

# THE NAZARENE PREACHER

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## Coveted Judgment

By Hardy C. Powers

THE APOSTLE PAUL coveted above all else the approval of God on his ministry. In I Corinthians 4:1-5 we read:

"Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God.

"Moreover it is required in stewards, that a man be found faithful.

"But with me it is a very small thing that I should be judged of you, or of man's judgment; yea, I judge not mine own self.

"For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

"Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God."

He recognized that all of life is a stewardship, and for his faithfulness or lack of it, he must finally account. He believed the final accounting would be made to God.

It seems that many of the Corinthians were too much concerned about the opinions of men and especially their favorite leader, Paul or Apollos or perhaps Cephas or someone else. The Apostle seemed to feel that their perspective was faulty and he was trying to rectify it in this passage.

I am sure Paul did not condemn proper commendation from men. No doubt he recognized it as a source of encouragement and inspiration. But he refused to be in bondage to it. All such human judgment of the minister is purely incidental and secondary, and oftentimes faulty. As an illustration, John the Baptist came fasting and preaching and the judgment rendered was that he had a devil. Christ came eating and drinking and the judgment pronounced was He was gluttonous and a winebibber.

The judgment of men is not to be despised but is not always reliable. The minister may please the people while he is grieving the Holy Spirit. Witness the Laodiceans—they offended no one except the Lord.

When men praise us let us remember that sometimes we receive more praise than we deserve, and we should ascribe all glory and praise to God. When we are commended let us take courage from it, while at the same time recognizing that in ourselves we can do nothing. When men condemn us we should not be paralyzed by discouragement but seek to learn from these painful experiences while seeking God's grace to bear them. It is well to remember that sometimes valuable lessons may be learned from rather cruel experiences.

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

## Deathtrap Diplomacy

AS GREAT as is the peril of a bombastic and tactless authoritarianism in handling delicate problems, the other extreme is even more insidious because its poison is so slow-working that it is unseen and unfelt until it has done its devastating work.

There is a deathtrap in an excessive emphasis on that smooth diplomacy that balances eggs in an earthquake. Its viewpoint is that jolts, crises, issues, and all forms of boat-rocking must be avoided at all costs. Issues must never be allowed to come out into the open. Delicate questions must never be raised. Many have become distressingly proud of their ability thus to tread water. They can outwit the talkative board member, can squelch the would-be critic, put on (or under) the table controversial questions which some honest soul thinks should have an airing, and can hush-hush embarrassing facts, which if faced too squarely might require discipline.

This adroit diplomacy can steer a neat course between two opinions. It can leave vital issues forever dangling. It can make all sides believe that the leader is championing their cause.

Undoubtedly this is an ability of a very high order, requiring a shrewdness and tact that cannot but command a rather breathless admiration. Some men have so little of it that they keep their churches seething with debates and controversies constantly. At first glance it would seem that the smooth operator has on his side all the advantages.

But over the years one will note that not only is everything quiet on the religious front, but dead too! A strange inertia sets in, the inertia of neutralism. The pastor has made no enemies, stirred up no snakes, but neither has he produced any adherents. No one believes anything very vigorously. The strength of the church has been sapped by a languid amiability. The pastor has carefully avoided any measure of positiveness that would commit him, or that might be offensive to anyone. Gradually his congregation has imbibed his sidestepping, easygoing spirit, until they have come to think that the only important thing is harmony, and that there are no convictions, pertaining to either doctrine or ethics, important enough to justify the risk of jarring the status quo.

By this time everybody is reduced to a kind of good-natured jellyfish. And so the church goes on for years with a show of harmony and health, but harboring diseases of worldliness, sin, and heresy which it has become too feeble to fight. Those who once felt it their duty to speak have long since learned that it is futile, even risky, to do so, and have lapsed into silence, first an uneasy silence, then acquiescent. Although on the surface this looks like a fine job of riding rough waters, and holding a divisive situation together, it may be only a cowardly way of avoiding real leadership. The preacher who never "takes sides" may be playing it safe, but he may not be discharging his responsibility. Occasionally the neutral position may be the

"right side," but not always; and when a neutrality is pursued which avoids the right side, then conscience is sacrificed for agreeableness, and righteousness is sacrificed on the altar of diplomacy.

Only slight reflection will show how foreign this excessive pursuit of smoothness is from the methods of Paul, Luther, Wesley, or our Lord himself. It can be adopted only by preachers who have abandoned any truly prophetic note in their ministry. And it speaks not of a healthy church, but a sickly one, for a healthy body always fights alien elements which seek to feed on it. It is only the sickly bodies which succumb with little struggle because they are too feeble to raise effective resistance.

## The Lost Guide

THE PREACHER who is well versed in psychology and pastoral counseling but doesn't know theology and the Bible is like the doctor who is a clever psychologist but doesn't know medicine and anatomy. At the worst, both are quacks. At the best, they have missed the essentials of their calling by undue preoccupation with secondaries. Because both professions deal with people, doctors and preachers should understand human nature, of course; but as a means to a clearly defined and carefully guarded professional end, not as an end in itself.

The doctor should know enough psychology to aid him in practicing medicine. The preacher should have sufficient grasp of psychology to enable him more effectively to apply the Bible and theology to the problems of life. But if he has spent so much time acquiring the secondary knowledge that he has failed to gain the primary knowledge, he is like the guide who knows all about leading people but doesn't know where to lead them. He knows his travellers, but doesn't know the way they should travel. He knows all the tricks of happy camping, but doesn't know the safe trails or through passes. In the end they all will be lost, in spite of his genial skills; which is simply a modern way of saying, "If the blind lead the blind, both shall fall into the ditch."

## The Secret of a Full Slate

AN EVANGELIST should be a better than average preacher. This much the church has a right to expect, in view of the natural advantages which are his. He has more time for prayer and study than the pastor, to begin with. Then he can improve and polish his sermons with frequent use, which the pastor cannot do. Therefore if after a reasonable length of time he is still an ineffective preacher, it is either because he has not applied himself to his task or he is incapable of profiting by his advantages. In either case he should not attempt to stay in the field.

Let no evangelist deny that he has the advantages named. Admittedly, day services, calling with the pastor, and "eating out" take time, but in

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No use having a lot of  
irons, in the fire if the fire  
is going out

## "Is It Nothing to You?"

By Roy F. Stevens\*

THE PROPHET JEREMIAH SAID, "Is it nothing to you, all ye that pass by?" Our times are similar to those of Jeremiah. It would seem that if ever there was a time when men and women would be wide-awake with a vivid sense of crisis and emergency, it would be today. But, on the contrary, the world rushes madly by as it did in the days of the Weeping Prophet. It is time that someone cry out, "Is it nothing to you?"

"Is it nothing to you" when churches do not win one soul in a year? Does anyone care enough to win lost souls to Christ? Are you so busy with the good that there is not time for the best?

"Is it nothing to you" that a genuine Holy Ghost revival has not come to your church? How many people today are losing sleep for the wretchedness of the people and the weakness of their own hearts? There come times of holy desperation when, as others in the Gospels did, we must tear up roofs and climb sycamores and press through the crowds to get to Jesus for fresh blessings.

"Is it nothing to you" when dance halls are packed and theatres are crowded, while church members sit comfortably at home on prayer meeting nights with their faces buried in a newspaper, or viewing a TV show? We need not wonder that a great

spiritual revival has not come to our churches. While the devil packs the aisles of the showplaces of sin, pastors stand in near-vacant churches and preach their hearts out to a wilderness of wood.

"Is it nothing to you" that Christ came to save sinners and called His followers to be fishers of men? Every hour souls leap into eternity without Christ who might have been rescued had you been busy working for Jesus and witnessing for Him.

"Is it nothing to you" that your own heart is cold to spiritual challenge? Today, in many of our churches, we are frantically trying to keep all the wheels going around instead of making fresh connections with the Source of power. It might be confusing for a moment, but it would be better to call off half the meetings, to give the committees a vacation, while the preacher and people caught their breath, got on their knees, and prayed down a fresh Pentecost and burden for the lost world.

We have sunk into a rut and routine. There is no divine urgency, no sense of crisis, no staggering burden of the awfulness of our times and the poverty of our own souls.

May God awaken us to the call of the prophet, "Is it nothing to you?" May we search our hearts and get busy in fulfilling the real mission of our church in winning lost souls to Christ and the church.

\*Superintendent, Minnesota District.

Carelessness in one's ministry  
betrays shallowness in one's devotion

## Guideposts to a More Effective Ministry

By Raymond C. Kratzer\*

### No. 8 Meticulous Hearts

WEBSTER DEFINES "METICULOUS" as being scrupulous or extremely careful about details. We have heard the old adage often: "If anything is worth doing at all, it is worth doing well." This simple statement has a way of nudging us toward the direction of our best selves that makes it worthy of our constant attention.

In the secular world, perfection is the criterion that motivates every endeavor. The businessman strives to make his product so attractive that customers will flock to his establishment. The athlete will train through long, gruelling hours to develop finesse in his sport, so that he will excel. The musician will practice ad infinitum in order to perform flawlessly and develop his art to its greatest potential. Primarily the low goal for these is the profit motive. They know that unless they excel they will not receive adequate remuneration.

The minister of the gospel has the finest product in the world to present to the public. It will cure more ills and do more good than any other product or service available. Its salesmen, however, too often present it in shabby surroundings with shoddy methods and sloppy procedure.

Take for instance the preparation and delivery of the sermon. Preaching is designed to inform, to move, and to drive to a decision. All the arts and moods of public speaking should be brought into the picture with the indispensable touch of the Holy Spirit in order to produce results. However, results are lacking in so many instances. Why? Surely the problem is worth a careful analysis.

Although the entertainment world is not altogether analogous to the preacher and his task, there is one common denominator: both are designed to produce an effect upon the hearers or viewers. The entertainer studies carefully how to create suspense, laughter, tears, sadness, and many other moods. Meticulous care is taken to move an audience in a predetermined direction.

A bit of contemplation at this juncture should make the average minister blush with shame at the slovenly way he plans, prepares, and delivers his weekly (weakly) sermons. Dare we be outdone by cheap entertainers who are motivated only by the dollar sign? Can we be less meticulous in our preparation than they?

Read again the twenty-sixth chapter of Acts. Observe the adroit in-

\*Superintendent, Northwest District.

roduction to Paul's message and then watch him weave a net of conviction about King Agrippa. Feel the emotion packed into each phrase and picture the quickening pulse of this ancient king as the altar call draws near.

The minister with a meticulous heart will also give due attention to many other phases of church work aside from his preaching. He will be known as a good pastor because of many things which show the care he gives to even small items. For instance, he will know the names of his sheep. This small matter of remembering names adds stature to a pastor. This comes easily to some persons, but to the majority it is a real chore. Nevertheless the minister must school himself to know his people by name.

There is an indescribable thrill that comes to anyone when his name is spoken. Even little children experience pleasure when a pastor calls them by name. The effort put into such a project as memorizing names will pay off in terms of Kingdom building in due season. Do not be over-familiar with the various kinds of trout, the major baseball stars, or the multiple makes and models of modern automobiles unless you know meticulously the names of your entire constituency.

A careful preacher—whether pastor or evangelist—will keep his promises. Nothing is so disillusioning to people as when appointments are forgotten or other promises unfulfilled. Let us be known as men of our word, born of meticulous hearts.

Care in personal hygiene and dress has its impact in the ministry. Clothes do not need to be expensive, but they should be clean, well pressed, and attractive. Shoe polish is so inexpensive that even worn

shoes can testify to the kind of pastor a man is. Someone has said that "cleanliness is next to godliness." Clean hands with fingernails that are immaculate can better handle the elements of the Communion table, as well as emphasize by gestures the spiritual counterpart that "clean hands [proper activities] and a pure heart" are synonymous with the smile of God.

The scrupulous pastor should have a passion for meticulous care of the house of the Lord. I recall Dr. Benner, one of our beloved general superintendents, when he was pastoring would personally check on the church before service time. If the songbooks were not all straight in the bookracks, he would take time to arrange them. Any detail which would detract from the totality of worship was corrected as far as possible. Naturally, this had its effect even in the attitudes of people as they sat in a church that revealed tender, loving care.

The plan of a service and its performance often point to the kind of heart that motivates a minister. Good men are often thoughtless at this point and have not realized how much it means to be meticulous toward the whole worship service. This is not to say that we should be bound by programming at all, for we believe that where the Spirit is "there is liberty." But this should not be unlicensed liberty. I recall dropping into a service one time many years ago. It overwhelmed the pastor to have two visitors, and he went into high gear to rearrange things for the better. A special song was quickly effected and an air of enthusiasm began to stir that was totally lacking when we first arrived. After many years, every time I think of this pastor I am reminded of his cluttered service.

The way a parsonage is kept speaks a great deal. Soiled front doors, torn screens, dried-up lawns, or weed patches about the house are poor advertising for the minister of the gospel. A well-painted front porch and a neat and clean entrance are such a blessing!

A man with a meticulous heart will join with David in his prayer life and cry daily, "O God, search me, try me!" He will want to do his best to be a factor of blessing rather than a stumbling block to others. This may mean some reevaluating of his impact on others. In this regard it is certainly important to occasionally check up on one's self. Ask yourself why tensions are built up in your congregation until there is a lack of rapport between pastor and people, between pastor and board members, etc. Could it be that the preacher himself is largely to blame for church problems?

Certainly we should be adult enough as well as Christian enough to adjust in times of trouble. It used to be my custom occasionally to pass

cards to the congregation and ask for suggestions and constructive criticism in the way things were being done. The response was interesting, and it was heartening to feel the renewed relationship between pastor and people when they felt that I was not trying to run the whole program my way. Some pastors have used the idea of a small planning committee which was representative of the congregation. At times opportunity was given for suggestions and criticisms, at which time the pastor was brave enough to ask for an appraisal of his work. Adults should not be fearful of this, if they keep filled with the Holy Spirit.

Our task is so great and all-consuming and eternal in its outreach that we dare not be small or slovenly in our approach to it. We should feel the challenge of God's Word to "walk worthy of the vocation where-with we are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace" (Eph. 4:1-3).

The fable of the foolish farmer

## Pastor's Letter to Church Board Members

(The Week Before the Revival)

DEAR CHURCH BOARD MEMBER:

A certain farmer invested \$1,000 in seed, which he sowed within his carefully tilled acreage. Immediately after the seeding he gave careful attention to his proposed crop, keep-

ing his fences mended and repairing the machinery. His seed would have yielded a bountiful harvest, but unfortunately at harvesttime he found his time occupied with other things. His wife's aunt and uncle, whom



they had not seen for three weeks, came by to visit, and although it was harvesttime, this farmer found it necessary to take some time off and go to the mountains with the company. The weather was still good when he returned home, but in view of the approaching winter he thought he'd better go to town and shop for some heavy clothing for the family. So day after day of the harvest season slipped by and finally winter came, with the grain still standing in the field. Of course he felt badly about it, and promised himself to do better "next time," but for that crop there would be no "next time." His opportunities to harvest that crop were all used up.

Next week is "harvesttime" at the church. During these past months, through the Sunday school and various church activities, the seed has been sown and carefully nurtured. Experience of the past has shown that all too often the imaginative fable of the foolish farmer (who existed only in the fertile imagination of the pastor) can be translated into reality by the interest shown by the people of the congregation and even by the elected leaders of the church! Believe it or not, the average week-night attendance of board members in our last revival was seven. Thus, with eighteen members on the church board, it is obvious that not even half of our church board represented enough interest in the harvest to be present each night for the services. Within the next eight days we will invest nearly a thousand dollars in our harvest here in the church in salaries, advertising, travel expense, and accommodation for our workers. It simply does not make sense that we should go to this expense and effort

and not get all from our investment that we can!

Never-dying, immortal souls may be in the harvest these next eight days. As an elected leader of this congregation, need I remind you that this harvest of souls is our supreme business? This period is to the church what the harvest is to the farmer. It is unthinkable that we should let material considerations come before our God-called duty these next days ahead. Will you join me in the following?

1. Spend extra time in prayer and fasting, praying for people you hope to bring with you to "the harvest."

2. Make a strong effort to bring these folk with you. We have workers of whom we have no need to be ashamed.

3. Be present at every service possible, especially Monday and Thursday nights, as these are our two poorest nights in attendance. We need your help then.

4. Take the lead in coming to the altar to pray with seekers. You may not be a profound Bible student; you may not feel capable of giving wise counsel, but the seeker probably doesn't need that anyway. He needs your prayer. Your very presence there is encouraging.

Be seeing you in the harvest field.

Your pastor,  
**DWAYNE HILDIE**  
 First Church,  
 Edmonton, Alberta

EDITOR'S NOTE: Apparently the letter worked. In the revival following, Pastor Hildie reports the average nightly attendance of board members was fourteen—double that of the previous campaign!

Holy parsonages  
 will produce  
 holiness preachers

## The Value of a Holiness Background In the Work of Winning Souls

By W. W. Cummins\*

I WAS BORN INTO A CHRISTIAN HOME. My father was converted at the age of eighteen, and my mother was saved at a much earlier age.

My father was an uneducated man, having grown up on the farm, and in the days when to reach the third or fourth grades in the little country schools was considered a normal education.

Sanctified in his early years, and called to preach the gospel, his greatest source of learning became the Bible itself. His love for the Book, and his zeal for knowledge of its contents, drove him to its sacred pages every moment he was not engaged in plowing the fields or tending the crops.

Every spare moment was spent in prayerful study. My mother has told me that even at the noon hour, after a hurried lunch, and with four or five small boys playing around his chair, he would sit with his Bible and study books till his hour was gone and it was time to harness the horses and hit the sod again.

His zeal for souls caused him to saddle his horse on Saturday afternoons and ride five to twenty-five miles to preach in some community church or schoolhouse Saturday

night, Sunday morning, and Sunday night. His only compensation, as he saddled his horse for the long ride home after the Sunday night service, was the joy of seeing men and women, blighted by sin, pray through at an altar of prayer. He loved souls!

We were poor in those days, but there was no complaining. There were times when the barrel was mighty low, and the meat was all gone. But poverty seemed to float out the window after a supper of sweet milk and corn bread, when we would all gather around the old pump organ. Mother would play and we would all sing. Then my father would read from his Book, and out of their chairs and onto the rough plank floor would go nine pairs of knees, for there were five boys, Mom and Dad, and Grandpa and Grandma. God would move in real close, and we knew that somehow all would be well.

I stood at the bedside of my father some thirteen years ago and held his hand as he transferred from this world into the heavenly. His last words were, "I'm going home." He died a holiness preacher.

Now I have said all that to say this, and not just to be sentimental. Of what value is this holiness background in my work of winning souls?

\*Pastor, Denison, Texas.

I shall give four areas in which I have found this to be of value.

1. I saw in action the value of a *completely committed life*. First things always came first: devotion, service, sacrifice. And there was a place for all of them. I always knew where to find my father (and my mother) in regard to any issue that came up. They were on the side for God and holiness.

This has been a stabilizing force in my own ministry. When pressures come, from the inside or the outside, this has inspired me to search for God's way and follow it through.

I saw commitment to God override human persuasion and opportunity for material gain. I saw the workings of the Holy Spirit through a consecrated life which convinced me that if one man can be so surrendered another could, and I wanted to be that other one.

2. I was taught, firsthand, the *value of a soul burden*. Men have never been easy to win to Christ. Satan has always put up terrific opposition.

I have seen days and nights of fasting and prayer before the "break-through" would come. I have heard the grove meetings around the old brush arbor when men and women would "pray through" for the service to follow, and souls would be swept into the Kingdom. I have been reminded over and over that "Jesus Christ [is] the same, yesterday, and to day, and for ever," and He still honors with victory and salvation the burden and soul passion of His children.

3. I saw holiness practiced as a *way of life*, and became convinced that this was the proper pattern for living.

I lived in a home where doctrine and ethics were held on the same

level, where standards and practices were at a balance. This influence has helped me to more firmly assure those with whom I work that God not only calls men to holiness, but gives grace and equilibrium for a life of conformity with such a call.

I saw holiness under pressure, and it didn't "spew." I saw holiness face opposition and keep sweet.

I have been fortunate in my ministry. Both God and the people have been more than good to me. For this I am grateful. I have had only two negative votes, and I'm sure I earned those. However, everyone has not been that fortunate. My father was "voted out" one time by an unscrupulous, underhanded, sneaking (I ran out of nice adjectives) group of people who probably thought they were doing God service. I was unsaved at the time, and, brother, did I get mad! I not only became angry myself, but I thought my father ought to join me in my wrath. However he didn't seem to think so. There was never a ruffle in his personality. Not one ounce of bitterness showed up. There was not one sharp word of revenge or retaliation in his messages; and he stayed there two more months, till assembly. He actually won the hearts of some of those who voted against him, before the two months were gone.

