Arminian Theology." The balance of the time will be spent in hearing and

discussing the various papers based on the following subject material:

### Section I—The Concept of Sin

The Holiness of God  
The Origin of Sin  
The Dual Nature of Sin  
Sin in Believers

### Section II—The Content of Salvation

The Doctrine of Grace  
The Nature and Extent of the Atonement of Christ  
The Work of the Holy Spirit in Salvation

Initial Salvation and Its Concomitants  
Full Salvation and Its Concomitants  
Final Salvation and Its Conditions

### Section III—The Life of the Christian

The Witness of the Spirit  
The Relation of Faith and Works  
Christian Maturity  
The Gifts of the Spirit  
The Ethics of the Christian

### Section IV—The Church and the World

The Christian in the World  
The Dynamic for World Witness  
Holiness and Social Tensions  
The Nature of Christian Unity

November 3-6, 1964

Winona Lake Bible Conference Grounds  
Winona Lake, Indiana



## IDEAS THAT WORK

### The "Key" to Your Piano Problem

WE WORKED AN IDEA here at Laurel a couple of years ago, and it turned out so well that we were surprised.

In the financing of a new piano (could be used equally as well with an organ) we divided the purchase price of the piano by the number of keys in the keyboard (eighty-eight in this case). Ours was a used piano we were buying

which cost \$450.00. This made the keys \$5.00 each.

We then appointed a piano finance committee of ten dependable members and issued them eight paper keys each, taking eight keys myself, with instructions to sell these eight keys anywhere they could. Some bought them all themselves, some sold them to business associates, and some to fellow church members, Sunday school classes, etc. We put up a large piano keyboard chart on which to display our sales, marking off the keys as they were sold, and the piano was all paid for in less than thirty days.

CLIFFORD H. TAZELAAR  
Pastor, Laurel, Delaware

### Say It with Promises

OUR HEADACHE was that we wanted to remember our Sunday school and church friends when they went to the hospital; and in some cases where the illness was of a prolonged nature, those ill at home. But our hearts were bigger than our pocketbooks. Reviewing our expenditures for flowers in 1962-63, we learned that more than \$100 had been spent for flowers to cheer our sick. These floral offerings were appreciated but they didn't last. Seldom were they fresh enough at going home time to warrant the carrying them home.

We pondered. What would last longer, be less expensive and yet not be cheap? We wrote the Publishing House with an idea, but meantime we browsed through the Publishing House Catalog and, lo, on page 187 for only 75c was a beautiful box of Precious Promises, No. GI-9601 for adults and "Bedtime Prayers," No. GI-9700 for youngsters. We ordered a supply and have had to use four units already at a cost of \$3.00 but a savings of \$11.00 over flowers. We kept the money in the church and I find the patients received the gifts with many words of praise and, joy of all joys, the gift is lasting with its repeated blessings across the years.

REV. CARLOS H. SPARKS  
Pastor, Cowan, Tennessee

## MY PROBLEM

**PROBLEM:** How can we handle an extrovert secretary who is otherwise efficient but who constantly walks in and out of the auditorium in a disturbing manner?

### A BRITISH PASTOR SAYS:

My advice would be to talk to the extrovert Sunday school secretary and show him how much he disturbs the procedure. However this will not be easy seeing he has done the disturbing thing constantly, and should have been dealt with as soon as he repeated the offense. The secretary should be most interested in the well-being of the Sunday school and only needs advice, rebuke being unnecessary except in the case of an unworthy person.

### A NEBRASKA PASTOR SAYS:

Since the problem appears to be a personality problem rather than a spiritual one; and, since efficient secretaries are not too plentiful, the problem should be approached as tactfully as possible.

The pastor and the church school board might relocate the secretary's office as far from the auditorium as possible. With this move the secretary might be given an assistant who understands the problem. The secretary would then be urged to confine his or her work to the office with the understanding that "incidental" errands could be handled by the assistant.

### ANOTHER BRITISH PASTOR SAYS:

I suggest that it is our task to constantly educate our teachers (often more difficult than educating our children), and this can be done in regular teachers' meetings. Papers presented on various topics of Sunday school work can be a

The Nazarene Preacher

means of pointing out different "blind spots" that we often have. If the meeting becomes a place of warm concern for the work of God among the children, then this can be the ideal place for the Holy Spirit to direct His work.

The problem of an extrovert secretary need not be dealt with specifically but a topic of a broader nature including the behavior of the staff could be presented and discussed, eg., "How can we maintain the interest of the class throughout the lesson?" Such topics should not only appeal to the conscience of the individual but should bring all the Sunday school workers into a clearer understanding of their vocation.

**PROBLEM:** My problem is a problem of irreverence. One of the most active and willing families of the church sit near the entrance of the sanctuary and talk out loud before the service with another family (this one critical). If it were two critical families it would be easier (or would it?).