What does this mean to me? "Oh, for a love like the love of God!" A love like this that will help me to win even my enemies to Christ . . . this path I must follow.

4. I learned from a holiness background that a *religion that is good in life is better in death*. In other words, if men need a pure and holy religion to live by, and they do, how much more is it needed in death?

The hour of death is the final testing ground. It is the last enemy. Many have chosen religions to live

by that had no power in the moment of death. But, thanks be unto God, holiness of heart and life does not grow weaker in this last moment, but bursts forth with a new surge of power that sweeps the soul through the "valley of the shadow," and into the presence of God.

I've seen men die, both good men and bad men. I've seen in the faces of some of these hope and assurance, and written on the faces of others regret, hopelessness, and despair. And I have said within my own heart, I must never cease to tell men that holiness is great to live by, but it is even more blessed to die by.

A few months after my father passed away, God called me to preach. I don't know why He did it. I wish He had left him here a few more years, for he could do so much

better job than I can ever do. But for some reason God took him, and as his mantle seemed to fall on me to preach the gospel he so dearly loved, my prayer has been that of Elisha of old, "Let a double portion of thy spirit be upon me." Make me a soul winner worthy of my heritage.

I have not said any of this to glorify any man, but that I might exalt the Christ, who changes and uses men to influence the lives of others.

I close with this word from the great apostle and soul winner Paul; "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13-14).

### Coveted Judgment

(Continued from page 1)

But even in this and other experiences when men judge us, we should remember that it is God who has the final word. Hence we should seek first His approval. If His truth prevails in the secret places of the heart, then God will acquit us at the bar of conscience and in the final judgment while He warms our hearts with His approving smile.

Thomas Jefferson said, "He who fears not the truth, need never fear a lie." This is certainly true of the Christian minister.

### The Secret of a Full Slate

(Continued from page 3)

many local situations these activities are not expected. For the most part the evangelist can excuse himself for private prayer and study any time he desires, with the heartfelt blessing of the pastor, who will often gladly put his study at the evangelist's disposal. There is no law that requires an evangelist to talk at the table all morning and sightsee or watch TV all afternoon, if he doesn't want to. If he enters the pulpit empty and stale, he has no one to blame but himself.

And if he is a good preacher, and if his good preaching is matched by good sense, he will not lack calls. Pastors all over the movement are crying for evangelists who can preach full salvation with power, love, and wisdom, and who leave a church stronger and better than when they found it.

## The Wesleyan Answer to the Bishop of Woolwich

By Willard H. Taylor\*

**T**HEOLOGICALLY, yes, even ecclesiastical-ly, this is "a great time to be alive!" Ours is a theologically troubled age. From my limited perspective, I see the possibility of evangelicals losing the battle and possibly the war against the opposite theological camps. The favorable climate in which we have basked for at least three decades since the Barthian Revival is rapidly changing. The old liberalism, disguised in a cloak of "honesty" and pleading for "19th century historicism in biblical studies," is stirring itself for another engagement with orthodox Christianity. The lines are drawn; the rumblings of fire-power are being heard in the distance. The question before us is: Will we accept the challenge or surrender by either intellectual or spiritual default?

### The "Honest to God" Debate

On March 19, 1963, the Student Christian Movement Press of London published a small "paperback" of 143 pages with the electrifying title, *Honest to God*. This book, written by an eminent scholar, former teacher at Cambridge and now a bishop in the Anglican church, dropped like a nuclear bomb on the religious and nonreligious societies of Britain and the whole English-speaking world. Almost 400,000 copies have been sold to date. John A. T. Robinson and the publishers have been amazed at the reaction to the book, especially since other books setting forth ideas quite similar in nature were published in 1963, but without the same provocation. I refer to *Soundings* and

*Objections to Christian Belief*, both edited by Alec Vidler, and *God Is No More*, by Werner Pelz. But, according to the publishers' report, Bishop Robinson received over a thousand letters the first three months after the appearance of his monograph.

The author's theological commitments and avowed purpose in writing *Honest to God* are explicitly set forth in the following paragraph:

At the same time, I believe we are being called, over the years ahead, to far more than a restating of traditional orthodoxy in modern terms. Indeed, if our defence of the Faith is limited to this, we shall find in all likelihood that we have lost out to all but a tiny religious remnant. A much more radical recasting, I would judge, is demanded, in the process of which the most fundamental categories of our theology—of God, of the supernatural, and of religion itself—must go into the melting. Indeed, though we shall not of course be able to do it, I can at least understand what those mean who urge that we should do well to give up using the word 'God' for a generation, so impregnated has it become with a way of thinking we may have to discard if the Gospel is to signify anything.<sup>1</sup>

This is radical—unquestionably so. Most naturally, these words are fighting words for conservative apologists. The Bishop has been called everything in the book—"apostate," "traitor," and "heretic" for sure. One rural dean in the Church of England wrote: "I have read your book. There is only one course open to you, honest to God, and that is to resign your bishopric and get out of the Church of England. So long as you remain, you are a stumbling block and an offence to all who have not your intellectual pride."<sup>2</sup>

Recently there appeared in America a paperback volume entitled *The Honest to God Debate*, edited by the editor of the SCM Press. In it are given the epistolary and book review reactions to the Bishop's inflammatory work. This symposium is—to use a Grider expression—insightful. The assessment of Robinson's study by competent ecclesiastical observers and scholars should not be overlooked by students interested in the debate. Woe unto any man who puts his thoughts on paper! In this book we see penetrating minds which expose every flaw and every logical weakness. And this is precisely what is needed. I would enjoy offering a comprehensive critique of this effort in honesty, but I prefer to turn to an aspect of the ensuing debate which is more alarming than what Robinson has written. It is the movement toward what has been called "A Christian Radicalism."

### Left-wing Radicalism

David L. Edwards, the editor of the SCM Press, prefaces the symposium *The Honest to God Debate* with an article in which he characterizes this left-wing radicalism. Behind it and goading it, so he says, is a fundamental concern for a renewal of the life and teaching of the Church. Three decades ago, beginning in the 1930's, three trends offered hope, namely, the biblical, the liturgical, and the ecumenical movements.

1. *The Biblical Movement.* Here Edwards speaks of the "turning back to the Bible" which was precipitated by Karl Barth. It carried serious historical concerns. Surveys, commentaries, atlases, dictionaries, new translations proliferated. However, the main emphasis was hortatory, stressing that in the Bible God reveals himself—through acts and personalities rather than propositions. All of this had its effect—and still does—in reviving the reading of the Bible at home and the preaching of it in the pulpit.

2. *The Liturgical Movement.* This movement springs from an insistence on the corporate nature of Christian worship. "At its heart," writes Edwards, "this is a vision of the People of God as-

sembled around the Word of God. The word is proclaimed through sermon, scripture and sacrament."<sup>3</sup> All of us here are aware of this movement through the extensive publication of books and articles on the nature of worship, biblical preaching, and the theology of the sacraments.

3. *The Ecumenical Movement.* Doubtless the intensive investigation of the nature of the Church as set forth in the Bible has provoked a desire to unite the whole Christian community. Thus, the ecumenical movement.

Edwards' evaluation of these trends is most disturbing. He writes:

These, then, are substantial movements. But they all share one defect: they do not necessarily concern the truth of Christianity. Theologians and preachers can wax enthusiastic about the 'acts of God' in the Bible without tackling the awkward questions whether God exists and whether, if so, he is credibly revealed to the twentieth century.<sup>4</sup>

Edwards goes on to say that "a deeper renewal is needed, which may involve a costlier change." His belief is that the required movement has now begun to appear, and he chooses to call it "Christian radicalism." The Bishop of Woolwich is its high priest.

Three, and possibly four, characteristics of this "Christian radicalism" are identifiable. First, the movement desires to honor and to hear the secular modern world. Edwards writes: "The Church must listen to the world before it attempts to interpret the world's own spiritual experience—experience which the world already enjoys, but which it may not acknowledge as in any sense Christian. Here, the whole emphasis is on the Church as mankind's servant. At the centre is a vision of Christ as the man alongside his fellow-man, speaking to them of a God they are already beginning to know."<sup>5</sup> And all this might demand a wholesale change of the Church's doctrines, customs, worship, organization, architecture, etc.

Second, according to Robinson himself, "Radicalism represents the built-in challenge to any establishment, any institutionalism, any orthodoxy: and it is

\*Professor, Nazarene Theological Seminary. Commencement address delivered at Northwest Nazarene College, June 1, 1964.

an attitude that is relevant to far more than politics. Indeed, the essence of the radical protest could be summed up in the statement of Jesus that 'the Sabbath is made for man, and not man for the Sabbath'. Persons are more important than principles.<sup>10</sup> Robinson goes on to say that a radical is a man who goes to the roots—hence his name. The radical's response is to ask "what the Sabbath is for, what human values it exists to frame, and then to try to see, at whatever cost to the institution or the orthodoxy, that it does so. Unlike the reformist, the radical is concerned constantly to subject the Sabbath to man. Yet, unlike the revolutionary, he believes in the Sabbath—for man."<sup>11</sup>

A third characteristic of this movement is that it is thought to be a layman's religion. Most of the Christian radicals are clergymen, but as Edwards says, "these theologians have themselves said that the theology which is most needed must come mainly from laymen." The rationale is stated as follows: "If it is true that Christian doctrine needs to be revitalized by immersion in experience and reality, then it is surely also true that a social worker, or a housewife, or a commercial traveller, is likely to be at least as useful as a parson in coming up with the right material."<sup>12</sup> The broad range of favorable response to *Honest to God* from laymen from every walk of life speaks to these men of the overwhelming need of lay involvement in the theological enterprise. Robinson raises the question, "Should the laity be 'exposed'?" And answers as follows: "This is simply part of the contemporary 'crisis of the laity' within the life of the Church. I believe that in the long run we have got to learn to 'trust the people', and there has been ample evidence in my mail that the people are capable of being trusted and thinking for themselves far more than many of the clergy are prepared to allow. The academics are in many cases speaking more directly to the laity than their own parish priests. In 'the educated society' or 'the fraternal society' the assumption that the laity will take their theology in penny packets from the pulpit is fast breaking down. Not unexpectedly, the breakdown has al-

so revealed unpreparedness and insecurities on all sides. But the opportunities have also been expanded enormously."<sup>13</sup>

### Right-wing Radicalism

All of this is profoundly significant. Let us not be so naive as to think that it will not have its effect. Place alongside this movement the corresponding theological thrusts of Bultmannism in NT studies and logical positivism and atheistic existentialism, and the resulting picture is foreboding. My reaction to the debate and the growth of this movement, somewhat spearheaded by Cambridge men, is much like that of F. Gerald Downing: "It is not so much that it is 'not radical enough', though that too may be true; it is that it is not radical in the right direction."<sup>14</sup> I propose therefore a right-wing radicalism, which, in the truest sense, takes us to the roots of our faith as conservatives, and especially as related to the Arminian-Wesleyan tradition. Lest I be misunderstood, let me distinguish radicalism from fanaticism. By definition fanaticism refers to enthusiasm without reason; in this context, to a faith without fact. Fanaticism is always highly subjective and stubbornly refuses to yield to the criticism of others. Thomas Moore put it vividly:

*But faith, fanatic faith, once wedded  
fast*

*To some dear falsehood, hugs it to  
the last.*

On the other hand, radicalism refers to the act of going to the root, or of seeing and adhering to that which is fundamental and basic. Like radical surgery, this position is never satisfied with half-truths and mediocre vitality.

This "right-wing radicalism" which I urge upon us must be characterized by honesty, by periodic frank appraisals of the Church's *modus operandi*, by a fresh penetration evangelistically into our blighted society, by an intensive involvement of the laity in both the ecclesiastical and theological enterprise, and by a vigorous academic adventure which will result in the creation of relevant bibli-

cal and theological studies for our day, which will match those works produced during the heat of the liberal-modernist debate of a generation and half ago. We must have "a radical temper"—a temper that will not stop short of that articulation of the Christian faith which meets the needs of twentieth-century man, but which at the same time clings tenaciously to the eternal Word of God, out of which it was born and on which it is nurtured.

Radicality in faith must never be a stance we assume for whatever personal or social security we hope to enjoy. This "living at the roots" must be the result of heart and head commitment.

In my humble estimation there are three areas at least in which this radicalism must prevail in our communion, that is, among those who are of the holiness movement.

### The Experience of Holiness

First, right-wing radicalism insists that modern man can experience and enjoy holiness of heart and life. For us to claim that such is possible in this life necessarily brands us as radicals. To insist that one can live free from sin is radical. To call believers to utter abandonment to the will of God is radical. It certainly deals with the basic issues of human personality and existence.

But herein is our distinctiveness. Whenever we begin to temporize and permit evasion of decision with regard to this experience and life, we forfeit our uniqueness as a people. As right-wing radicals it is imperative that we explore all the resources of human knowledge—sociology, history, psychology, philosophy—to clarify to ourselves and our people this precious affirmation. This might necessitate a serious challenge of some old clichés and applications, but if so, it must be entered into only with the heartfelt desire to lead believers into the cleansing experience and Spirit-dominated life.

J. C. Ryle in commenting on John Wesley once wrote:

Whether men like Methodist doctrine or not, I think they must honestly concede that the old Fellow of Lincoln was a

scholar and a sensible man. The world, which always sneers at evangelical religion, may please itself by saying that the men who shook England (in Wesley's time) were weak-minded, hot-headed enthusiasts, and unlearned and ignorant men. The Jews said the same of the apostles in the early days. But the world cannot get over facts. The founder of Methodism was a man of no mean reputation in Oxford, and his writings show him to have been a well-read, logical-minded, and intelligent man.<sup>15</sup>

### The Christian in the World

Second, a right-wing radicalism makes and keeps explicit what is the relationship of the sanctified man to the world. The left-wing radicals have raised this issue in a fresh way by insisting that theologically and ethically there must be some kind of rapprochement with the world. But here again we must radically reaffirm our faith as set forth in the old cliché, "We are in the world, but not of the world." We know full well what "world" means in the second portion of this cliché. Dr. Henry Jowett once described it as "a spirit, a temperament, an attitude of soul. It is life without high callings, life devoid of lofty ideals. It is a gaze always horizontal, never vertical. Its motto is 'forward,' never 'upward.' Its goal is success, not holiness . . . It has ambition, but no aspiration . . ."

Falling under the domination of the world means succumbing to materialism—the worship of things; secularism—the worship of the culture and the times—and scientism—the worship of human reason. Holiness possesses counteractives for each one of these evils. Materialism is counteracted by an unqualified consecration of the total resources of one's person and earthly existence to God. Secularism is counteracted by that kind of churchly Christianity which the Holy Spirit in His impartation of holy love in the hearts of sanctified men creates. God purifies unto himself a people of His own possession (Titus 2:14). Scientism is counteracted by the profound love for the Word of God which the holy man possesses. The Christian who lives



close to the Holy Writ affirms the reality of miracles in both the spiritual and the natural realms.

But I would caution us not to fall into that kind of exclusivism which blighted some periods of our history. There must indeed be a "holy worldliness." We must walk into our society and engage it in combat for righteousness. Never in her brief history has America needed such an engagement. And it can be a holy encounter!

### The Church at Worship

Third, a right-wing radicalism makes place for and expects a visitation of the Holy Spirit whenever the people of God are assembled in worship. Spontaneity in worship, even with the full employment of liturgical forms, is inevitable whenever a Spirit-filled people meet in the name of the Lord Jesus Christ. It is imperative that we prepare ourselves for our services through meditation and prayer and seek those liturgical formulas which permit the full reign of the Holy Spirit. I was impressed with Timothy Smith's explanation of Dr. Bresee's oft-repeated phrase "getting the glory down." He wrote that it was "not simply a matter of working up emotions. God's presence could be real, he [Dr. Bresee] believed, only when it stemmed from the declaration of the great promises of the Gospel . . . This, to Dr. Bresee, was indispensable. The glory of the Lord must fill His house. But that glory was a revelation of the good news which was the gospel — of the truth which answered to the hungers and hopes of all mankind."<sup>12</sup>

### The Real Radicals of Salvation History

In conclusion, I would remind you that the real radicals of salvation history have been the men who turned back to the fundamentals; not away from them; who clarified their demands, not diluted them. They did not seek to sell the faith in new

sets of unrecognizable philosophical and psychological clothing. In this select company I put the illustrious line of Old Testament prophets, and most assuredly John the Baptist; Paul the Apostle, who defended his doctrine of salvation by faith alone by exposing the experience of the patriarch Abraham with God; Martin Luther, who, spiritually speaking, left Rome and went back to Jerusalem, where he found the crucified Christ; Karl Barth of our times, who left his left-wing radical brethren and went back to St. Paul's gospel as found in Romans. But above all I think of Jesus of Nazareth, our Lord, certainly a right-wing Radical who pounded His way through the crust of the legalistic tradition of the elders and exposed again the essence of the Mosaic faith.

This is not a day for milk-and-water Christianity. Our day calls for vigorous minds and burning hearts which find their vitality at the roots of the faith and thus are able to speak redemptively in word and deed to this generation.

Long ago in another troubled age the prophet Jeremiah heralded the word of the Lord to the people:

Stand by the roads, and look,  
and ask for the ancient paths,  
where the good way is; and walk  
in it,  
and find rest for your souls  
(6:16, R.S.V.).

<sup>12</sup>David L. Edwards (ed.), *The Honest to God Debate* (London: SCM Press, 1963), pp. 7-8.

<sup>13</sup>Ibid., p. 49.  
<sup>14</sup>Ibid., p. 18.  
<sup>15</sup>Ibid., pp. 19-20.  
<sup>16</sup>Ibid., p. 20.  
<sup>17</sup>Ibid., p. 27.  
<sup>18</sup>Ibid., p. 28.  
<sup>19</sup>Ibid., p. 40.  
<sup>20</sup>Ibid., p. 238.  
<sup>21</sup>Ibid., p. 133.

<sup>22</sup>Quoted by Thomas S. Kepler, *Christian Perfection* (N.Y.: World Publishing Co., 1954), pp. xvii-xviii.

<sup>23</sup>Timothy L. Smith, *Called unto Holiness* (Kansas City, Mo.: Nazarene Publishing House, 1962), pp. 119-20.

# THE Pastor's SUPPLEMENT

Compiled by The General Stewardship Committee, Dean Wessels, Secretary

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Yes, October 1, 1964, is a very important date for you, as a minister in the Church of the Nazarene, and also for the members of your immediate family.

The Northwestern National Life Insurance Company is allowing an "unheard-of concession." Effective October 1, the Supplemental Group Term Life Insurance program is being reopened (without medical examination). This probably will be the last chance you will have to join more than 2,000 other ministers who are now enrolled in this program.

As you know, this program has been presented before. It was first offered October 1, 1962, and because of the great response of our ministers the enrollment was extended to January 1, 1963.

We are again happy to be able to offer this program to you. In July of this year a letter of announcement, an enrollment card, and explanation booklet were mailed to all ministers eligible for this coverage.

This additional life insurance is being offered to our ministers at "cost." The expense of administration is borne by the Board of Pensions through the Department of Ministerial Benevolence.

You are urged to study the booklet (which you should have received in the mail shortly after July 1, 1964) and give the insurance offered your careful consideration. Complete the enrollment card designating whether you desire insurance for yourself only or for you and your eligible dependents. Attach your check or money



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- Furnishes the administrative expense for the Board of Pensions

The Ministerial Benevolence apportionment is 2 percent of total church expenditures, after deducting monies for building, improvements, and church indebtedness during the past assembly year.

#### Here's Good News

(Continued from page 17)

order for the applicable premium, based on your age and total annual earnings, to the card and mail to the Board of Pensions, 6401 The Paseo, Kansas City, Missouri 64131. (Check should be payable to JOHN STOCKTON, GENERAL TREASURER.) Your card and premium must be received by October 1, 1964. This is the effective date of the group policy.

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#### ASKED ABOUT SUPPLEMENTAL GROUP TERM INSURANCE (PLAN II).

Q. May I have this Supplemental Group Life coverage on my wife only (or dependents only) and not on myself?

A. The plan does not provide for such coverage. One must first take coverage on himself. He may then extend coverage on his wife and children under nineteen years of age, if he desires.

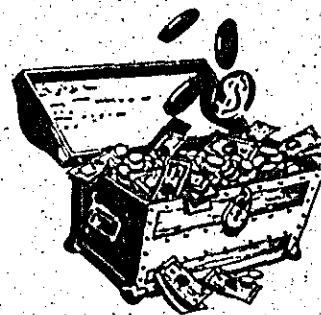
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A. No. After your effective date passes you can enroll only with a

(Continued on page 32c)

The Nazarene Preacher

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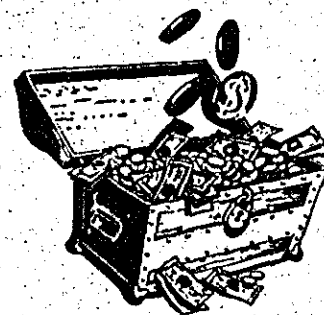
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Year	Urban people
1900	30,160,000
1920	54,158,000
1940	74,424,000
1960	125,000,000
1980	193,000,000
2000	279,000,000

This great increase in population is sufficient reason in itself for a great home mission advance, for where there are people, the church must go. But equally important is the fact that

there are over 750 cities with 10,000 or more population in which there is no Church of the Nazarene. Dare we feel complacent with such a challenge before us?

The greater the concentration of population, the more difficult and the more expensive it is to launch a new church. It calls for the most careful planning and persistent effort to lay the foundation for a new congregation. Are home missions and holiness evangelism sufficient for our day? They are, if we are willing to be channels through which God can work to reach the indifferent, godless people in today's cities. This can be the quadrennium of our most significant home missions advance.

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Bermuda, our newest home missions area, may now be visited by Nazarenes everywhere *right in your own church*, through a brand-new filmstrip that we anticipate will be ready for our churches by the time this is printed. Write to the Department of Home Missions. Rental charge is \$2.50 for filmstrip or slide set, with tape narrative.

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## TEEN-AGE WITNESS

*Teen-agers  
share their faith  
with others*



Ridicule at school and trouble at home beset Terry, but they do not prevent him from sharing his faith in Christ with others. Rod, a boy who has been easily swayed by his flashy pal, Jeff, wants Terry to teach him the locksmith trade for very questionable motives. However in learning about locks, he is presented with the key to an entirely new way of life. A chain of unusual circumstances brings about a surprise ending.

**FR-904**

30 minutes, black and white, rental: \$9.00 per showing

Write NAVCO Film Rental Library, Box 527, Kansas City, Missouri 64141.

Probably one of the most difficult things for a Christian teen-ager to do is to share his faith in Christ with his friends or school-mates. After all, this business of witnessing is such a very personal thing and . . . well, if you haven't had a lot of experience at it, you just don't quite know how to go about it. This film, "Teen-age Witness," will start a good discussion for several meetings concerning this problem.

22 (406)



The Nazarene Preacher

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"So what?" I hear someone say.

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So, pastor, NOW IS THE TIME! Strike the radio stations when they are looking for something. We have something to offer them.

Just think of it—an international radio program that has been on the air for twenty years and has risen from nothing to a present total of more than 500 stations! The increase in the past year has been remarkable. More and more pastors are "catching on" to the fact that "Showers of Blessing" makes an important contribution to the work of the local church.

You could help us, and incidentally our church cause in your community, by placing "Showers of Blessing" on your local radio station. *Did you ever try to do this?* If not, why not follow in the footsteps of scores who have tried and have succeeded? Write us if we can help you.

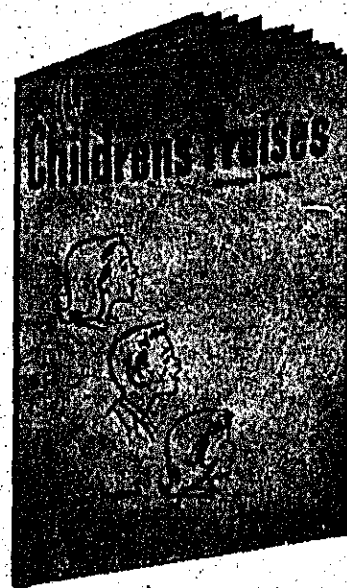
**Nazarene Radio League**  
6401 The Paseo  
Kansas City, Missouri 64131

September, 1964

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to better meet the musical needs  
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- 3 indexes: (1) Alphabetical, with titles and first lines; (2) Topical, with recommended age-group use; (3) Children's Choir, listing 26 special songs
- 319 different uses—junior, 104; primary, 102; kindergarten, 81; nursery, 32
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**SUGGESTED QUANTITY**—Boys and girls of junior age sing best when each has access to a book. An adequate supply is at least one **CHILDREN'S PRAISES** for every two Juniors in your Sunday school, Junior Fellowship, and children's church. Where primary children meet separately, books should be provided for them also. In the younger groups each teacher and pianist should have a copy.

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Starting with the first quarter of 1965, all songs your editor recommends for the worship time will be from this revised and enlarged edition of "Children's Praises."

## NAZARENE PUBLISHING HOUSE

Support Your **MARCH** to a **MILLION** Campaign  
with Some Well-placed Signs

### Reflective ROAD MARKER

Reach the people who travel at night too. Letters and decorations are coated with the newest reflective material on the market. It's 100 times brighter than white paint and as durable as the enamel itself!

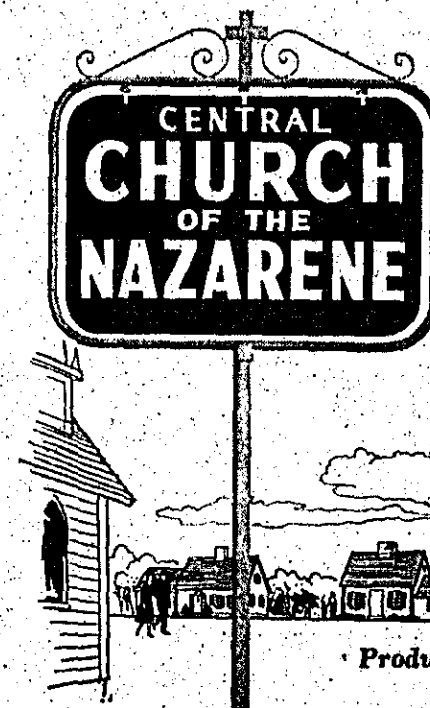
Constructed of 20-gauge steel and artistically die-cut to 23 x 30" size. Skillfully processed with four coatings to guarantee long use. White and golden-yellow lettering scientifically applied by "codit" material on a rich blue background. Nine 3/16" holes drilled for quick mounting.

Desired lettering at no extra charge (one line—limited to eighteen letters including spacing), printed in white at top and/or in lower panel. Should lettering not be desired, sign appears complete with space blank.



SI-385

One Road Marker . . . . .	\$7.50 each	Four Road Markers . . . . .	\$5.50 each
Two Road Markers . . . . .	\$8.50 each	Five or More Road Markers . . . . .	\$4.95 each
Three Road Markers . . . . .	\$6.00 each	NOTE: Quantity prices apply to identically lettered signs only.	



### Deluxe MASTER SIGN

All-purpose **DUAL-VIEW** for highways, city streets, front of your church—with identical lettering on both sides.

Distinctive **DELUXE FRAME** of modern steel tubing with dignified scrollwork and cross at top.

20-gauge steel with primer base and three coats of baked enamel gives durable backgrounds for golden-yellow letters. Sign perfectly balanced. To erect, attach 2 3/4" O.D. pipe. All over dimensions: 48" high (including 9" cross), 52 1/2" wide. Sign itself, 32 x 48".

Personalized lettering at no additional cost in white may appear above "CHURCH" and/or below "NAZARENE." If not desired, sign looks complete as is.

Produced locally, would cost over \$75.00

SI-395

ONLY \$39.50

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

Prices slightly higher outside the continental United States

NAZARENE PUBLISHING HOUSE

Post Office Box 527, Kansas City, Missouri 64141

September, 1964

(409) 25



# IN THE POWER OF THE SPIRIT . . . YOUR COLLEGES SERVE!

*Over 7,000 Nazarene youth will enroll  
in your colleges in September!*

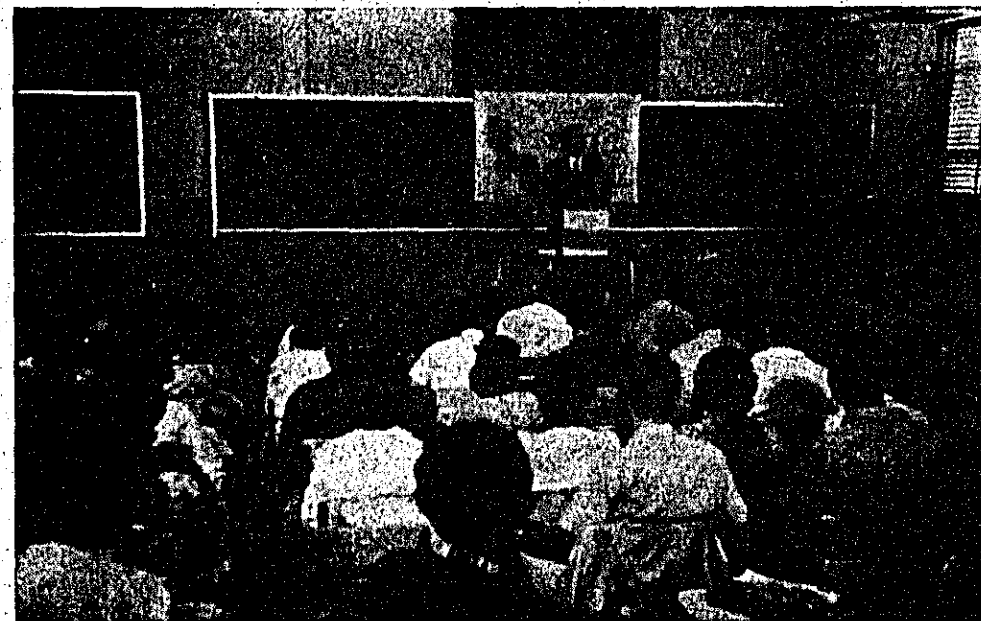
They will be seeking education for living,  
social contacts and culture,  
spiritual foundations and guidance.

As their pastor, your encouragement to these students is valued  
by both students and parents . . . and those chil-  
dren in your Sunday school who someday will go  
to college.

A farewell service . . . recognition in your church of students going  
to college . . . a social fellowship in their honor . . . financial assistance  
as you may be able to provide—*these are some of the ways you can  
serve the youth of your congregation.*

Contact while they are in school:

1. Pray for them in your church services.
2. Mail news letters and church service bulletins to your stu-  
dents promptly.
3. When they come home for visits, seek them out for personal  
counselling and guidance . . . ask how they're getting along.



Each Nazarene college is an extension of the activities, program,  
and interests of the churches on its educational zone.

Christian education on the college level is essential to the future  
leadership of our church and the cause of holiness evangelism.

Ministers, missionaries, teachers, scientists, physicians, dentists,  
businessmen, lawyers, engineers, writers . . . these and many other  
careers are represented in the alumni of our own Nazarene colleges.

*Nazarene youth need Nazarene Colleges . . .  
... whatever their career plans may be!*

**BETHANY—BRITISH ISLES—CANADIAN—EASTERN—NORTHWEST—OLIVET—PASADENA—TREVCCA—SEMINARY**

## Department of CHURCH SCHOOLS

### SEPTEMBER BRIEFING SESSIONS on Quadrennial Sunday School Emphasis

All district church school boards have been asked to sponsor a "briefing session" on each zone of the district to acquaint local leaders with the quadrennial Church Schools—

PROGRAM—"Honor Schools"

CAMPAIGN—"March to a Million"

THEME—"In the Power of the Spirit, Grow"

Every pastor, Sunday school superintendent, church school board chairman, C.S.T. director, and visitation chairman from each local church on the zone should be present. Plan now to have yours there.

REMEMBER—

**INFORMED WORKERS ARE INSPIRED WORKERS**

### OCTOBER is "MARCH to a MILLION" Month (in S.S. Enrollment)

7% INCREASE IS YOUR FAIR SHARE  
10% WILL MAKE A MILLIONAIRE

Enroll to Grow and Join the  
**"MILLIONAIRES' CLUB"**

See the special "March to a Million" plans  
in the September  
**CHURCH SCHOOL BUILDER**

## Department of CHURCH SCHOOLS



**Indian Maiden Manuals**  
Silver Moon (2nd grade)  
Pocahontas (3rd grade)  
Indian Maiden Guide  
(For the Leader)



**Pathfinder Program**  
Pathfinder  
(grades 4-6)  
Pathguide  
(For the Leader)



**Indian Brave Manuals**  
Hunter (2nd grade)  
Chief (3rd grade)  
Indian Brave Guide  
(For the Leader)



**Trailblazer Program**  
Trailblazer  
(grades 4-6)  
Trailguide  
(For the Leader)

For Further Information on Organizing a Caravan in Your Church, Write:

General Caravan Office  
6401 The Paseo  
Kansas City, Missouri 64131

Your



Opportunity for

### Evangelism Through the Sunday School

This year's salvation unit for juniors comes soon. Four lessons in Unit IX, "Jesus, Our Saviour," give opportunity to bring pupils to a point of decision to accept Christ as personal Saviour. The four titles are:

"Being Born Again," August 30  
"Hearing and Doing,"  
September 6  
"Coming to God," September 13.

"Jesus Is Coming Again,"  
September 20  
Work with your teachers to bring  
your juniors to Christ!

1965 VACATION BIBLE SCHOOLS

# BEGIN NOW!

Get your workers together to evaluate your 1964 school.  
Appoint your 1965 V.B.S. superintendent.  
Effective preparation brings results!



# DENOMINATION- WIDE STUDY

FEBRUARY-MARCH, 1965

*Area of Study*

## "Outreach Through the Sunday School"

## Three More Questions

Among questions we are asked:

**QUESTION:** How can I get to know what the editor of my newspaper wants in the way of church news? I have always felt this knowledge might be the key in my local situation.

**ANSWER:** You are right. Such knowledge is the key. It comes by degrees, largely by reading your local newspaper and finding there what your editor considers news.

Usually an editor feels that news is local persons doing things at home or away. The more persons involved or affected, the bigger the news.

Perhaps the best advice to a pastor is to keep working at it. Write out items and stories and take them to your editor. Keep carbon copies. Learn what the newspaper wants from what it prints.

A shortcut that we have mentioned is to know a newsman well enough to be able to call him by name on the telephone and ask his opinion on the news value of an event.

### On Buying Ad Space

**QUESTION:** I have read that pastors ought to spend money on revival ads in their local newspapers, but why should I do this when I can get all the publicity I want for nothing?

**ANSWER:** Pastors should not confuse publicity in "free" stories with their message in paid ads. In one the editor decides how it will appear and often the gospel "punch" is left out. In paid ads a pastor can put it into his own words.

Both the news columns and the ads are read closely in a good newspaper.

Merchants who seldom get a free story use paid space to draw their crowds.

Church leaders are unanimous in the opinion that the best use of the advertising dollar in a revival is for newspaper ads.

Dr. R. V. DeLong, who has won thousands to the Lord in revivals, tells his committees to advertise on the theater page. "Those are the persons we are trying to win," says Dr. DeLong.

Billy Graham lists five principal factors in his success in reaching the lost for Christ. These are, in his order of importance; prayer, preaching the Word, power of the Holy Spirit, cooperation of churches, and "the overwhelming support of the press."

If any evangelist can get "free" space, it is Billy Graham. We actually have seen his crusades push the President and kings off page 1! But Graham still is a heavy and consistent advertiser. He knows it helps to get the job done.

### Direct-Mail Plea

**QUESTION:** Why not send all year-end statistical stories about the denomination direct to the newspapers instead of to us pastors?

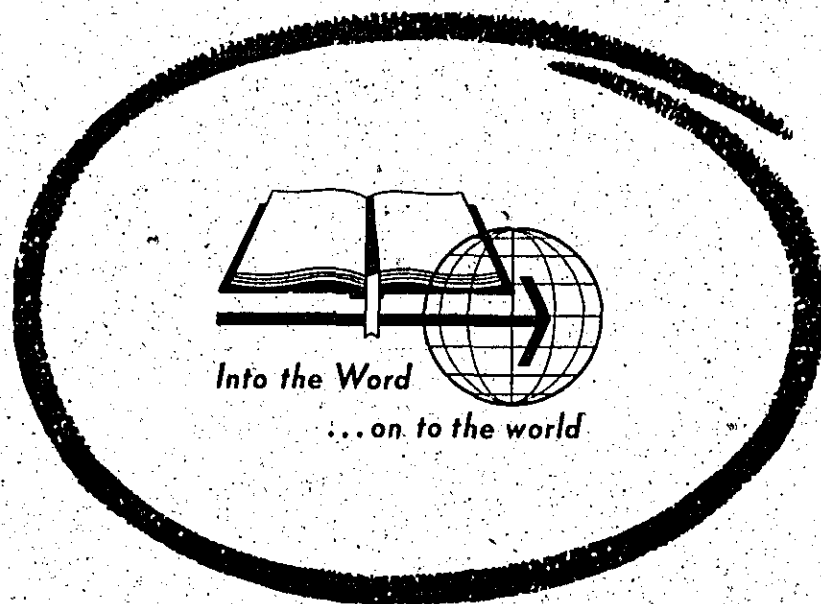
**ANSWER:** In nearly every case your newspaper is many times more interested in what your church gained there in the last year than in any figures from Kansas City. If the newspaper uses our story, it often will be because you supplied a local interest "lead."

Also, the visit affords an opportunity for a pastor to get acquainted at the news office, and this is very important.

O. JOE OLSON

# NAZARENE YOUNG PEOPLE'S SOCIETY\_\_\_\_\_

## ANNOUNCING...



### 1964-68

A Quadrennial Theme for the Three  
Areas of N.Y.P.S. Concern . . .

**NAZARENE JUNIOR FELLOWSHIP**

**NAZARENE TEEN FELLOWSHIP**

**NAZARENE YOUNG ADULT FELLOWSHIP**

## Department of EVANGELISM



### WANTED!

PRAYING PREACHERS  
ON EVERY DISTRICT  
WHO ARE PLEDGED  
TO FAST AND PRAY FOR A SPONTANE-  
OUS REVIVAL IN EVERY LOCAL CHURCH

### PASTOR, HAVE YOU ??????

HAVE YOU planned for ONE GREAT SUNDAY OF EVANGELISM, SUN-  
DAY, SEPTEMBER 20, 1964?

HAVE YOU prepared for such an impact on your local church by securing  
church-wide participation on the previous Saturday in a house-  
to-house, friend-to-friend, contact-to-contact VISITATION EF-  
FORT?

HAVE YOU planned a twenty-four-hour prayer vigil for Saturday, Septem-  
ber 19?

HAVE YOU made sermon preparation so that each service on this Sunday  
of Evangelism will see a call for decision, surrender, and com-  
mitment at the altar of your church?

HAVE YOU appointed committees to help you, such as "Fill a Pew" with  
pew captains appointed, or "Personal Workers" who will be  
available to invite and pray with seekers?

HAVE YOU planned for a great Sunday school rally to help in the "MARCH  
TO A MILLION," or called for a combined service of evan-  
gelism on this one Sunday?

HAVE YOU made plans for Sunday afternoon, September 20, to be a time  
of fasting and prayer or visitation; or even another special  
service of evangelism?

HAVE YOU personally prayed through about all of this so that Sunday,  
September 20, will be one great day of holiness evangelism  
never to be forgotten?

WILL YOU please report your reactions to this One-Sunday Evangelism

TO YOUR DEPARTMENT OF EVANGELISM  
6401 The Paseo, Kansas City, Missouri 64131?

**1**st Day  
of  
Each Month

*50 Holy Watchnights*  
1964-68

6:00 p.m.  
to  
midnight  
LOCAL TIME

**Tuesday, September 1**

## NAZARENE PUBLISHING HOUSE



### Seat Your People in an Astro STACK CHAIR

*Scientifically Designed in  
Contemporary Styling*

- to conserve space
- to save maintenance
- to provide comfort

TEN YEARS OF TESTING for high resistance against knives, impact, weather, stains, yet flexible enough to mold itself to every individual body shape, re-flexing instantaneously when no longer in use—that's the story of this remarkable thermoplastic seat. The only maintenance is an occasional soap-and-water cleaning.

THE UNIQUE, LIGHTWEIGHT, double-strength steel frame is constructed to withstand the most rigorous abuse. New welding techniques exceed the strength of steel itself. The entire seat is surrounded by steel. Special plastic glides on legs reduce noise and eliminate scratching the floor. Stack 20-high for storing, hence utilizing vertical space often wasted. *Guaranteed for FIVE Years.*

*Available in 4 striking colors\**

AQUA BLUE—SOFT WHITE—TANGERINE—CHARCOAL  
with BRONZE or ALUMINUM Metal Glo Frame

6 to 11 .....	\$13.50 each
12 to 47 .....	\$12.50 each
48 to 95 .....	\$11.75 each
96 or more .....	\$10.75 each

GANG COUPLING—(Optional) unobtrusive device welded to one side of chair for interlocking in orderly rows.