Pastors, what do you say? Write your opinions. If published, a \$3.00 book credit will be given. Not over 200 words, please.

## Hymn of the month

### "Jesus, the Very Thought of Thee"

Praise and Worship hymnal, page 12

### Authorship

Two brilliant writers participated in giving the Christian world this hymn which is described as one of the most beautiful in the English language. The original hymn was in fifty Latin stanzas by the devout Cistercian monk, Bernard of Clairvaux, who established a monastery at Clairvaux, France. He was educated at the University of Paris and became one of the most influential figures in Europe. He was largely responsible for inspiring the second Crusade. Seven centuries later, Rev. Edward Caswall, a graduate of Brazenose College, Oxford, made a free translation of five

August, 1964

stanzas that have become dear to English-speaking Christians.

### The Hymn Tune: "St. Agnes" (1866)

### COMPOSER

John Baachus Dykes (1823-76). Rev. John Dykes, a minister in the Church of England, was educated at Cambridge University. For twelve years he was Vicar of St. Oswald's, Durham, where he composed most of his hymn tunes, including one of the best-loved, "St. Agnes." It was written specifically for Caswall's translation, "Jesus, the Very Thought of Thee." Activity in church music began for Dykes as a boy when he was organist at St. John's Church, Hull.

(Translation first appeared 1848)

### Things We Can't Afford

To win the gain that means another's loss;  
To miss the crown by stumbling at the cross;  
The heedless feat that robs us of a friend;  
The laugh that finds in bitter tears an end.  
The feast today that brings tomorrow's fast;  
The race that comes to tragedy at last.  
To play with fire or tempt a serpent's bite;  
To think that sin brings any true delight.  
With serious heed to treat the cynic's sneer;  
To wise men's words to turn a careless ear.  
For hate to give like hatred in return;  
To feed a flame and make it fiercer burn.  
To loose the soul for this world's  
fleeting breath;  
To barter life in mad exchange for death.  
We are blind apart from Thee, dear Lord;  
Show us the things we can't afford!

From Thornton, Colorado, bulletin  
ALLEN A. BENNETT, pastor

Persecution is not essential to blessedness, but it is compatible with it.—HAYES.

The greatest of faults is to be conscious of none.

—Carlyle



# HERE AND THERE



## AMONG BOOKS

### *Mastering Life with the Master*

Wesley H. Hager, (Grand Rapids: Wm. H. Eerdmans Publishing Co., 1964), 105 pp., \$2.50.

The author has held four Methodist pastorates, and has devoted fourteen years to the ministry of Grace Church, Methodist, in St. Louis. It is no surprise to see in this book the kind of material that a pastor will find helpful in preaching to the needs of his people.

This book contains twelve sermons which deal with the problems of circumstances, discouragement, inferiority, the use of time, loneliness, sorrow, doubts, covetousness, frustration, trouble, ill health, and constant crisis. One can readily see that a sermon on each of these subjects is going to provide a rich source of helpful materials in preaching to the needs of people, if the author is able at all to handle these subjects. This author is.

One might wonder at first glance if this is going to be a "life-situational" approach to preaching and nothing more, but before reading very far in the first sermon one sees a warmth of supporting biblical references and illustrations which keep these messages sounding like "sermons" alright, and not just essays or "topical talks." The sermon "Conquering Sorrow," for example, takes the text, "Blessed are they that mourn for they shall be comforted" (Matt. 5:4). Among the sources quoted are Thomas a Kempis, Shakespeare, and Browning; also there are references to Leslie Weatherhead, to Frances Havergal, to Abe Lincoln. But here in it are passages from Isaiah, from both the Corinthian Epistles, and from Romans too.

Someone has spoken of preaching that is "pulpit counseling," and if there is such, this is an excellent example. One feels as he reads these sermons, "Here is a preacher who is aware of my problems, who seems to understand my burdens, who feels with me in my struggles, who is not afraid to look at life honestly, and who is willing to help me find answers which elude me."

The pastor who does not have the library, nor perhaps the time, or maybe the skill, to find for himself the source materials which give to his sermons the substance,

the "meat," the facts, the content which make them more worthwhile, can use some of the materials presented in these sermons to great advantage. There is an unusually good supply of it here. And with all this, there are some insights into the meaning of life and its fulfillments which should encourage any reader. Bishop Gerald Kennedy writes concerning it, "... this is a very inspiring book and it will help many persons over rough places. I think that a defeated individual will discover new resources to lead him on to victory." The chances are good that you will agree after you have read it.

JAMES MCGRAW

### *Prophetic Preaching, Then and Now*

Roland Q. Leavell, (Grand Rapids: Baker Book House, 1963), 96 pp., \$2.25.