Extra for Each Chair, \$1.00

\*If no color combination is specified, order will be filled with Charcoal Seats and Aluminum Frame.

Prices slightly higher outside the continental United States  
Shipping charges extra from Kansas City, Missouri

NUMBER E-228

*For additional information, write requesting illustrated brochure*

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

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The Nazarene Preacher

## STEWARDSHIP

### Here's Good News

(Continued from page 18)

medical examination and report, and coverage may be obtained only at the option of the insurance company.

Q. Can I make my annual payment in installments?

A. No. Payment must be made annually in advance as provided by the policy.

Q. Will my coverage and premium remain the same as my age increases?

A. No. This is group term life insurance coverage. One pays according to his actual attained age and total annual earnings as of the anniversary date each year. The amount of insurance coverage is also determined by age and earnings each year.

Q. In computing "annual earnings" do I count only my earnings from the ministry?

A. You may count all of *your* annual earnings, both from ministerial and secular work. You may also count

as "annual earnings" parsonage rental value or housing allowance as taxed by Social Security.

Q. Will the Board of Pensions office bill me for my premium before October 1, each year?

A. Yes, you will be sent a notice approximately thirty (30) days in advance.

It is not the amount of money we have but the depth of commitment to Christ that determines how much we give for Christ and His Church.

C. L. SPORTSWOOD, Methodist Story

If a man has any religion he must either give it away—or give it up.

—BISHOP WHATELY

"Never has there been a slump in eternal values nor a falling off of the stock-market of heaven."

—Selected

## CHANGE OF ADDRESS FORM

### PASTOR—A Service for You

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

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

New Address: Street or Box .....

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

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

Former Address .....

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

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

September, 1964

32c



# FILMSTRIPS Produced by

NEW!

NAVCO

NAZARENE AUDIO-VISUAL COMMITTEE

All filmstrips are in full color and come with 33 1/3 microgroove record and two user's guides.



## In the Power of the Spirit GROW

A visual introduction to the new quadrennial church schools program, showing new ways to help build the Sunday school. Members will be challenged to do more in reaching people out of touch with the church. 64 frames.

VA-518

\$10.00

## On Purpose . . . the Role and Goal of the N.Y.P.S.

From this filmstrip youth leaders will receive information and inspiration that can be used to improve and revitalize the local organization. 60 frames.

VA-513

Introductory Offer, \$10.00



## The Challenge of Caravans

See the Caravan program in action! An excellent way to acquaint your congregation with the purpose, program, activities, and award system of this Christ-centered weekday activity for children. 71 frames.

VA-519

Introductory Offer\* \$10.00

\* After December 31, 1965, \$12.50

## New Age-group Filmstrips . . .



Specialized filmstrips for kindergarten, primary, and junior teachers and teachers-to-be. Here you can grasp a better understanding of your pupils and learn the most effective methods of working with them, teaching them, and winning them. Each has 60 frames.

VA-515 Teaching Kindergarten Children

\$10.00

VA-516 Teaching Primary Children

\$10.00

VA-517 Walter Morgan—Junior Teacher

\$10.00

Prices slightly higher outside the continental United States

NOTE: For other Beacon Filmstrips see MASTER BUYING GUIDE or write for a complete listing.

NAZARENE PUBLISHING HOUSE

Post Office Box 527

Kansas City, Missouri 64141

The Nazarene Preacher

# THE THEOLOGIAN'S CORNER

Conducted by the Editor

## Is Intercessory Prayer an Affront to God?

**QUESTION.** Just how can a Christian pray for sinners? Perhaps I can explain my problem through an imagined scene:

A bad car wreck has taken place. There are serious injuries. A doctor happens by, notes the situation. He immediately sets about to do everything he possibly can to relieve the stricken ones. He is laboring to the very utmost to save lives. I come up, stop, and take in the situation. I too become concerned about the critical condition of the victims. So I begin speaking to the doctor, pleading with him to do everything he can and to save them. I am very earnest in my pleading. Naturally the doctor will resent this; he will not appreciate my pleading with him to do what he is already doing with all his might and knowledge.

That, in a word, will give the idea of the thinking that comes to me when I ask God to help sinners, to convict them, to aid them, to turn their thoughts to the church. Is not God already doing everything He can to do all these things? Are we not being inconsiderate and unkind when we plead with Him in such circumstances?

**ANSWER.** This question opens several difficult problems in the theology of prayer, the full answers to which we may never know in this life. In dealing with this specific question, I can only suggest that possibly the writer is betrayed by his analogy of the car wreck. God is not dealing as a physician with badly injured folk who, if conscious at all, are anxious to be helped. He is dealing with willful sinners who in their

free agency repel all His overtures. He is a moral Governor and a Judge, dealing with rebels, and any mercy extended to them must be strictly on a moral basis. An intercessor, in some circumstances, may provide a moral basis for the conditional extension of mercy by the Ruler-Judge.

Since God does not coerce, He waits for the cooperation of the human will. When this cooperation is not forthcoming from the sinner himself, could it be that God accepts the will and prayers of the Christian, as a temporary substitute, until such time as the sinner will be persuaded to yield his own will and pray for himself? If so, this substitution would justify the forceful imposition of the Spirit of God on the mind of the sinner in powerful, persistent conviction, from which the rebel can escape only by surrender. Thus the free interplay between God and man is preserved.

The solidarity of the human race may have a bearing on this "power of attorney" or representation at the bar of God. It was the Incarnation which so united Jesus to the human race that as Son of Man He could represent us on the Cross, and make full atonement for our sins. But when the sinner forfeits all claim to mercy by rejecting this atonement, divine judgment could normally be expected to fall on him at once. Perhaps intercessory prayer, while not adding one whit to the sufficiency of the atonement, so links the sinner with that atonement that even while he rejects it

(Continued on page 48)

# Queen of the parsonage.....

AUDREY J. WILLIAMSON

## You Helped Me!

**W**E LIKE TO HEAR these words. "You helped me!" They bring a glow of satisfaction, whether we were intending at the moment to be especially helpful or not. But when we have purposed to do the kindly, generous, thoughtful thing, we are doubly glad to know our efforts were effective.

Helpfulness can demonstrate itself in many ways. To see that the garage door is open for the family latecomer on a stormy night, to sew on that missing button or press that wrinkled shirt or blouse are helpful acts.

It is helpful to show another how to perform an unfamiliar task or how to do it more expeditiously. It is helpful to share the results of experience in simple household tasks. (Note the current popularity of "Hints from Heloise.") In the larger areas of service which belong peculiarly to ministers' wives there is abundant opportunity to be helpful.

To be understanding is to be helpful in a more noble sense, to comprehend another's point of view. To give advice is to give help, provided the advice is sound, and has been sought.

To be sympathetic, to lift another from discouragement to courage, from despair to hope is to be supremely helpful. A recent letter from a woman passing through deep trouble contains these words, "One night ——— talked with me for a few minutes and helped me so very much."

Yet sometimes when we honestly are seeking to be helpful we seem to fail. Why? The fault may lie in the other person. Some people refuse to be helped. Their minds are closed or prejudiced. Their emotions are involved

till their reactions are unreliable. They may resent or fail to respond to our best efforts. Do not push yourself in such a situation. Go to prayer for wisdom and guidance. Keep a warm and tender spirit toward the one you seek to help. Sun melts ice, you know.

But on the other hand, let us be sure that our helpful endeavors are always prompted by right motives and undertaken with right and humble attitudes. Actions or words motivated only by duty, or by a subtle spirit of retaliation, or by a desire for self-advancement or self-praise, cease to be helpful. If help is offered in an officious or superior manner it will be rejected. To be truly helpful, we must learn to "other" ourselves. This ability to put ourselves in the place of others will teach us how to reach to their need and to meet it in warm and winsome ways. Helpfulness is self-forgetful.

We like to hear, "You helped me!" Do we like as well to say it? Helpfulness is a two-way street. If we would be helpful to others we must realize and appreciate the fact that others are helpful to us.

Not long ago I was a guest at a gathering for women, mostly preachers' wives. I met for the first time a little lady so warm, so radiant, so adaptable that I was drawn to her immediately. As the evening progressed, I became aware that not only to me, but apparently to every woman there, she manifested this vibrant, outgoing spirit of helpfulness. As I bade her good-bye, I expressed appreciation for her contribution to the evening's pleasure and profit. This, in essence, was her reply.

"I was not always as you see me now. I used to be retiring, self-conscious,

and inhibited. I longed to be helpful to other people, but I was afraid of being thought insincere or of being rebuffed. So I stayed within the protection of my shell.

"But a few months ago I was in a serious automobile accident that nearly cost me my life. God spared me. And in gratitude for the gift of life, I have promised Him to try to give a lift to everyone I meet from now on out. It is not hard to find a word of encourage-

ment or blessing or helpfulness to speak to everyone. And I am happier than I have ever been in my life."

"They helped every one his neighbour; and every one said to his brother, Be of good courage" (Isa. 41:6).

*Then let no chance by me be lost  
To kindness show, at any cost.  
I shall not pass this way again.*

—EVA ROSE YORK

## The Pastor's Prayer

By William C. Summers

Some people go to church to hear  
The Word of God, I guess;  
While others go to show their friends  
Their brand-new hat and dress.

Some say they need the exercise,  
And some the country air.  
But as for me I go to hear  
Our good old pastor's prayer.

Our preacher prays not from a book,  
But from deep down in his soul.  
When he begins it seems at once  
The blessings start to flow;

And as his thoughts soar upward  
It seems that all can tell,  
To pray like that on Sunday morn,  
He must pray at home as well.

## Studies in the Sermon on the Mount

By H. K. Bedwell\*

Study No. 4      Matt. 5:17-20

### The Road to Greatness

THE BEATITUDES describe the character of the true Christian, and the happiness and privileges arising out of possessing such a character. The figures of salt and light set forth the power of a holy life in its impact upon the world. The influence of godly character in a sinful world cannot be measured. Jesus now proceeds to show how such a character will conduct itself in the ordinary events of life. The remainder of chapter five, all of chapter six, and the first part of chapter seven are taken up with conduct in everyday life. That conduct, of course, can be right only if the character is right. Jesus first dispels all doubts concerning the standard. He requires. The Christian life is not slipshod and careless. The standards of Jesus are higher and deeper than those of Moses. He takes the laws of the Old Testament and deepens and broadens their meaning and import. He has not come to destroy but to fulfil. He declares that true greatness in the eyes of God is to be found in conformity to the law of God. This study will help us to understand the relationship of the child of God to that law. There are seven things to remember.

\*Missionary, Africa, Church of the Nazarene.

#### 1. The Law of God Is Unchangeable

God has founded the universe upon law. In the physical world this is so, in relation both to nature in general and to man in particular. In the moral and spiritual realm this is equally true. There are certain laws which govern our well-being. We break them at our own peril and to our own hurt. Those laws are written deep within our own nature. We have an innate sense of right and wrong. God communicated His laws through His chosen people, and in the Old Testament they are most fully and clearly expressed in the Ten Commandments of Exodus 20. These Ten Commandments govern our relationship with God and man. The first four are given to show our obligations towards God; the last show our obligations towards our fellowmen. Jesus did not come to abrogate these laws but to correct and amplify their meaning. They can no more be discarded than the foundation of a house can be discarded when the superstructure is built. All the laws expounded by Jesus are built upon the foundation of Mosaic law. Jesus came to fulfil, not to destroy.

He certainly stripped away the accretions and traditions of men which had

been built around the interpretations of these laws. His purpose was always to direct men to the original thought in the mind of God. The laws of God are as unchangeable as the character and nature of God. They do not change because He does not change.

#### 2. The Law of God Is Universal

The law of God, which is but the expression in words of the will of God, applies to all mankind. God does not have one set of laws for Jews and another for Gentiles, one code for the unbeliever and another for the believer. We are all alike, by virtue of our common human nature, bound by the laws of God. We all alike suffer the penalty of broken laws, and enjoy the blessing which comes by keeping them. The mere fact that we do not profess Christianity or morality does not absolve us. The law of God knows no distinction of race, language, color, sex, age, or country.

#### 3. The Law of God Is All-embracing

It not only covers all men but also life. It governs every phase of our lives. It includes our relationship toward God, and toward our fellowmen. We cannot be right with others if we are not right with God, and we cannot be right with God if we are not right with others. It is inward and outward righteousness that God requires. He is not satisfied with rectitude in the eyes of men; He desires "truth in the inward parts." Desire and motive must be pure to please God.

#### 4. The Law of God Is Benevolent

The law of God is designed for our highest good and our greatest happiness. God does not impose irksome and unnecessary restrictions upon men. He does not require the unreachable and the impossible. If He prohibits a certain action, it is because that action is harmful to the community and to the person concerned. If He requires a certain duty to be performed, it is because the doing of it is for the good of all. It was the

lie of the devil to our first parents that insinuated that God placed restrictions upon them because He desired to prevent them from enjoying certain privileges. The devil still tells his lies. We do not have to sin to be happy—for in fact along that road lie misery and disillusionment. The truly happy man is the one who is in the center of God's will.

#### 5. The Law of God Is Purposive

The giving of the law of God to man had behind it a clearly defined objective. In the first place it was to set up the standard of God's requirements. Without it we would not know just what God wants. Paul describes the law of God as being "holy," "just," "good." See Romans 7. In the second place, it exposes sin. Without it we have no conception of the exceeding sinfulness of sin. When we measure ourselves against the height of God's standard, we realize how far short we come of what God requires. Paul in his unique way declares that "the law was our schoolmaster to bring us to Christ" (Gal. 3:24). Ponder also Rom. 3:20-21.

#### 6. The Law of God Is Fulfilled in Jesus Christ

The Mosaic law was twofold, ceremonial and moral. Both aspects of the law find their complete fulfillment in Jesus Christ. All the types of the Levitical ritual find their fulfillment in Him. He is the great Antetype. Furthermore, for the first time in the history of the human race the moral law had been perfectly fulfilled. "In him was no sin." It was this perfect keeping of divine law which made it possible for Jesus to become a Sacrifice for sin. Because He was in all respects righteous, He was acceptable to God. The world had never before seen a man who wholly kept the law from birth to death.

#### 7. The Law of God Is Fulfilled in the Spirit-filled

If the law of God is obligatory, then some means must be found whereby we can attain to its standards. Jesus

### Studies in the Sermon on the Mount

By H. K. Bedwell\*

Study No. 4      Matt. 5:17-20

#### The Road to Greatness

THE BEATITUDES describe the character of the true Christian, and the happiness and privileges arising out of possessing such a character. The figures of salt and light set forth the power of a holy life in its impact upon the world. The influence of godly character in a sinful world cannot be measured. Jesus now proceeds to show how such a character will conduct itself in the ordinary events of life. The remainder of chapter five, all of chapter six, and the first part of chapter seven are taken up with conduct in everyday life. That conduct, of course, can be right only if the character is right. Jesus first dispels all doubts concerning the standard He requires. The Christian life is not slipshod and careless. The standards of Jesus are higher and deeper than those of Moses. He takes the laws of the Old Testament and deepens and broadens their meaning and import. He has not come to destroy but to fulfil. He declares that true greatness in the eyes of God is to be found in conformity to the law of God. This study will help us to understand the relationship of the child of God to that law. There are seven things to remember.

\*Missionary, Africa, Church of the Nazarene.

#### 1. The Law of God Is Unchangeable

God has founded the universe upon law. In the physical world this is so, in relation both to nature in general and to man in particular. In the moral and spiritual realm this is equally true. There are certain laws which govern our well-being. We break them at our own peril and to our own hurt. Those laws are written deep within our own nature. We have an innate sense of right and wrong. God communicated His laws through His chosen people, and in the Old Testament they are most fully and clearly expressed in the Ten Commandments of Exodus 20. These Ten Commandments govern our relationship with God and man. The first four are given to show our obligations towards God; the last show our obligations towards our fellowmen. Jesus did not come to abrogate these laws but to correct and amplify their meaning. They can no more be discarded than the foundation of a house can be discarded when the superstructure is built. All the laws expounded by Jesus are built upon the foundation of Mosaic law. Jesus came to fulfil, not to destroy.

He certainly stripped away the accretions and traditions of men which had

been built around the interpretations of these laws. His purpose was always to direct men to the original thought in the mind of God. The laws of God are as unchangeable as the character and nature of God. They do not change because He does not change.

#### 2. The Law of God Is Universal

The law of God, which is but the expression in words of the will of God, applies to all mankind. God does not have one set of laws for Jews and another for Gentiles, one code for the unbeliever and another for the believer. We are all alike, by virtue of our common human nature, bound by the laws of God. We all alike suffer the penalty of broken laws, and enjoy the blessing which comes by keeping them. The mere fact that we do not profess Christianity or morality does not absolve us. The law of God knows no distinction of race, language, color, sex, age, or country.

#### 3. The Law of God Is All-embracing

It not only covers all men but also life. It governs every phase of our lives. It includes our relationship toward God, and toward our fellowmen. We cannot be right with others if we are not right with God, and we cannot be right with God if we are not right with others. It is inward and outward righteousness that God requires. He is not satisfied with rectitude in the eyes of men; He desires "truth in the inward parts." Desire and motive must be pure to please God.

#### 4. The Law of God Is Benevolent

The law of God is designed for our highest good and our greatest happiness. God does not impose irksome and unnecessary restrictions upon men. He does not require the unreachable and the impossible. If He prohibits a certain action, it is because that action is harmful to the community and to the person concerned. If He requires a certain duty to be performed, it is because the doing of it is for the good of all. It was the

lie of the devil to our first parents that insinuated that God placed restrictions upon them because He desired to prevent them from enjoying certain privileges. The devil still tells his lies. We do not have to sin to be happy—for in fact along that road lie misery and disillusionment. The truly happy man is the one who is in the center of God's will.

#### 5. The Law of God Is Purposive

The giving of the law of God to man had behind it a clearly defined objective. In the first place it was to set up the standard of God's requirements. Without it we would not know just what God wants. Paul describes the law of God as being "holy," "just," "good." See Romans 7. In the second place, it exposes sin. Without it we have no conception of the exceeding sinfulness of sin. When we measure ourselves against the height of God's standard, we realize how far short we come of what God requires. Paul in his unique way declares that "the law was our schoolmaster to bring us to Christ" (Gal. 3:24). Ponder also Rom. 3:20-21.

#### 6. The Law of God Is Fulfilled in Jesus Christ

The Mosaic law was twofold, ceremonial and moral. Both aspects of the law find their complete fulfillment in Jesus Christ. All the types of the Levitical ritual find their fulfillment in Him. He is the great Antetype. Furthermore, for the first time in the history of the human race the moral law had been perfectly fulfilled. "In him was no sin." It was this perfect keeping of divine law which made it possible for Jesus to become a Sacrifice for sin. Because He was in all respects righteous, He was acceptable to God. The world had never before seen a man who wholly kept the law from birth to death.

#### 7. The Law of God Is Fulfilled in the Spirit-filled

If the law of God is obligatory, then some means must be found whereby we can attain to its standards. Jesus

has provided the means. His plan is twofold. First He redeems us from the curse of the law. Then He puts within us a dynamic that will enable us to keep His law. The promise of God was, "I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Ezek. 36:27). In Romans 7 and 8 four laws are mentioned, viz., the law of the mind, the law of sin, the law of God, and the law of the Spirit. Paul says, "I delight in the law of God after the inward man, but I see another law [the law of sin] warring against the law of my mind" (Rom. 7:22-23). The law of sin is that principle within the heart which is opposed to the law of God, and it exercises a paralyzing influence upon the life. Deliverance from defeat and despair is achieved by the introduction of a new dynamic—"the law of the Spirit of life in Christ Jesus." Listen to Paul's words, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that

it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit" (Rom. 8:2-3). We can attain to the righteousness that exceeds only if we are completely controlled by the Spirit of God. It is the Holy Spirit governing the whole life that makes it possible to walk in the ways of God and thus fulfill His laws. Jeremiah says, "This is the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people" (Jer. 31:33).

The law of God can set up the standard and expose sin but it cannot deliver. The law can condemn but it cannot absolve; it can reveal paralysis but it cannot impart power. The law of the Spirit operating in the life of the child of God without hindrance makes the Sermon on the Mount a glorious reality.

## Gleanings from the Greek New Testament

By Ralph Earle\*

Eph. 5:8-14

### Spirit or Light?

In the ninth verse the King James Version reads "the fruit of the Spirit," whereas the Revised Versions have "the fruit of the light." Why the change?

The answer is that the majority of the oldest Greek manuscripts have the latter reading. The matter is compli-

cated by the fact that of the two third-century papyri that contain this passage, one (p. 46) has "spirit" (*pneumatos*), while the other (p. 49) has "light" (*photos*). But the latter is supported by the two fourth-century manuscripts, Vaticanus and Sinaiticus. Incidentally, Papyrus 49 contains only Ephesians 4 and 5.

It seems altogether likely that the phrase "the fruit of the Spirit" was borrowed from Gal. 5:22. So the internal evidence of probability combines

with the external evidence of the manuscripts to suggest that "the fruit of the light" is the correct reading. This ties the ninth verse more closely to its context in the eighth verse, where "light" is the dominant word. "The fruit of the light" means what the light produces. This is "found in all that is good and right and true" (RSV); or, as Weymouth puts it, "the effect of the Light is seen in every kind of goodness, uprightness, and truth."

### Proving or Verifying?

What is meant by "proving what is acceptable unto the Lord" (v. 10)? The verb *dokimazo* is fairly common in the New Testament (twenty-three times). It means "test, try, prove, approve." What does it mean here?

The Twentieth Century New Testament renders the clause thus: "always be trying to find out what best pleases the Lord" (cf. RSV.). Goodspeed has: "You must make sure what pleases the Lord." Moffatt says more simply, "verifying what pleases the Lord." That represents the thought accurately.

The contrast between "the unfruitful works of darkness" (v. 11) and "the fruit of the light" (v. 9)—further evidence in favor of this reading—is strikingly parallel to that between "the works of the flesh" and "the fruit of the Spirit" (Gal. 5:19, 22). The plural ("works") suggests the divisiveness of sin. The singular ("fruit") symbolizes the unity and unifying quality of the good.

### Reprove or Expose?

The verb *elegecho* (vv. 11, 13) means "convict," or "reprove," or "rebuke." But Abbott-Smith gives for this passage "expose."<sup>1</sup> He says that the verb "implies rebuke which brings conviction."<sup>2</sup> Thayer defines the word thus: "to convict, refute, confute, generally with a suggestion of the shame of the person convicted."<sup>3</sup> He also gives for this passage: "by conviction bring to light, expose."<sup>4</sup> The first meaning given by Arndt and Gingrich is: "bring to light, expose."<sup>5</sup> Our present passage is listed under this particular definition.

So it seems that the best translation here is "expose" (RSV).

This also fits best in verse 13—"But when anything is exposed by the light it becomes visible" (RSV). For it is the light which makes a thing visible and so exposes it. The best way to combat sin is to expose it. Turn on it the light of truth, so that people can see its horrible hideousness. A. T. Robertson says that the verb *elegecho* means "convict by turning the light on the darkness."<sup>6</sup>

### He Saith or It Saith?

The quotation in verse 14 has caused considerable discussion, for these exact words are found nowhere in the Old Testament. Robertson says that they are "apparently a free adaptation of Isa. 26:19 and 60:1." The Berkeley Version changes "he saith" to "it says," and adds this footnote: "Apparently from an early Christian hymn, based on Isa. 60:1." The New English Bible incorporates this idea right in its translation: "And so the hymn says." This is a good example of overtranslation, involving a high degree of interpretation. Considerable restraint needs to be exercised at this point.

It is true that often one has to become somewhat interpretative in order to bring out the thought of the passage. Sometimes a literal translation of the Greek makes no sense in English, because the idioms of the two languages are so different. Fundamentally the demand is that we translate the words. But the ultimate obligation is always that of correctly translating the thought; for it is the spirit, not the letter, that makes alive.

It perhaps should be noted that the Greek verb in this introductory formula (*legei*) can with equal accuracy be rendered "he says" or "it says." The majority of recent translations treat it as neuter, "it says" or, more freely, "it is said."

<sup>1</sup>Lexicon, p. 144.

<sup>2</sup>Ibid.

<sup>3</sup>Lexicon, p. 202.

<sup>4</sup>Ibid, p. 203.

<sup>5</sup>Lexicon, p. 248.

<sup>6</sup>Word Pictures, IV, 543.

<sup>7</sup>Ibid.

\*Professor of New Testament, Nazarene Theological Seminary.



# SERMONIC STUDIES

## TOWARDS BETTER PREACHING

### Sermonic Study Contest

We are reprinting the announcement and instructions concerning the contest to remind the readers of the *Nazarene Preacher* that only four months remain in this once-in-a-lifetime opportunity to win some outstanding awards for one's personal library and at the same time share rich holiness truths with holiness preachers everywhere.

#### What is the purpose of this contest?

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

#### Who may enter the contest?

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

#### When will the contest close?

December 31, 1964.

#### What will be the awards?

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

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

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

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

#### What will be the basis of determining awards?

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

#### What is a sermonic study?

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

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

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

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

4. *Homiletical approach.* This is a careful analysis of two or three preaching possibilities in the passage which would be faithful to the exegesis. This section should not only suggest directions and possible titles, but include one

or more skeleton outlines. The ultimate form of the outlines could be textual, expository, or topical. But sound exegesis must precede sermonizing, even when a topical treatment is finally chosen.

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

Though this indicates the format in general, the comparative space devoted to these respective features will, of course vary according to the nature of the passage and the judgment of the contestant. The examples already published are not presented as either ideal or superior. It is hoped that these shall be surpassed in quality by many of the entries.

#### Who will be the judges?

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

#### How will these sermonic studies be used?

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

#### What are the rules?

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

2. All entries must be submitted in triplicate, typewritten, and double-

spaced. Length must not exceed five pages.

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

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

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

6. Entries will be judged on such factors as:

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

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

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

## Sermon Skeletons

### God's Valentine

Ps. 119:11

- I. The Plan for the Word—"Thy word have I hid..."
- II. The Place for the Word—"in mine heart"
- III. The Purpose for the Word—"that I might not sin against thee."

### The Uplifted Christ

Num. 21:8-9 and John 3:14-15

- I. Christ was lifted up on the Tree in His Crucifixion.
- II. Christ was lifted up from the Tomb in His Resurrection.
- III. Christ was lifted up to the Throne in His Ascension.
- IV. Christ must be lifted up by our Testimony in Evangelization.

### Achan: Stereotyped Sinner

Josh. 7:16-26 and Jas. 1:14-15

- I. Sin Conceived—"I saw"
- II. Sin Coveted—"I coveted"
- III. Sin Committed—"I took"
- IV. Sin Concealed—"I hid"
- V. Sin Condemned—vv. 24-26

"God hasn't retained many of us as lawyers, but He has subpoenaed all of us as witnesses."

## "Be Prepared"

Matt. 25:1-13

- I. Professions Confuse
- II. Preparation Counts
- III. Procrastination Costs

### Stars for Scars

II Tim. 2:1-4 and Rev. 2:10d

- I. The Christian's Character (v. 3)
- II. The Christian's Conflict (v. 4a)
- III. The Christian's Commander (v. 4b)

### The Devil's Playhouse

Jas. 1:8 and 4:8

- I. The Condition of Double-mindedness (Jas. 1:8)
- II. The Cause of Double-mindedness (Prov. 23:7)
- III. The Cure for Double-mindedness (Jas. 4:8)

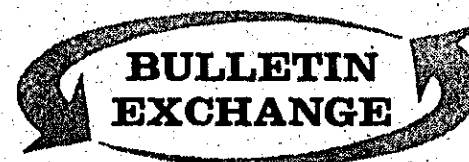
### Formula for Victory

Rom. 12:12

- I. Radiance of Perspective
- II. Patience under Pressure
- III. Continuance in Prayer

—MERV CHAPLIN  
Bethany, Oklahoma

The Nazarene Preacher



### Hallelujah

A young man once shouted, "Hallelujah!" in a meeting and was asked by the preacher what the "Hallelujah" cost him. His answer was fine. He said that he had a garage and had recently had an offer for Sunday business which would bring him \$5,000 a year. He felt that he could not negotiate for any business which would violate the sanctity of the Lord's day, and he refused. "I lost the money," he said, "but I kept my 'Hallelujah'."

### Enduring Faith

Faith can endure when there is full heart in it. Faith is never less than an expression of our inner moral life. It cannot be exercised freely and fully so long as there is any obliqueness of heart, any secret or unholy affection. It is a heart set free of rival loves that takes its rise in strong faith. Then as faith believes, love impels!

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

### "Anonymous Giving"

After hearing a layman in Minnesota say that he believed most of one's special giving should be anonymous, a prosperous businessman leaned over and said, "You know, I agree with you." Then he continued in confidential tones, "In fact, during the last few years my wife and I have become rather widely known as large anonymous givers."

### Bad Companionship

Before James Garfield became president of the United States, he served for

a number of years in Congress as representative of an Ohio district. One day, as he reviewed his political career, he said, "I have for many years represented a district whose approbation I greatly desired; but, though it may seem a little egotistical to say it, I desired still more approbation of one person, and his name is Garfield. He is the only man I am compelled to sleep with and eat with and live with and die with; and if I do not have his approbation I should have had companionship."

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

### Holiness for All

The baptism with the Holy Ghost was for the eleven apostles, for the one hundred and nine persons in the upper room with them, for the three thousand to be bestowed after they had received remission of sins, for the children of the three thousand, for ALL that are afar off, even as MANY as the Lord our God shall call. The word "call" here evidently means convert, or pardon, or regenerate. Even as many as God shall regenerate have the promise of the baptism with the Holy Ghost.

H. C. MORRISON

### Some Quotable Quotes

On all levels the art of being conservative is to have standards by which to decide what to keep and what to throw away.

BISHOP JAMES A. PIKE

The basic problem of a declining Church is her failure to face up to the sin problem and to God's cure for sin.

DR. L. NELSON BELL  
*Christianity Today*

Being a pastor is easy—if you can counsel like Solomon, preach like Paul, work like Edison, and budget like Franklin!

From Dateline

September, 1964

(427) 43

## MY PROBLEM

**Question:** Our people are wonderful folk but they do not have Nazarene backgrounds, and although they will gather around seekers at the altar they will not pray, at least audibly. How can I involve them in effective altar work?

AN INDIANA PASTOR SAYS:

For many years I wrestled with the problem of audible praying during the altar service. My concern, however, was the image of confusion being created in the minds of worldly onlookers. But I thought there was no better way to do altar work.

Eleven years ago I became pastor of a church where the people were mostly the quiet kind. With all my enthusiasm I could not change them so that they would pray aloud around the altar. I discovered that in my zeal for a method I was ignorantly trying to limit God to my own vision and ideas. And it finally occurred to me that God can work with and through any individuality which is fully yielded to Him. So with some training in the art of counseling, we have some very efficient altar workers. In their quiet way of praying—and counseling—they "touch God" for seekers. Victory comes! Is not this what we want most of all?

The long result? In this church we have had much less backsliding, and more growth in grace. God seems to be using and blessing a method formerly unknown to me. I have found it profitable to allow God to work as He will through people who do not like to pray aloud around the altar.

AN ARKANSAS PASTOR ADVISES:

Many fine folk with a Nazarene background never learn to pray audibly. So, wonderful folk without a Nazarene background may be a blessing in disguise. First, you have the possibility

that they are teachable. It may take time to advance them to the stage of good altar workers, but once they have arrived, they will usually be good ones. Begin teaching them on Wednesday evening by closing with a prayer around the altar, asking one of them to lead out in the prayer. Secondly, there could also be a C.S.T. course along this same line. Thirdly, after the C.S.T. course and the weeks of closing prayer around the altar it is sometimes advisable, while having an altar service, to let one who does pray audibly be the "prayer warrior" of the group. Appoint or advise your folk to help the "prayer warrior" pray for the needy. After they have the know-how and the experience of gathering themselves at the altar, many times they will lose themselves in prayer, and audible praying will become a part of their lives.

**PROBLEM:** I do not question the integrity of our secretary-treasurer, but she is the only one (except her husband, occasionally) who counts our offerings. I know this is not good, but it seems to be the method employed for years. How can I change this without casting any suspicion or reflection upon her?

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



## IDEAS THAT WORK

### Dancing in the Public Schools

EVERYTHING relating to God and religion is being ruled out of our schools these days, but let us not take it as an invitation to allow the devil a free hand. Pressures upon our young people are terrific. Not the least of these is the pressure of dancing. It is required in many choruses, choirs, and other music classes, as well as in gym. In fact, it is amazing the number of areas where the teacher feels it is essential.

The Nazarene Preacher

Our youth need the pastor to stand by them and give them support. I have found a form letter a good thing to have in supply. In two pastorates and with a number of different junior and senior high schools it has not once been questioned. My young people know it is available. Within the past two weeks fourteen teen-agers have requested copies. On one occasion a girl, alone in a high school class, was told she would flunk if she didn't dance. She took her stand armed with a letter from the church and a promise that I would go to bat for her. Within a week more than 50 percent of her class (youngsters of other denominations) had followed her example. The teacher was forced to run dual sessions or discontinue dancing. He took the easy route and canceled dancing.

The following is the letter used:

"To whom it may concern:

"It is hereby requested that ——— be excused without penalty from all forms of dancing. This request is in keeping with the personal conviction of the above-named person and his or her desire to maintain a high standard of Christian conduct in conformity with the collective conscience of his or her church.

"Respectfully submitted,  
"Pastor  
"Church of the Nazarene"  
—KENNETH T. MEREDITH  
Pastor, Lawrence, Kansas

(Now on the staff of Pasadena College)

### Hymn of the month

"Lead On, O King Eternal"  
(1887)

Praise and Worship Hymnal, No. 66

#### Authorship

Born in Boston in 1862, Ernest W. Shurtleff had a life-span extending from

the Civil War to World War I. He was educated at Boston Latin School, Harvard University, and Andover Theological Seminary. After ordination he served the Congregational church as minister at Palmer and Plymouth, Massachusetts; Minneapolis, Minnesota; and established a church at Frankfurt, Germany. He carried on relief work in France at the outbreak of World War I. There he died in 1917.

At the time of his graduation from Andover, Shurtleff responded to a request by his classmates to write a song for the occasion. The challenging stanzas of "Lead On, O King Eternal" was the result—the work for which he is best known.

#### The Hymn Tune: "Lancashire"

COMPOSER: Henry Smart (1813-1879).

"Lancashire," written more than fifty years earlier, was the hymn-tune borrowed by Shurtleff and first sung by students at Andover with the text "Lead On, O King Eternal." Henry Smart, the blind organist, composed this music for the celebration of the three hundredth anniversary of the Reformation. It was quickly accepted and sung with Reginald Heber's missionary hymn, "From Greenland's Icy Mountains."

Henry Smart, born in 1813, was the son of a London musician who didn't want young Smart to follow in his musician-footsteps. Though hindered in his early music education, he persisted and became famous as an organist and composer. "Lancashire" is perhaps his greatest hymn-tune. This he composed at the age of twenty-three. By this time he had so damaged his eyesight by overwork that total blindness was inevitable. Blindness came when he was fifty-two, and for his remaining years he dictated his musical scores. He died in 1879.





## HERE AND THERE AMONG BOOKS



### George Muller and His Orphans

Nancy Garton (Westwood, New Jersey: Fleming H. Revell Company, 1963. 192 pages. Cloth, \$2.50)

Few men, if any, have lived who were mightier in prayer and faith than George Muller of Bristol, England, who as a young pastor set out to prove that God answers prayer. Proof was in a career covering 62 years of caring for over 10,000 orphans, supporting hundreds of missionaries, handling \$1,381,170 approximately (\$6,600.00) and travelling over 200,000 miles.

This volume is written with balance, fairness, and perception. We learn Muller's prayer methods, and his methods for obtaining guidance. Although a great humanitarian, who loved the orphans and was loved by them, he was first of all a great Christian. His spiritual approach to every problem is not discounted or toned down in this volume. While the Lord did not intend Muller's method to provide the one and only pattern for doing the Lord's work, his methods, in his case, provided a convincing demonstration of the supernatural. And here is fresh tonic for the Christian worker who desires to tap the resources of prayer for the twentieth century.

Unwittingly the author provides a cue for a good holiness sermon. Trying to fathom the secret of Muller's great poise and spiritual power, she writes: "Men and women, even those who are Christians, are, to a greater or less extent, rebels against God. Most of us have areas, or at least little pockets, in our souls where some degree of rebellion is going on. But George Muller had allowed the Holy Spirit to rid his soul of rebellion" (pp. 100-101). She is describing the level of carnal Christianity, which unfortunately is all many Christians know; but perceives that Muller

has been sanctified wholly, and that this is his secret. But what she apparently does not see is that his experience is the New Testament norm, not an exceptional privilege reserved for rare saints.

—R. S. T.

### Cancer by the Carton

S. I. McMillen, M.D. (Westwood, New Jersey: Fleming H. Revell Company, 1964. 64 pp. Paper, \$60).

This small volume is suitable either for putting into the hands of a smoker or for material for the preparation of talks and group studies on the subject of tobacco. It should be widely distributed. In addition to convincing facts and statistics, it contains a digest of the 1964 report of the Advisory Committee to the Surgeon General of the United States Public Health Service. Ways to stop smoking are discussed, with accent on divine grace and thorough motivation.

—R. S. T.

### The Second Coming

Compiled by H. Leo Eddleman (Nashville: Broadman Press, 1963. 112 pp. Cloth, \$2.75).

Here are nine sermons and essays on the subject of the second coming of the Lord Jesus, written by Baptist preachers and scholars. Contributors include such men as Robert G. Lee and Carl F. H. Henry. While the contributors are solidly united in their affirmation of the literalness and certainty of the Second Coming, their viewpoints on other eschatological details greatly vary. This adds to the value of the book, for it results in a more balanced view. Most of the writers are premillennial, but two appear to espouse the amillennial

position, while one or two others are noncommittal. No contributor, however, presents a postmillennial view.

The book breathes urgency and earnestness, and is packed with valuable material for the preacher who would present this important doctrine effectively and evangelistically. There is a continual emphasis on the value for evangelism in the doctrine of the Second Coming and also its value for the purification of the Church. In some messages will be found passages of rare eloquence; in others some fine exegesis and biblical scholarship; in still others a broad perspective in the light of current need and thought. This writer does not agree with all of the exegesis in detail, nor will most of the readers of this magazine. There is no scriptural support, for instance, in relegating entire sanctification to the second coming of Christ, as does Carl Henry. But it must be conceded that in spite of this inaccuracy Dr. Henry's article is probably the most perceptive. He writes: "There is greater recognition today that eschatology cannot be dismissed as a pagan import into Hebrew-Christian religion. More and more acknowledge that the prophetic element is integral to the scripture revelation, and that any 'new order' protected by totalitarian dictators like Hitler and Khrushchev must come to terms with the 'new age' already inaugurated by Jesus Christ" (page 59).

R. S. T.

### John Wesley's Concept of Perfection

Leo George Cox (Kansas City: Beacon Hill Press, 1964, 227 pages, clothbound, \$3.50)

When men don't want to bother themselves with the labor of close thinking, they like to label all such attempts as "hair-splitting." But they want the doctor or the air pilot to split plenty of hairs. That is, they know that when life is at stake the ability to perceive fine distinctions is all-important, and they wouldn't trust their lives either to a doctor or to a pilot who lacked this ability.

Congregations are not in safe hands either if the man in the pulpit is indifferent to precise distinctions. The preacher who is

too indolent or incompetent to be accurate will be bored by this book; but the preacher who is concerned with accurate definitions will be helped immeasurably by it.

For this is a volume of fine distinctions; to be sure. The author, a Wesleyan Methodist scholar, has mastered not only Wesley's thought, but the literature about Wesley. His perception of Wesley's real beliefs and intentions is superior; as a result we have a finely balanced interpretation of Wesley's concept of perfection. In the process of interpreting Wesley, Dr. Cox corrects the misconceptions of both his disciples and his critics. He is at home with Niebuhr, Flew, Sangster, Cell, Lindstrom, Warfield, McConnell, and others who have sought to evaluate Wesley, some carefully and fairly and others superficially; but he insists on driving controversial issues of perfectionism back to the definitions and delimitations of its greatest modern exponent, Wesley himself. "It is difficult to discard Wesley's central doctrine without discounting his effective role in the history of Protestantism," writes Dr. Cox (p. 106). Yet he is not trying to save a doctrine in order to bolster Wesley. He does show convincingly however that Wesley was not a fool, and with his vast learning, skill and logic, keen, scientific mind, and general sanity and balance, would not have embraced an unpopular view without having sound basis for doing so; and that therefore the doctrine is not to be dismissed lightly by serious students of the Bible.