The author of this book, who served as president of New Orleans Baptist Seminary until retirement, and whose death came just before the publication of this work, directs his appeal to preachers and students of preaching. He believes that "all the distressing trends of today were prevalent in Old Testament times and denounced by the prophets. The antidote for these social and spiritual diseases is the same as it was then, namely, God's gospel preached by holy men under the direction of the Holy Spirit."

He defines prophetic preaching as "preaching like the prophets" (p. 13), but lest the reader jump to the conclusion that this is a gross oversimplification, he spells out in his first chapter how the prophets proclaimed, announced, and delivered God's message, as forth-tellers, crying, "Thus saith the Lord." He argues that Jesus made their method His in His own preaching ministry, as did John the Baptist, Saint Paul, and the other apostles in the New Testament church. He sees prophetic preaching as "often explosive, frequently ... disturbing, but always ... moving and purifying and refreshing" (p. 16).

The author deals with today's crises, injustices, sins, and idolatries, in the framework of how men like Jeremiah, Hosea, Isaiah, and Amos would have denounced

them. He sees idolatry today in the worship of money, of fashion, of pleasure, and indeed of anything which puts man himself on the throne of desire and endeavor. "Modern idolatry should stir prophets of God to their highest intensity of horror and noblest efforts of attack, just as Baalism did in days long ago," he declares. (p. 52). This reviewer found it heartening to see in this book a vigorous reinforcement for some very definite ideas of how such preaching as this is needed today.

It must be pointed out, however, that Mr. Leavell does not leave prophetic preaching on any one-sided emphasis of the "negatives," the "crying out against" what is detestable in the eyes of Almighty God. He shows his readers the positive side of prophetic preaching in chapters dealing with "Proclaiming the Love of God," "Promising a Glorious Future," and "Pleading with Men to Accept Salvation." He reminds us that Hosea wept as he condemned the sins of the people of Judah, but he promised healing of their wounds if they would repent (Hos. 5:13; 6:1). He sees Zechariah as seeing Jerusalem not needing a wall for protection; God would

be like a wall of fire about it and would be the glory in the midst of it (Zech. 2:5). He shows us Isaiah as a prophet of salvation and comfort (Isaiah 40-66). Leavell declares: "It is said that for every person in a church pew today who needs correction and denunciation, there are ten persons who need comfort and love" (p. 73).

So here is a combination that should help all preachers, namely, the emphasis upon bringing a sense of guilt upon today's sinners who need to recognize guilt because they have forgotten God in their seeking of money and pleasure and status; and with it, a challenge to weep like Jeremiah when we denounce sin, and always remember to point men to the One who forgives it and cleanses us from it and brings to us His grace which is the only antidote for our guilt. The author says it well when he puts it this way: "Not every preacher can preach a great sermon every time, but there is no excuse for preaching on a little and unimportant subject. There is no time for drivel when people are confused and frustrated and lost" (p. 17).

JAMES MCGRAW

## FROM OUR OWN PRESS

### *Candles in the Dark*

Kathryn Blackburn Peck

For Juniors. Stories of James Hudson and others who were called to be missionaries when they were young.

### *Communion with Christ, Ivan A. Beals*

A book dealing with the meaning of the Lord's Supper.

### *Daniel's Forecast, Maynard James*

Articles originally written for *The Flame*, based on Daniel's "seventy weeks."

### *Dreams Can Come True, Ruth Vaughn*

Especially for teen-age girls and their problems.

### *Excuses Answered, Milo Arnold*

How to answer the excuses people give when invited to attend church.

### *God Wants You, Gloria*

A story in poem form with a strong spiritual application for kindergarten and primary children.

### *How Men Face Death, S. B. Shaw*

A book to remind us that this world is not our home. It is meant to whet the

appetites of Christians for their heavenly home and make the eternal world more real and vivid.

### *How Sunday Schools Grow, Kenneth Rice*

The Sunday school—its mission and method—written by the executive secretary of the Department of Church Schools.

### *Investments Here and Hereafter*

John Stockton

A book requested by the Department of Stewardship dealing with investments of both a temporal and spiritual nature.

### *Joy Cometh in the Morning*

Helen Temple

Seven separate stories from Japan and Okinawa of God's transforming power in the lives of these people.

### *Joy for Dark Days, Richard S. Taylor*

A guidance book for obtaining joy in the midst of our chaotic world, regardless of the circumstances in which we find ourselves.

### *Just a Minute, Mister, Neal Dirkse*

Short vignettes on a variety of subjects written for busy people.



**The Many Faces of Japan, Ross Kida**

An interesting story of changing Japan with emphasis on the role of Nazarene missions, past, present, and future.

**Okinawa Lifeline, Merrill Bennett**

A missionary reading book with many examples of miraculous conversions brought about in Okinawan lives and the almost insurmountable obstacles these new converts have to overcome.