Cox agrees with Betts in his assertion that Wesleyanism is a "theology of experience." But he disagrees with Betts's claim that Wesley shifted the "ultimate authority in religion" from the Bible and the Church to experience. Maybe subsequent Methodism is thus guilty, but not Wesley. Cell, he says, is a better interpreter in making "scripture plus experience final authority for Wesley" (p. 108). In fact Wesley strenuously opposed any form of mysticism which relied on experience alone, in detachment from either reason, scripture, or means of grace.

One insight into Wesley which may be new to some is that Wesley saw justifying or sanctifying faith, not as a faculty which could be exercised at will, but as a gift of God. Seekers were to expect this gift of faith. It might be interesting to inquire if such faith is essentially different from the "witness of the Spirit," as a faith which was a gift would be the equivalent to assurance. Dr. Cox does not raise this issue. He does make it clear however that Wesley was not (after all) Calvinistic in this, for



there was a vital part the sinner or believer could and must play in obtaining this gift of faith. He was not to wait in supine helplessness for the Spirit to effectually call him. He was to seek ardently, repent, practice the means of grace, do good works, and above all expect the gift of faith momentarily (pp. 116 f., 111).

Dr. Cox provides an adequate exposition of Wesley's doctrine of sin as this reviewer has seen. He completely exonerates him from the charge of Pelagianism, made by those who see only his definition of sin *per se* (the willful transgression of the law of God) and fail to see or understand his thorough doctrine of original sin (pp. 29-30, 39 ff., 46 f.).

After developing a careful exposition of Wesley's essential doctrines of salvation, Dr. Cox analyzes relentlessly and minutely the particular doctrine of perfection. Then the last quarter of the volume is devoted to the misunderstandings which have confused both opponents and proponents in respect to the limitations of human nature. The chapter in this section with the provocative title of "Sins of the Sanctified" is particularly relevant to current studies within the holiness movement. It should be noted of course that the term "sins" is in quotation marks, indicating that Dr. Cox is consciously using the term in an accommodated sense. He has already made it clear that Wesley made no allowance for a "sinning religion" in the proper sense of the term (p. 49), and also that Wesley most certainly believed in thorough cleansing from all inward sin (pp. 116 ff.). But he did grant the use of the term "sins of ignorance" (pp. 159 f.), since they resulted from the scars of sin, were objectively wrong in themselves, and did harm, thus needing the covering Blood. But he steadfastly denied that there need be anything about such "sins" inconsistent with the simultaneous possession of perfect love reigning in a pure heart. He made a distinction between the irregular desires of bodily depravity and moral depravity. "Against both Augustine and Calvin he distinguished between 'innocent infirmities' and 'carnal concupiscence'" (p. 162).

There is some awkwardness and stiffness of literary expression here and there, and some repetitiousness, perhaps needed. But on the whole the book represents wide learning, thorough scholarship, and perceptive thinking. The documentation is adequate. It is clear that the author has done his "homework." There is no index but an extensive bibliography.

R. S. T.

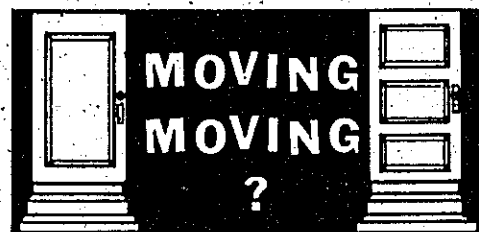
## Intercessory Prayer . . .

(Continued from page 33)

God can, with sound moral basis, extend mercy and opportunity a while longer. For in a very real sense, just as Jesus was united with man, so is the believer united to Jesus. We become His body, by which His work of mediation and intercession is carried on. This is the ministry of the Holy Spirit within us, praying "with groanings which cannot be uttered," and thus is extended on behalf of the sinner the intercession of Christ himself.

Such considerations suggest a great weight of responsibility resting upon Christians to persevere in intercessory prayer. And whether the true theology of prayer can be developed along these lines or not, the fact remains that we are commanded to pray for others, and the Bible clearly indicates that in some mysterious way our prayers make a real difference. But anyway—even if we knew they didn't—could we love the sinner and keep from praying for him? It would be impossible!

To be the least in Christ and in His kingdom is far better than to be the greatest on the outside.—J. RUFUS MOSELEY.



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## AMONG OURSELVES

"In the power of the Spirit your colleges serve," says the Department of Education (p. 26) . . . That is more than an appropriate slogan; it is an announcement . . . The June issue of the N.P. ran a special story of the revival at N.N.C. . . . Similar stories could have been told of deep movings of the Spirit at Olivet and Bethany—to mention two which were especially called to my attention . . . Let not the cynic discount these tides of spiritual power on our college campuses . . . Of course there may be some lack of reality here and there—let's face it! . . . But most of these praying-singing students are all wool and a yard wide . . . Twenty years from now some Spirit-filled layman will say: "It was in that college revival that I got my feet down" . . . Some heroic missionary will say: "It was in that revival that I settled my call" . . . But our campuses must have "the power of the Spirit" all the time . . . In the hearts of a devoted, prayed-up faculty . . . in the ardor and clear spiritual vision of student leaders . . . Our colleges will either serve in the power of the Spirit all the time or the some-of-the-time flares will be feeble and false . . . And let's not confuse Spirit-power with sound financing, smooth operating, and academic achievements . . . Harvard has more "Spirit-power" than we have if that's all it means . . . It is rather the redemptive, Kingdom-building activity of the Holy Spirit in and through everything the college does . . . It is the Spirit acting on character—saving, sanctifying, molding, refining . . . Whatever the Spirit cannot use in this ministry had better be left out . . . Without the Spirit everything our colleges do—even the chapel services—will suffer the slow, deadly erosion of secularism . . . More than a slogan—it must ever be a fact! . . . To this end we should pray daily, holding up the hands of our presidents as Aaron and Hur held up Moses' hands . . . And by the way, Pastor, what do you tell your young people when they go to college? . . . That all will be heaven? . . . Better tell them college will be what they make it . . . No freshman will be a problem if he has a sense of responsibility . . . Tell them that adults don't fuss about the rules and restraints of community living . . . Only juveniles do.

Until next month.

BT



# THE REAL ISSUE IN 1964



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# THE NAZARENE PREACHER

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## Whither the Midweek Prayer Meeting?

By Hugh C. Benner

WHAT IS HAPPENING to the midweek prayer meeting in the Church of the Nazarene? This was the essence of a serious, intelligent letter I received recently. In various forms I have heard this issue raised frequently during the past couple of years. I would place this question squarely and personally before every pastor in the Church of the Nazarene: What is happening to your prayer meeting?

The midweek prayer service always has been a major source of spiritual power and inspiration for our people. In a more intimate atmosphere than can be experienced appropriately in the Sunday services, the prayers, the songs of comfort, yearning, and victory, the pastor's helpful message, the testimonies of younger Christians and mature saints, all have combined to provide a quality and measure of divine blessing achieved in no other service.

In many of our churches in recent years this rich, unified, and unifying service has been sacrificed progressively to other interests. Choir rehearsals, youth and training programs, and similar activities have been scheduled on prayer meeting night. In some instances, the "church family" has been divided, usually between the older and younger groups, so that the young people, meeting by themselves, are robbed of the immeasurable values of the prayers, testimonies, and exhortations of those who have served Christ many years. By the same token, those who are mature in the Christian life are denied the inspiration of the testimonies of young people who are committed to Christ.

Granted that there may be sufficient reasons for some other activities on prayer meeting night, I would urge such scheduling as will not limit or supplant the midweek service with a program of dispersion of groups and interest, but will hold solidly to the validity, necessity, and possibility of uniting all groups in a well-planned, stimulating, interesting, spiritual midweek service.

Pastors, you must lead your people and stand firm in policy at this point. As with the maintenance of an effective Sunday evening service, we must pay the price for maintaining the midweek service. Those in charge of all manner of activities will present all kinds of plausible arguments for utilizing prayer meeting night. But unless their requests can be met without jeopardizing the demands of a full-fledged, unified midweek service, the price is too costly, the spiritual loss is too great. Nazarenes cannot afford to lose the values which years of experience have proved available through the midweek service of prayer and praise.

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

## The Perilous Lure of Bypaths

WHAT TRAVELER has not felt at times the urge to follow inviting little lanes and roads which enticed him from the highway? To explore them leisurely and follow their meanderings over that distant hill or down through this bewitching valley would be delightfully satisfying. Everyone dreams that sometime—maybe just once—he can follow that impulse. But usually the impulse is resisted, because the traveler knows he has a destination to reach and that he is already on the main road. It would be easy to become preoccupied with bypaths and in the end not have gotten very far.

The preacher with an alert mind is constantly beset with the temptation to explore exciting intellectual bypaths. But the highway of sound Christian doctrine is well marked; and if he is going to cover any substantial ground in his ministry he had better stay on it.

Utterly false is the notion that to be competent he must be well versed in all the thought fashions of the day, and be able to discuss learnedly existentialism, neo-orthodoxy, and demythologism. It may be true that one needs to be aware of the significant intellectual currents and controversies, but an adequate awareness can be gained by reading the book reviews, and following one or two broadly orientated religious journals. Beyond that the law of diminishing returns operates very rapidly. Beyond that, furthermore, excessive preoccupation with these bypaths may be personally damaging, by contributing to spiritual instability (in some cases it is the symptom of such instability) and feeding intellectual pride. As one young minister confessed: he and his fellows revelled in the three B's—Barth, Bultmann, and Boy—are we intellectual! But nothing is more devastating than pride of intellect. And nothing is more conducive to a starvation diet for one's parishioners.

There are competent scholars whose job it is to process the new theories and doctrines, sift the chaff from the wheat, and report their findings to the preacher. The pastor is not under obligation to do all the processing himself. If he tries he will find himself an expert in nothing—at least nothing that will answer when the hungry sheep look up to be fed.

The truth is no man can be a specialist in very many fields, or even in all corners of one field. Life is too short. Let the preacher specialize in scriptural holiness, for it is that without which his people will not see the Lord. If he is skilled in reading the Bible map, and following the highway that takes both him and his hearers to the celestial city, he need have not the slightest embarrassment if he has not read the latest cerebrations of Bishop Robinson or Paul Tillich.

This is not a plea for intellectual isolationism, and certainly not for anti-intellectualism, but for consecrated intellectualism. And true consecration means concentration, not diffusion. If that is narrowness, then it is the

kind of narrowness which is the secret of power. Time spent in delving deeply into the heterodox may be intriguing as an intellectual exercise, yet not be the most profitable investment of precious time for a minister who would feed his Master's sheep.

How much does a traveler need to know about a strange road to be able to make a competent decision? Only whether it is the main road for through traffic or a side road for local traffic. Generally a quick examination of the signs and the map will clear up any uncertainty. If he knows it is a side road, but has a little extra time, and wants to explore it for the fun of it—then let him do it. But let him not spend the rest of his life in such fascinating explorations. If he dawdles, he will forget his mission, and the nightfall will find him in strange country far from home.

## Who Receives the Nazarene Preacher?

1. All active pastors in the Church of the Nazarene, of English-speaking congregations, will receive the magazine free of charge, thanks to the Nazarene Publishing House and the General Stewardship Committee.

2. All English-speaking ordained elders in the Church of the Nazarene, whether retired or active, will receive a free subscription, provided those who may not now be on the mailing list write and ask for it. Evangelists, if you are not receiving your copy, be sure to write us about it.

3. All Nazarene missionaries, also free; one per family.

4. Seminary students and faculty, and also ministerial students and faculty teaching in the field of ministerial studies, of Nazarene institutions in English-speaking countries. These will be supplied—gratis during the school year—in bundles rather than individual mailings. College presidents will receive personal mailings.

5. Nazarene local and district licensed ministers, not serving as pastors or missionaries, who are officially registered with the district board of examinations and actively pursuing the course of study, with ordination in view, are eligible to subscribe at \$1.50 per year.

6. All clergymen of other denominations are eligible to subscribe at \$1.50 per year.

7. Laymen are not permitted to receive the magazine by personal subscription. Local preachers and licensed ministers not meeting the qualifications stated in paragraph 5 are considered laymen.

THE EDITOR

A factual survey of current church councils and associations, and the position of the Church of the Nazarene

## The Various Councils of Churches

Clifton Norell\*

I AM NOT AWARE of the evil the committee has in mind to do to me by saddling me with this topic. For it is a subject which can bring divers reactions. We trust nothing will be said that cannot be said openly and to everyone. We trust also that there is an absence of agents of the UPI, API, or NIS.

### The National and World Councils

Councils of Churches are becoming quite prominent throughout the world. I cite them to you: National Council of Churches, World Council of Evangelicals, National Association of Evangelicals, World Evangelical Fellowship, American Council of Churches, International Council of Christian Churches.

The National Council of the Churches in Christ in the United States of America came into official existence on November 29, 1950, at a constituting convention in Cleveland, Ohio. This council absorbed the following agencies and combined their interests and functions:

Federal Council of the Church of Christ in America

Foreign Mission Conference in North America

Home Mission Council of North America

International Council of Religious Education

Missionary Education Movement of the United States and Canada

National Protestant Council on Higher Education

United Council of Church Women  
United Stewardship Council

Later the Council absorbed Church World Service, Interseminary Committee, the Protestant Film Commission, and the Protestant Radio Commission.

The National Council of Churches today has 31 Protestant and Orthodox communions in its Council. This represents nearly 40,000,000 church members. The Preamble of this organization says: "In the Providence of God the time has come when it seems fitting more fully to manifest oneness in Jesus Christ as Divine Lord and Saviour, by the Creation of an inclusive cooperative agency of the Christian Churches of the United States."

The World Council of Churches organized in Amsterdam, Holland, in 1948, with 165 churches. Now there are 170 churches of the Protestant, Anglican, and Orthodox tradition. This represents churches of 52 countries. The World Council was originated to create a togetherness and unity sufficient to cause the world to believe. The message of the inaugural assembly had as its watchword,

"We intend to stay together." At the second assembly, six years later at Evanston, Illinois, the message declared: "To stay together is not enough. We must go forward. As we learn more of our Unity in Christ, it becomes the more intolerable that we should be divided."

There are denominations that are members of both National and World Council. On the other hand churches may be members of local or state councils, and even the World Council, while not necessarily being members of the National Council.

### Evangelical and "Christian" Organizations

The National Association of Evangelicals was organized May, 1943, at Chicago, Illinois. This body claims at least forty denominations. It has in its organization churches that are also members of the National Council.

The World Evangelical Fellowship came into being in 1951 at Woudschoten, Netherlands. This represents some twenty-five countries.

The American Council of Christian Churches was organized in New York City, September, 1941. It represents less than 20 denominations with membership of approximately 300,000 and with churches or other unofficial adherents totalling 1,500,000 members.

The International Council of Christian Churches was formed in Amsterdam, The Netherlands, August, 1948. This Council consists of fifty-seven constituent members from twenty-three countries.

### Creedal Statements

The very character of Christian councils requires statements of faith. The word Christian means a follower of Christ. Therefore a Christian council, as these foregoing councils

say they are, cannot be so inclusive as to include non-Christian organizations or personnel.

The National Council of Churches, desiring to be far-reaching and most inclusive, has reduced its statement of belief to a bare minimum, until its statement is hazy and indefinite. In self-defense the National Council of Churches says: "The Council is forbidden by its constitution to determine theological matters, which are the sole concern of its members."

The other mentioned councils and associations reveal in their statements of belief a more fundamental approach to the Bible and to Jesus Christ. These councils differ in their interpretation however, and as a result sometimes look askance at each other.

It appears in actual fact that Christendom is still far from a single super-church.

### Local Councils

Now we approach the question of local councils. Dr. Wilbur C. Perry, assistant general secretary to the National Council of Churches, said in a letter to Dr. S. T. Ludwig: "Regarding the difference between local, state, national, and World Council, I believe there are two things that we should keep in mind.

"1. There is practically no organic union between them. The National Council has had a representative from each state Council of Churches . . . These have all had to be approved by their respective communions. No Council has control over any other Council.

"2. The supervisory body in most Councils of Churches is composed of representatives appointed by the member churches on various geographical levels; local churches for local Councils; state denominational judicatories for state Councils of

\*Pastor, Lima, Ohio. A condensation of a paper read at the Northwestern Ohio Preachers' Fellowship, February 5, 1963.

Churches; and national denominational bodies for National and World Councils."

### **The Nazarene Position**

The Church of the Nazarene as a denomination has never been a member of the World Council of Churches or the National Council, or, as far as that goes, of any other council or association. It is not a member of the National Association of Evangelicals and it is not a member of the National Holiness Association. To become a member of any council or association would necessitate an affirmative vote of the General Assembly. There is nothing in the foreseeable future that suggests any likelihood that the Church of the Nazarene will become a member of the World or National Council of Churches.

However there are certain departments or committees of the church that do purchase some services from interdenominational agencies that are a part of the National Council. First, we have cooperated with the International Council of Religious Education in using its curriculum and scripture lesson plan. This service has been purchased since the days of Dr. P. F. Bresee and Dr. E. F. Walker. Historically this agency is one hundred years old, operating long before the National Council was organized. Then another: We have cooperated with the United Stewardship Council for mutual benefit for forty years. The late Rev. E. J. Fleming, a former general officer of our denomination, was one of the founders of this organization. There have been other services the various nonmembers use. National Council organized in 1950 and included these agencies, and therefore our church has been listed as recipient of services rendered by agencies now as a part of the National

Council, but this in no wise makes us a member of it. Other holiness bodies do the same.

Personally, I have never been a part of a local Council of Churches, although there are pastors of our churches that have worked with local councils. I have participated in ministerial associations and at present I am serving as secretary-treasurer of the Allen County Ministerial Fellowship, comprising approximately one hundred ministers. Many of these are members of the National Council and some of the World Council. There is also a group of ministers, predominantly Calvinistic, calling themselves "The Fundamental Ministers Association." My feeling has been negative to aligning myself with a divisional group. Their objection is the fear of National and World Council contamination; they mark ministers not of their group as reds and modernists. They frown upon holiness. I personally feel that I can help to promote the kingdom of God through my church by affiliating with the local community recognized ministerial association. I have served as president and held other offices in other days in other places.

I expect to cooperate with local associations where I can stand for my belief and ideals, where I can voice my opinions, and exercise my prerogative in casting a ballot. Knowing my church, I will bring no reflection on it. We can let our light shine wherever we are by cooperating where possible, and, as the three Hebrew children, come out without even the smell of smoke upon us. Our fathers used to preach, "We do not want to be just another denomination; we must keep our identity as a separated holiness people." I must not belittle myself or the church by crying out against other denominations. I must remember we are a

group who are also not without fault. We are here to pluck one now and then from the burning and show others the Lamb of God that taketh away the sin of the world. May our

Father help us to condition our own lives and help others to find the way of the redeemed, that we can become a part of the true, universal, invisible ecumenical movement of the Spirit.

A fresh look at  
the greatest thing in the world

## **The Creative Aspects of Divine Love**

H. Eugene Chambers\*

THE GREAT QUESTIONS in the minds of men have been reduced to these: What is true? What is beautiful? What is good? What is eternal? When we ask these questions from the Christian viewpoint we find that they are all interrelated and within a social rather than a personal context. We are able to recall readily two of the statements of Jesus regarding truth: "I am the truth," and also, "Ye shall know the truth, and the truth shall make you free." We may learn about truth by seeking to know Jesus, and we may best begin by recognizing that He is Love. We may know what is true to the extent that we are able to partake of the kind of love that is the nature of God. This brings us to our subject: just what is the nature of divine love?

Divine love is first of all spontaneous and unmotivated. It gives of itself, not for what it may receive, but because the object of its love is in need. This love is creative—it makes a way for its expression. It makes a way for the restoration of

fellowship between man and God. The plan of salvation is the greatest creation of divine love. Divine love is self-giving in that God involved himself in providing for this restoration. He did not have to provide it; man chose to disobey God, so the sentence of death was justified. But the love of God had already placed the atonement of the Lamb of God into the eternal picture, and God was able to be merciful and suspend the judgment which man rightly deserved. And so it is with every human being born into the world. He is born under the benefit of that atonement and is not guilty until he has rejected whatever light he may have received from God.

The greatest light has come from Jesus Christ. It was God's desire that man should know that there was mercy in His heart of love, and there was a desire that man should be reconciled with his Creator. God revealed that love through Jesus Christ. The Son of God came in human flesh, the perfect union of perfect divine nature with perfect human nature so that He might become the means of reconciliation. As the infinite God He

\*Student, Nazarene Theological Seminary. This essay won third-place award in the 1963-64 seminary essay contest.



suffered vicariously for man's sin and broke the power of penalty. This is the great picture of spontaneous and self-giving love. This truth is the most sublime thought ever to dawn upon the consciousness of mortal man. His finite mind is scarcely able to encompass the magnitude of meaning in the incarnation of God the Son. Only the infinite mind of God could conceive such a plan! Only the infinite creative love of God could effect such a plan!

But even though this great love has done so much for the world of mankind, it is all of no avail unless there is a positive response from man. Man must yield his will to the love of God so that his will may be made over. This is the second part of the creativity of divine love. God created man in His own image. Man has the power of self-determination, which is his greatest likeness to God. But only by the creative power of divine love is man able to know the real meaning of that freedom. That freedom will bring about man's destruction unless he has divine love in his heart to guide him into a meaningful life. Liberty to direct all of one's efforts toward satisfying selfish desires is not freedom. Liberty to direct all of one's efforts toward meaningful service in love is genuine freedom. But one cannot know that freedom until the power of divine love has created within him the spirit of spontaneous, self-giving love. When a man wills that this love become the ruling force in his life, then God will cleanse out the old, selfish nature and will do as the Psalmist David asked of Him:

*Create in me a clean heart, O God;  
And renew a right spirit within me.*  
(Ps. 51:10)

So fellowship between man and his Creator is restored when he wills that the love of God renew his spirit

and impart to him the same divine love.

This love not only works in the person, but it also works through the person and reaches others for God.

*Then will I teach transgressors thy ways,  
And sinners shall be converted unto thee.*

(v. 13)

A very important part of the work of the love of God in the world is the creation of the Church. We know that the Church represents the fellowship of believers and the outreach of the gospel, but the Church is meant to be much more than that. A study of biblical illustrations should considerably raise our regard for the Church.

We are familiar with the concept that the Church is the body of Christ. Our Lord could not have accomplished our redemption without a body, a human body. This human body was the means by which He brought the revelation of divine love to mankind. Because He suffered at Calvary in a human body we may be freed from condemnation. But His mission included the creation of a means by which He could continue to make the love of God known to the world. The Church is that means. The Church was created by God so that the ministry of Christ's redemption might be continued in the world. The Church now has the mission of revealing the nature and purpose of God to the world. Yes, the only Christ which people may now see will be seen through Christ's representatives, as individuals and as groups of people.

The most meaningful illustration of the purpose of the Church is to be found in Paul's likening the Church to the bride. The creation account in Genesis gives us a beautiful picture of this truth. God crowned His cre-

ation with the forming of a man. This man reflected the attributes of his Creator. He possessed a rational spirit; he was an individual personality; he had powers of creativity latent within his imaginative intellect; but the crowning attribute of man was his personal freedom. Yet God in His wisdom saw that His creation was yet incomplete; man needed the fellowship of a companion. He would complement the creation of the man by the forming of a woman. But God didn't make the woman from the dust, as He had made the man. He put Adam to sleep, and as he slept God took from his side that which He shaped into the woman. God's creation was complete when He had complemented the personality of Adam with the presence of Eve, his bride. Eve graced the Garden of Eden with her charm and beauty.

When God chose to bring the Church into existence He did so through the "sleep" of Christ, the spiritual Adam. His side was pierced, and the blood of the Lamb of God was poured out for the redemption of mankind. The body of the redeemed was born out of that stream, and the body is the Church, the bride of the spiritual Adam, the Lord Jesus Christ. The mission of Christ was not complete until the Church had been begun. The presence of the Church in the world complements Christ and graces God's creation with her presence.

As the Church fulfills her mission as the redemptive agency in the world she will convey to the hearts of men the creative, self-giving love of God; this love will remove barriers that stand in the way of fellowship and communion among men. Prejudices and malevolence will melt under the warmth of the love that gives of itself with a genuine concern for the welfare of all mankind.

Perhaps now we are looking at a great area in which the Church has fallen short. If the Church is to be effective in our society it should sustain a great influence for righteousness in the face of all injustices imposed upon any of our society. Those who pursue evil ways should be brought to their knees by the impact of the power of the Church as it works for the cause of right. When social injustices have to be dealt with by the courts and the legislature it is an indictment upon the Church. The problem springs from the hearts of selfish men, and secular action will never adequately solve the problem. The solution must also be effected in the hearts of men. Any other solution is no real solution. The resources of divine love are unlimited, and if the Church would apply the power of love to this and all other social problems the Church would fulfill its purpose and meet its responsibility to our society.

The final work of divine love will be to restore in the world the ultimate reign of God. Just as divine love removes from the heart of the believer that which is not subject to love, so will those persons be removed who are not subject to love. In the end only love will survive. Sentimental love would overlook the rebellion of those who refuse to be re-created by the power of love. But he who refuses to be won by the spontaneous, unmotivated love of God cannot be won at all. Therefore the perfect love which he has rejected is bound to pronounce judgment upon him for his selfishness.

Yes, divine love is creative. Love creates fellowship between man and his God. Love creates fellowship between man and his neighbor. Love creates the bride of Christ, the Church. Love will ultimately establish the total reign of God, our Heavenly Father.

For preachers who have just been ordained—or are about to be

## Prayer of a Minor Prophet

By A. W. Tozer\*

THIS IS THE PRAYER of a man called to be a witness to the nations. This is what he said to his Lord on the day of his ordination. After the elders and ministers had prayed and laid their hands on him he withdrew to meet his Saviour in the secret place and in the silence, farther in than his well-meaning brethren could take him. And he said:

O Lord, I have heard Thy voice and was afraid. Thou hast called me to an awesome task in a grave and perilous hour. Thou art about to shake all nations and the earth and also heaven, that the things that cannot be shaken may remain. O Lord, our Lord, Thou has stooped to honor me to be Thy servant. No man takes this honor upon himself save he that is called of God, as was Aaron. Thou hast ordained me Thy messenger to them that are stubborn of heart and hard of hearing. They have rejected Thee, the Master, and it is not to be expected that they will receive me, the servant.

My God, I shall not waste time deploring my weakness nor my unfittedness for the work. The responsibility is not mine but Thine. Thou hast said, "I knew thee—I ordained thee—I sanctified thee," and Thou hast also said, "Thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak."

Who am I to argue with Thee or to call into question Thy sovereign choice? The decision is not mine but Thine. So be it, Lord, Thy will, not mine, be done.

Well do I know, Thou God of the prophets and the apostles, that as long as I honor Thee Thou wilt honor me. Help me therefore to take this solemn vow to honor Thee in all my future life and labors, whether by gain or by loss, by life or by death, and then to keep that vow unbroken while I live.

It is time, O God, for Thee to work, for the enemy has entered into Thy pastures and the sheep are torn and scattered. And false shepherds abound who deny the danger and laugh at the perils which surround Thy flock. The sheep are deceived by these hirelings and follow them with touching loyalty while the wolf closes in to kill and destroy. I beseech Thee, give me sharp eyes to detect the presence of the enemy; give me understanding to distinguish the false friend from the true. Give me vision to see and courage to report what I see faithfully. Make my voice so like Thine own that even the sick sheep will recognize it and follow Thee.

Lord Jesus, I come to Thee for spiritual preparation. Lay Thy hand upon me. Anoint me with the oil of the New Testament prophet. Forbid that I should become a religious scribe and thus lose my prophetic

calling. Save me from the curse that lies dark across the face of the modern clergy, the curse of compromise, of imitation, of professionalism. Save me from the error of judging a church by its size, its popularity, or the amount of its yearly offering. Help me to remember that I am a prophet, not a promoter, not a religious manager—but a prophet. Let me never become a slave to crowds. Heal my soul of carnal ambitions and deliver me from the itch for publicity. Save me from bondage to things. Let me not waste my days puttering around the house. Lay Thy terror upon me, O God, and drive me to the place of prayer where I may wrestle with principalities and powers and the rulers of the darkness of this world. Deliver me from overeating and late sleeping. Teach me self-discipline that I may be a good soldier of Jesus Christ.

I accept hard work and small rewards in this life. I ask for no easy place. I shall try to be blind to the little ways that could make my life easier. If others seek the smoother path I shall try to take the hard way without judging them too harshly. I shall expect opposition and try to take it quietly when it comes. Or if, as sometimes it falleth out to Thy servants, I should have grateful gifts pressed upon me by Thy kindly people, stand by me then and save me from the blight that often follows. Teach me to use whatever I receive in such manner that it will not injure my soul nor diminish my spiritual power. And if in Thy permissive

providence honor should come to me from Thy Church, let me not forget in that hour that I am unworthy of the least of Thy mercies, and that if men knew me as intimately as I know myself they would withhold their honors or bestow them upon others more worthy to receive them.

And now, O Lord of heaven and earth, I consecrate my remaining days to Thee; let them be many or few, as Thou wilt. Let me stand before the great or minister to the poor and lowly; that choice is not mine, and I would not influence it if I could. I am Thy servant to do Thy will, and that will is sweeter to me than position or riches or fame and I choose it above all things on earth or in heaven.

Though I am chosen of Thee and honored by a high and holy calling, let me never forget that I am but a man of dust and ashes, a man with all the natural faults and passions that plague the race of men. I pray Thee therefore, my Lord and Redeemer, save me from myself and from all the injuries I may do myself while trying to be a blessing to others. Fill me with Thy power by the Holy Spirit, and I will go in Thy strength and tell of Thy righteousness, even Thine only. I will spread abroad the message of redeeming love while my normal powers endure.

Then, dear Lord, when I am old and weary and too tired to go on, have a place ready for me above, and make me to be numbered with Thy saints in glory everlasting. Amen.

"When at night you cannot sleep, talk to the Shepherd, and stop counting sheep."

\*Late editor of the Alliance Weekly. Reprinted with permission.

The kind of love  
that meets big needs  
makes big demands

## "Unloved"

### A Paraphrase of I Corinthians 13

By David E. Sparks\*

IN MY MINISTRY as the Protestant chaplain in a New York state mental hospital, I constantly find people who feel that no one has any love for them, or cares for them. They are often wrong. I believe that sometimes they are quite correct. In this paraphrase, I have attempted to put into words what the unloved person sometimes feels. May God help us to be more loving, and genuinely concerned for those about us.

1. Though someone may speak to me in all the languages of mankind, but does not love me, I feel that all his talk is as sounding brass or tinkling cymbal.

2. And although someone may preach to me as with a divine gift, and explain to me every mystery, and help me to increase my knowledge, and even though he has such great faith in me that he helps me to remove mountains of trouble, but does not really love me, it leaves me empty.

3. And although someone may bestow all his goods upon me, to feed my starved body, and even though he is willing to be burned at the stake for me, but does it without really loving me, it leaves me cold.

4. One who loves me will be patient and kind with me. He will

never be envious of me; nor will he lord it over me; nor will he inflate himself at my expense.

5. If one really loves me, he will never be impolite or selfish toward me. He will not be petulant with me. He will not look for the bad in me.

6. If something bad shows up, one who loves me will not be happy to have found it out, but rather will rejoice when my heart is cleansed.

7. One who loves me will help me to bear up under the strain. I need someone to love me so much that he will believe in me when no one else will. I need someone to help me to keep up my hope when everything seems hopeless. I need someone to love me enough to be there with me in my trouble, even though everyone else has deserted me.

8. One who loves me will not let me down. Some preachers may fail me. Some people may know many languages but may be unable to speak to me in the language of my heart. Some may have learned so much that they are able to pile facts upon facts, but may be helpless when it comes to my innermost needs.

9. These people may know only a part of the story. They may have access to only a part of the truth about my feelings.

10. But when someone comes along whose love for me is pure and mature,

these halfway measures will not be needed.

11. When I am thought of in an immature way, and when people speak to me on a shallow level, they can understand only in part. But I am trying to grow up in every way, and need someone to love me without superficiality, on a mature level.

12. Now I see only the smoky reflection of love, as in a poor mirror. I am looking for someone to love me, seeing me face to face, and accept me

even with all my faults and failings, even though he may not be able to approve of me. I would then feel that he takes me in, and makes me a part of himself, and does not set me aside as something different and rejected.

13. I realize that faith is a tremendous and abiding power, and that hope is powerful and lasting too. But of all these great forces, love is the greatest, for love will beget both faith and hope.

## Guideposts to a More Effective Ministry

By Raymond C. Kratzer\*

### No. 9. Gracious Hearts

THE APOSTLE PETER in his exhortation to unity and love says, "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, BE COURTEOUS" (I Pet. 3:8). He felt that this attitude of life, especially in the area of graciousness and courtesy, merited a real point of emphasis. Consequently, he began this statement with the word "Finally." Surely we cannot overestimate the importance of having a gracious heart, one that is possessed of love and kindness because it is ever mindful of the impact it has on others.

The minister should be the epitome of graciousness. He should never stoop to hurt another by a boorish manner or thoughtless attitude. The word "courtesy" comes from the word "court" and has the idea of the manner in which one

should conduct himself in the presence of royalty. In this regard the minister should remember that he is an ambassador of the King of Kings, and he is constantly operating under the scrutiny of his Sovereign. The way others will come to feel toward his Master will in a large measure be the result of what they observe in His emissary. Paul said in Colossians 4: "Walk in wisdom toward them that are without . . . Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."

In human relationships there are a number of variables with which we must deal. Every situation requires thought and deliberation. You cannot have a stereotyped approach to people and hope to have good rapport between you and them. The minister must develop a flexible attitude, well seasoned with graciousness, that will

\*Superintendent, Northwest District.

October, 1984

\*Nazarene elder, New York District; chaplain, Harlem Valley State Hospital, Wingdale, N.Y.

elicit the most pleasant response from those with whom he deals.

There are occasions when you will disagree with people. Do it as agreeably as possible. Some preachers have been so right in what they say that they have been wrong because they built a wall of prejudice through an unwholesome manner. An argumentative attitude profits little. I recall so vividly in my early ministry having an argument with a non-churchman in our small community on the importance of the church. He had brought up the subject. My mind was still fresh with the history of the Christian Church through my recent studies, and I pulled out all of my idea-weapons and thrust them at him with word-missiles. He became vehement in his replies to me and we parted that day with a wall of prejudice that barred my way to his heart from there on. As I look back on this situation, I am sure that I would have kept his friendship had I been more careful not to argue.

Little is gained by an ungloved approach to people's problems. The average person resents anyone telling him his faults unless he has asked you for a frank appraisal of himself. Even then the minister must maintain a gracious manner in trying to help another. Few people want you to be rough on them in exposing their problems. Although this might be a wonderful therapy, not many have the courage to ask for it. On the average it is best to help your people through your pulpit ministry in the areas of their needs to which they seem blind.

The Bible says that "it pleased God by the foolishness of preaching to save them that believe" (I Cor. 1: 21). More problems are solved by Bible preaching from the heart of a pastor that has been bathed in prayer and anointed by the Holy Spirit than one can imagine. Study your people

and their needs. Ask God to guide you to a solution through Sacred Writ. Work it into your messages in an adroit way so as not to preach "at them" but rather "to them." You will be amazed how the Holy Spirit will take the truth and convince people of their needs. It is difficult to argue with Him.

A gracious-hearted pastor will be possessed with a desire to honor the dignity of all men. He will seek to identify himself with all with whom he deals until they feel a part of him and will not be reluctant to share their problems with him. Naturally, there will be a tendency to gravitate toward people who fit your tastes better, and you will be tempted to neglect those whose personalities clash with yours. However, you must never let your inward feelings gain the ascendancy so as to inhibit your pleasant dealings with them. God will give you grace at this point through prayer and determination on your part.

We must ever remember our Lord and Master, who "made himself of no reputation, and took upon him the form of a servant . . . humbled himself, and became obedient unto death." He preached the gospel to the poor, and "though he was rich, yet for our sakes he became poor, that we through his poverty might be rich" (II Cor. 8:9). Many ministers have come from lovely homes where every desire was satisfied. Their years in school were spent in cultured surroundings with little thought of what might be waiting for them in their first pastorate. Then suddenly they are given a home mission church or a small charge where things are so different and where the classroom image of their ministerial life is suddenly all blurred. Now comes the time of adjustment. Here is the test of true intelligence and consecration that will grasp the

lens and focus it until life in its true perspective is seen.

Most churches are composed of all classes of people—the financially secure and the poor, the learned and unlearned, the wise and unwise, the lovely and unlovely. Some congregations have a larger percentage in one group than in another. The pastor must remember that he is the shepherd of them all. His success will be determined by the way he can accommodate himself to everyone until each person will feel comfortable in his presence.

We should not forget that generally the church has begun with the peripheral area of society. The fringe people usually are the first ones to hear the gospel gladly, probably because they have so many needs; the possibility of solution appeals to them. If they are integrated into the church, their children will evolve to a higher level of life and some of them will become leaders in the church. Many whose parents did not have the opportunity of a college education will send their children to college and the miracle of culture and refinement will begin to work. We dare not forget this genesis or else the Kingdom will die at the top.

A condescending attitude toward people in your congregation is deadly. Identify yourself with them. Some persons may be wanting in formal education and the minister may make the mistake of thinking they are uneducated. I recall a story of a field representative for a business college stopping by a blacksmith shop to try to enroll the blacksmith's son in his school. The brawny craftsman had been at work on a hot piece of metal which had just fallen to the floor when the school representative came into the shop. In their conversation the salesman told of the advantages of a college education and implied

that the blacksmith's son would grow up in total ignorance in how to make it in life if he did not take this opportunity. The hardworking worker in metal took the conversation in stride, and then nonchalantly asked the young man to hand him the piece of metal he had just dropped. He reached down to grasp the object and howled with pain as he touched its heated surface. The blacksmith apologized and said he would like to give him an object lesson. He called his son, who had not seen any of the previous activities, nor had he observed his father drop the hot metal object, and asked him to hand it to him. The boy walked over and got a pair of tongs, picked up the hot metal, and laid it on the anvil. The chagrined salesman acknowledged that you could learn some things even if you did not attend college. Incidentally, he enrolled his son in the school and the representative and the boy both grew wiser.

Many common people have a great deal to offer to the Kingdom. Their stewardship, prayer life, and faithfulness are often determining factors in the success of a pastor and his church. Love them, be kind to them, cultivate their friendship. On the other hand, do not shy away from the cultured of your community because they are harder to reach. Study to find ways to their hearts and strive to get them saved and into your church. Jesus did not avoid fishermen for His disciples like James and John, neither did He shy away from governmental officials like Zacchaeus or Matthew, or Phi Beta Kappa men like Paul or Nicodemus. Paul said, "To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you" (I Cor. 9:22-23).



# THE THEOLOGIAN'S CORNER

Conducted by the Editor

## The Source of Murder

**QUESTION.** In the question, What prompted Cain to murder his brother?—if we are to presume that it was a carnal nature, then how would we answer the question: What prompted the sin of Adam and Eve? Could not both promptings have come from the same source?

**ANSWER.** Let us look first at the word of the Lord to Cain, "If thou doest not well, sin lieth at the door" (Gen. 4:7). The word *lieth* means coucheth, or croucheth. The word refers to a beast crouching, or lurking. It is not lurking on the outside of the door, waiting to get into Cain's heart; it is already in, as was evidenced by his violent and blasphemous anger against God because God would not accept his sacrifice. Remember that such antagonism toward God, such enmity, is, according to Paul, the very quintessence of indwelling sin. Rather this lurking, crouching beast called sin is waiting to spring out the door, into violent action, as it actually did in the murder of Abel. But before it sprang out God gave Cain fair warning in the words (RSV), "Its desire is for you, but you must master it."

But he did not rule over it; he allowed it to rule over him; by deliberately luring Abel to the field, where he murdered him in cold blood; afterward when challenged by God he showed no remorse or sorrow, but expressed indifference to his brother's welfare ("Am I my brother's keeper?"), lied to God, then complained in self-pity when divine judgment was pronounced. Here were all the works of the flesh—pride, self-will, rebellion, blasphemy, hatred, bitterness, selfishness, murder—spring-

ing full-grown as it were from Cain's heart. And the whole point is that they sprang, not from the circumstances, but from his heart. This heinous crime can be accounted for only by the massive impulse to evil in his own heart, which made it easy for him to react so irrationally and passionately. Here was a man who was morally sick, not just after these events, but before these events. And his murder issued, not from the events, but from his moral sickness.