**Oriental Pilgrim, Alice Spangenberg**

The story of the conversion of Shiro Kano from Buddhism to Christianity and the resulting love and devotion to Christ and his people.

**A Peek at Japan, Carolyn Lunn**

A junior missionary reading book with stories of Japanese boys and girls who found Christ as their personal Saviour.

**Pioneering in Pediland**

Irvin E. Dayhoff  
One of the first missionaries in this area of Africa describes the seemingly impossible task of gaining a foothold in Pediland.

**Preachable Sermon Outlines on the Second Coming, Norman Oke**

Basic outlines for use in the preparation of sermons on the Second Coming.

**Rejoicing Desert, Eunice Bryant**

A missionary family drives back to their field in Mexico and along the way they visit the work of the Church of the Nazarene among Spanish-speaking people.

**Scalpel Please, Wilbert E. Little, Howard Hamlin, Paul Macrory**

Written by three medical doctors, this gives a firsthand account of the African Medical Work—especially at Raleigh Fitkin Memorial Hospital.

**The Story of Our Saviour**

Willard Taylor  
A study of the Life of Christ written especially for Christian Service Training classes.

**Verses from the Chapel of the Chimes**

Lois Kendall Blanchard  
Eighteen inspirational poems originally written for the radio broadcast "Chapel of the Chimes."

**Wheel Chair Triumph**

Mary Field Boggs (Kansas City, Mo. Beacon Hill Press, 1963), 158 pp., cloth, \$1.95.

Sometimes children are called upon to face situations which even adults find difficult to master. Take one young active boy, add crippling polio, a portion of partial recovery, the cruelty of a thoughtless taunt, and you have the basic ingredients of *Wheel Chair Triumph*. Timothy Brown's life suddenly takes on new and limited physical dimensions. Depression follows, sullenness, antisocial attitudes—they are all present, but after once hitting the depths, the only place to go is up. And that is what Timothy does with God's help and the example of people in worse condition than he.

This fictionized version of a real-life experience isn't "deep" reading, but it is a readable story of deep problems which exist for many people today. And Timothy's solution should be of help to those who read whether they are physically handicapped or not. This is not for the preacher himself, but may prove useful as a tool in his pastoral ministry.

BETTY FUHRMAN

**Those So-called Little Flaws**

A machinist whose work is to inspect and turn down the wheels of railroad cars claims that the slightest flaw on the surface of a wheel may lead to a tragic accident. That little flaw, as the wheel whirls at great speed and under a heavy load, at each turn of the wheel strikes the rail. At each turn or strike, though ever so tiny at first, that flaw grows until finally it has increased to such a degree that it causes a wreck and often loss of life. Isn't that what happens in life when the "little flaws" are not taken care of?

J. C. Mitchell

**AMONG OURSELVES**

Dr. J. B. Chapman frequently quoted John Wesley in his definition of a fanatic (enthusiast): "One who expects results without giving due attention to adequate causes" . . . Maybe this might apply to preachers who expect the Lord to take care of them in their old age without availing themselves now of the provisions set up by both their government and their church . . . I'm thinking of the steps taken by the Board of Pensions (p. 19) to assure reasonable security upon retirement . . . But the preacher must not let the board do all the step-taking; he must take some steps too . . . Certainly man-made schemes may go awry, so our faith must be in the Lord, not the board . . . But the Lord has ordained means and this is one of them . . . The Lord fed Elijah via the ravens and the poor widow to show what He can do but not to demonstrate what He usually does—which is to bless the soil that has been plowed and planted, and the foresight which gathers the crops into the barns for the winter months . . . The Lord has promised to add to us our necessities if we seek "first the kingdom of God, and his righteousness," and He will! . . . But we must not dictate the method . . . We must not say, "Lord, the ravens, please—that will be more spectacular" . . . Maybe the Lord chooses to add health by means of the doctor . . . Livelihood by means of salaries arranged and raised by good church management . . . Retirement (for missionaries) by means of Casa Robles . . . Bread in old age by means of the N.M.B.F. . . . But if the farmer would expect a crop in the fall he must work in the spring . . . No ground for tears of self-pity in the fall if he has dawdled in the spring . . . So the preacher who would have an umbrella when it rains had better start buying one (on the lay-away plan) in nice weather . . . The fanatic, then, might be the preacher who in his thirties and forties supplied all the faith and left it to the Board of Pensions to supply all the works . . . Sort of like the pastor who says he is "believing for a good meeting" but has done little to prepare for one . . . The pastor who is content to furnish the faith and let the evangelist furnish the works has added to the folly of fanaticism the sin of unfairness.

Until next month,

P.S.: Of course, to divide, dilute, or divert one's ministry in order to provide for old age would be unbelief and disobedience; and that would be as bad as fanaticism. Let us avoid pursuing works without faith as zealously as we avoid pursuing faith without works.

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