How different was the sin of Adam and Eve! There were no evil propensities in them to create a temptation by uniting with their natural desires; and it is probable therefore that temptation would not have occurred without the intrusion of a third party who seduced them and deceived them. They were not deceived by their own hearts in the first, initial movement toward sin, but by the serpent. Cain didn't need an outside devil; he had sufficient evil within him. But Eve was deceived by a lie; then Adam yielded to her influence.

In the moment of deception the disobedience didn't look heinous to Eve. Could she have been tempted to murder, as was Cain? The serpent was too smart to attempt such a thing. But she was tempted by her own natural desire plus the false reasoning of the serpent to do something that looked, for the moment, to be quite innocent.

In summary we can say that it took a subtle, wily, clever seduction, combining with three natural desires, to counteract the essentially good tendencies of Adam and Eve. But it didn't

(Continued on page 48)

The Nazarene Preacher

# THE Pastor's SUPPLEMENT

Compiled by The General Stewardship Committee, Dean Wessels, Secretary  
Pearl Cole, Office Editor

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## Department of MINISTERIAL BENEVOLENCE PROGRESS!

In January, 1964, the General Board voted increases in Benevolence Assistance grants. In June, 1964, these increases were approved by the General Assembly.

### WE ARE HAPPY TO ANNOUNCE THAT

#### Effective October 1, 1964:

1. The Department will be able to supplement the income of a couple to bring their total income up to \$200 per month rather than the present \$175.
2. The Department will be able to grant up to \$150 per month to a couple rather than the present \$100.
3. Increases will be granted proportionately to single ministers and widows.

#### Effective Now:

1. The medical emergency assistance maximum allowance is increased from \$300 to \$500 per family per year.
2. In cases of extreme emergency where medical bills are \$1,000 beyond the amount paid by hospitalization insurance, the Department can allow up to \$1,000 in a twelve-month period.
3. Canadian ministers and ministers who are not Canadian citizens but who are serving the church in Canada are eligible for the life insurance programs offered through the Board of Pensions.

### AND BEST OF ALL:

These increases, including the insurance and annuity provisions available through the Board of Pensions, have been made without increasing the 2-percent formula of the N.M.B.F. apportionment budget.

### HOW IS ALL OF THIS POSSIBLE?

More churches than ever before are paying more of their N.M.B.F. apportionment each year. A few years ago only about 67 percent of the total apportionment was being raised. During the year just closed, almost 80 percent was received. Benefits can continue to be increased as our churches endeavor to pay 100 percent of their N.M.B.F. apportionment each year.

Each member of the Department of Ministerial Benevolence extends thanks to you for your participation. The above reported increases are a result of your cooperation and God's blessing.

October, 1964

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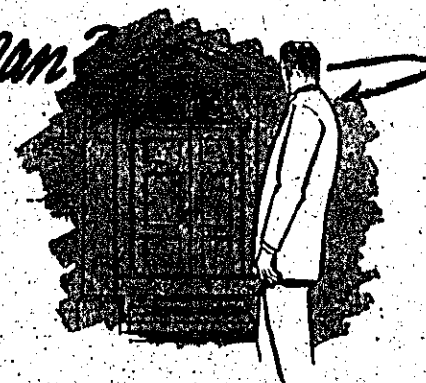
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# STEWARDSHIP

## Have You Met This Man?



### HE'S THE MAN

with the contagious enthusiasm and the willing hand . . . the fellow who arrives early to Sunday school with his car full of laughing boys and girls.

### HE'S THE MAN

with the hearty handshake and the happy, "Good morning. It's nice to see you here."

### HE'S THE MAN

who *actually* believes that his home, his car, his money, and even his health, are a trust from God to be used in His service and for His kingdom.

### HE'S THE MAN

who is a constant source of inspiration to his pastor and to his fellow churchmen.

### HE'S MR. NAZARENE LAYMAN!

Peter had some men like him in the Early Church and this is how he described them; ". . . good stewards of the manifold grace of God" (I Pet. 4:10).

## SUNDAY, OCTOBER 18, IS LAYMEN'S SUNDAY

### LET'S MAKE IT SPECIAL

Pastor, do you have your pencil in hand? Want to do some checking? Here's a list. It isn't complete. You will want to add to it, but maybe it'll start the "wheels turning."

- ☐ Plan order of service
- ☐ Select laymen to read scripture, to pray, to bring the message, to pronounce the benediction. Contact each.
- ☐ Prepare an attractive poster for your church bulletin board. **ADVERTISE LAYMEN'S SUNDAY.**
- ☐ Plan a special booklet containing the order of service and a word of personal appreciation to your laymen. Distribute at the morning worship service.
- ☐ Designate someone to prepare a flower arrangement for the front of the sanctuary—as a tribute to

faithful laymen of the past. Near the arrangement place a placard with names on it and the notation, "In Honor of Faithful Laymen of the Past." The flowers may be taken later to a shut-in.

- ☐ Anticipate last-minute changes!
- ☐ Pray earnestly for God's blessing and His guidance in all your planning.
- ☐ If some plan or procedure was unusually successful, drop us a line. Share your success with your General Stewardship Committee. May God bless you!

## NAZARENE SERVICEMEN'S COMMISSION

### 7th ANNUAL NAZARENE SERVICEMEN'S RETREAT NOVEMBER 16-19, 1964



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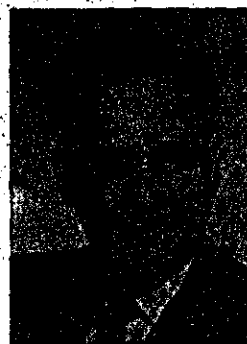
"Thou art my rock and my fortress; therefore for  
thy name's sake lead me, and guide me" (Ps. 31:3).

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Dr. Kenneth S. Rice  
Guest Speaker

The Nazarene Preacher

## Department of FOREIGN MISSIONS

### Quotable Mission Field News Briefs

**SWAZILAND**—Several weeks ago the king of Swaziland invited some of the church leaders to the royal kraal to pray for the peace of Swaziland. Our pastor, Rev. T. Ndlovu, a wonderful man of God, was present and spoke to the gathering with the king present. Pray with us. God can still work miracles today and turn the heart of this nation to God.—MARY MCKINLAY, *Swaziland*.

**LEBANON**—Recently finished a revival in a new church opened just a year ago at a town called Jededieh. More than fifty adults sought the Lord for salvation and several for sanctification. Eight were baptized and more will be in a few weeks. Among them are several persons with education and leadership ability—a great need here. Two more students in our Bible school.—DON REED, *Lebanon*.

**PHILIPPINES**—God met with us in an unusual way in our regular chapel service and in the following church service on Sunday, recently. No altar call was made but there was a spontaneous movement of the Lord. Then testimonies, and nearly all the students went to the altar either for personal needs or with a burden for loved ones. There was such praying as one seldom hears, and God's presence was greatly manifest. Have had a good year in our Bible school.—LILLIAN PATTEE, *Philippines*.

**COLOURED AND INDIAN DISTRICT, AFRICA**—We are making plans to start a new preaching point at Paarl, thirty-four miles from Cape Town. There are over twenty thousand Coloured people there. We hope this will one day be a strong church. There is a great need for trained national workers. We could enter several large cities if we only had the pastors to send.

There is a spirit of prayer upon our churches here and we are expecting a real outpouring of God's Holy Spirit upon us.—PHILIP STEIGLEDER, *Africa*.

**HAITI**—Our Haitian Christians are a constant challenge to my life. They think nothing of a 4:30 a.m. prayer meeting or a day of fasting. Most of them go to church every night and three times on Sunday. They are faithful and enthusiastic personal workers.—LINDA CROW, *Haiti*.

**REPUBLIC OF SOUTH AFRICA**—You will rejoice with us to know that last year we gained in every part of the work. Our goal was four thousand in Sunday school and church attendance. We went over the top with a gain of eight hundred over last year. We feel that this is our day. Nearly three thousand families are being moved in right around the mission, and there are over one-half million people in my zone alone.—ELMER SCHMELZENBACH, *Africa*.

October, 1964

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## Department of CHURCH SCHOOLS

**OCTOBER**  
is the month to begin your



### WIDE-AWAKE PASTORS WILL:

1. Recommend to the church school board and the workers' conference that they officially join the "March to a Million" and endeavor to become a Millionaire Sunday school by having a 10 percent increase in enrollment.
2. Read the September Church School Builder for ideas to enroll the various age-groups in Sunday school.
3. Ask classes and departments to accept 10 percent goals as their part in the "March to a Million."
4. Provide Millionaire Ribbons for members of classes that make a 10 percent increase in enrollment.
5. Order the New Sunday School Songs booklet and sing the quadrennial songs in Sunday school and workers' meetings to build an atmosphere to help "March to a Million."
6. Organize or revitalize the Home Department to build total enrollment.
7. Organize or revitalize the Cradle Roll to call in homes with babies and build total enrollment by building the Cradle Roll.

**7% increase is your fair share**  
**10% will make a millionaire**

## Department of CHURCH SCHOOLS

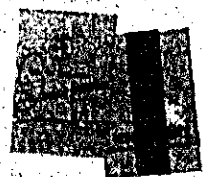
### New Promotional Leaflets

This leaflet explains the purpose of Caravan. It can be used in your calling program to inform new people of the church's weekday activity plan.



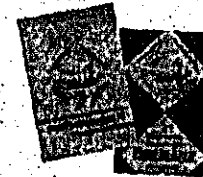
### Indian Maidens and Indian Braves

These leaflets are written to appeal to primary boys and girls.



### Pathfinders and Trailblazers

Junior boys and girls will enjoy reading about Pathfinding and Trailblazing.

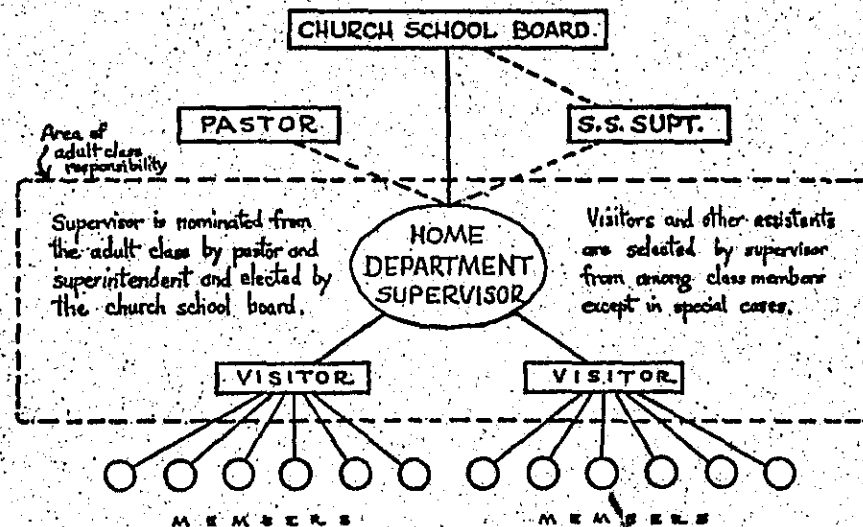


Order your copies for distribution today!

Address:  
Caravan Office  
6401 The Paseo  
Kansas City, Missouri 64131

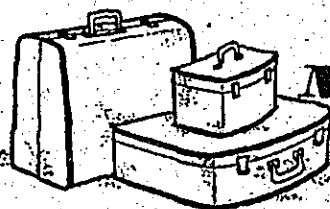
## THE ADULT CLASS SPONSORSHIP PLAN

The adult class sponsorship plan can help you to organize or enlarge the Home Department ministry in your church. Here is the organization plan:



The Home Department enrollment is a part of the total Sunday school enrollment. Let every pastor and church organize or enlarge their Home Department this quadrennium. You can help substantially to enroll a million in our Nazarene Sunday schools by 1968. This October is the time to begin.

## Department of EVANGELISM



### Moving Nazarenes

DEPARTMENT OF EVANGELISM  
CHURCH OF THE NAZARENE  
6401 The Paseo, Kansas City, Missouri 64131  
EDWARD LAWLOR, Executive Secretary

My Dear Pastor:

November, 1964, is to be a church-wide month of recognition and emphasis on the Moving Nazarenes Service, sponsored by the Department.

Along with their neighbors, Nazarenes are on the move. What can we do as pastors to encourage our people to keep an active church membership wherever they go?

The story of the Moving Nazarenes Service is the story of not only a concern about this important problem but how we are actively at work trying to solve it. Statistics among other things point up the fact that we have a high mobility among Nazarenes everywhere. The Department of Evangelism calls for the total co-operation of every Nazarene pastor to use the regular channels of the Moving Nazarenes Service so that every Nazarene when they move will say, "Of course we will transfer our membership."

The Department recognizes that a part of the solution is with the Nazarenes themselves. We do feel however that a great deal of the solution is realized when our pastors encourage Nazarenes to transfer their membership when they move. A pastor said to me recently, shortly after receiving a card from Moving Nazarenes, "I visited the family, and what a thrill was mine when I left to hear them say, 'Please write for our church letters; we want to join the church here, where we are going to live.'" He told me the reaction of the pastor in their home church was excellent, and said the entrance of this family into the church by transfer has created new life and encouragement, and their enthusiasm became an incentive for people to do more about going after many prospects unreached and untouched.

A layman said to me recently on a district tour, "We are quite mobile because of my work, but we always transfer our membership as soon as possible when we move to a new location." If we had more Nazarenes like these people, how much more effective our church work would be, and I am sure that our statistical losses would be a lot less.

Pastors must teach their Moving Nazarenes that an early transfer of their membership provides a stabilizing influence in their new environment. Of course they will miss their home church and their home pastor, but what better way to show their confidence in the whole program of the church than by joining the church in their new community?

Too often home church pastors have suggested to Moving Nazarenes that they should not move their membership because they were not sure how long they would be in the place they were moving to. But a Nazarene who was discovered three years after he had moved to a certain city made this statement: "It was easy to get away from the responsibility of the home church, which was two thousand miles away. We were of little use to that church and did not want to become involved in the new area until we were absolutely sure that we were going to stay, and so we drifted and drifted."

Pastors should remember that when Nazarenes join a local Nazarene church they join the whole Nazarene church, and when Nazarenes move we have a responsibility. As never before Nazarenes are on the move. We must keep them lest they get lost in the multitudes of unchurched people.

Make NOVEMBER a month when we survey our membership rolls looking for the names of absent Nazarenes to send in to the Moving Nazarenes, Department of Evangelism, 6401 The Paseo, Kansas City, Missouri 64131.

Let our slogan be "EVERY NAZARENE A MEMBER WHERE YOU ARE."

Faithfully yours,

*E. Lawlor*  
EDWARD LAWLOR



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

50 Holy Watchnights  
1964-68

6:00 p.m.  
to  
midnight  
LOCAL TIME



Sunday, November 1

**WANTED! PRAYING PREACHERS ON EVERY DISTRICT PLEDGED TO FAST AND PRAY FOR SPONTANEOUS REVIVAL IN EVERY LOCAL CHURCH**

## NAZARENE RADIO LEAGUE

# THE SPOT

### HAVE YOU THOUGHT OF THE SPOT?—

Through the years the SPOT ANNOUNCEMENT has been a big factor in securing free air time for "Showers of Blessing."

#### HAVE YOU BEEN UNSUCCESSFUL IN PREVIOUS EFFORTS TO SCHEDULE "SHOWERS OF BLESSING" ON YOUR STATION?

TRY THE SPOT! Offer to buy time for a spot announcement at the close of the program to announce your local church services. Your interest may "sell" the radio station on carrying our international broadcast as a public service.

#### WANT TO CAPITALIZE ON AN OPPORTUNITY TO MAKE YOUR CHURCH KNOWN IN YOUR COMMUNITY?

TRY THE SPOT! For only a small sum each week you may tie your local church to the "Showers of Blessing" broadcast, now known around the world.

#### USE OF THE SPOT ANNOUNCEMENT CREATES GOODWILL BETWEEN THE CHURCH AND THE RADIO STATION

TRY THE SPOT! It does much to keep our messages on the air. If you need further information concerning SPOT ANNOUNCEMENTS write to us.

Nazarene Radio League  
6401 The Paseo  
Kansas City, Missouri 64131

## CHRISTIAN SERVICE TRAINING

### DENOMINATION-WIDE

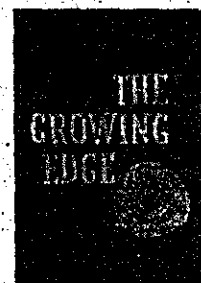
### STUDIES

1964-68

1965-February and March

Unit 165a, "Outreach Through the Sunday School"

Text: Sunday School—The Growing Edge  
By Kenneth S. Rice



This study will show the place of the Sunday school in evangelism and outreach. In lifting up this vision, the author shows practical ways to enlist and involve the total church membership in reaching and teaching others.

1966-February and March

Unit 162.3a, "Personal Evangelism"

1967-January and February

Unit 113.2a, "Tithing—God's Plan"

Pastor, talk to your C.S.T. director and consider these dates

for training in your long-range planning.



# NAZARENE PUBLISHING HOUSE

## The Pastor's Way of Saying

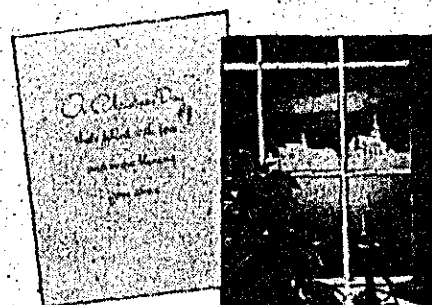


## "MERRY CHRISTMAS"

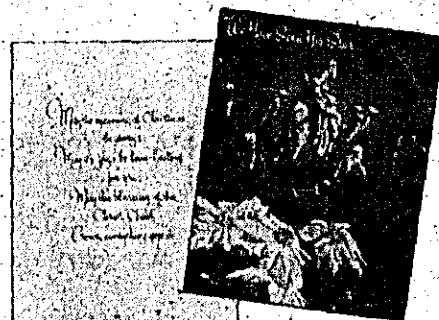


### Christmas Greeting Cards

*Fine quality at an attractive price*



G-8954A (Window—Poinsettia)



G-8954C (Wise Men—Poinsettia)

Every minister wants to remember his congregation at Christmas. But to send greetings to them ALL can become rather costly.

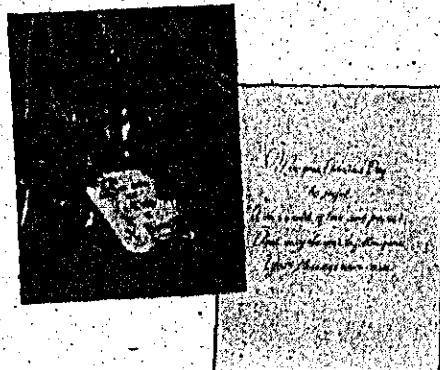
This is why these cards have been created—four original designs offering many of the same features found in a better card, yet at a price that will satisfy your limited budget. The joy of Christ's birth is expressed in full-color reproductions, warm, friendly sentiments, and scripture. Each card is printed on a high-quality linen-finish paper and presented in a French fold with matching envelope. Size  $4\frac{1}{4} \times 5\frac{1}{2}$ ". Boxed.

*As low as  $3\frac{1}{2}$ c a card!*

25 for \$1.25; 50 for \$1.95; 100 for \$3.50

**NAME IMPRINTED** on cards for the small cost of **ONLY \$1.50 EXTRA**. Maximum of two lines printed. All copy must be identical on each order. To avoid errors be sure to type or **PRINT** exact wording desired.

G-8954B (Lantern—Holly)



G-8954D (Music—Candle)

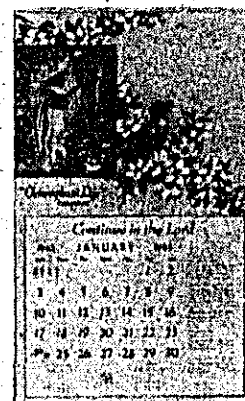


# NAZARENE PUBLISHING HOUSE

## 1965

## "Triumphant Life" Calendar

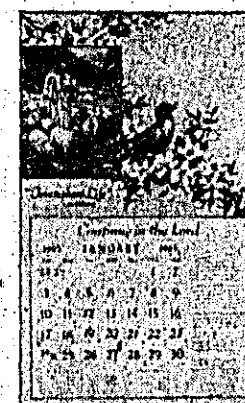
*An inexpensive gift providing a whole year of inspiration*



**ONLY 20c EACH**

5 for \$1.00; 10 for \$1.90; 25 for \$4.50; 50 for \$8.75; 100 for \$17.00; 200 for \$33.00; 300 for \$49.00; 500 for \$80.00; 1,000 for \$155.00

*Save on quantity prices*



*Your choice of three Sallman's paintings*

U-9000—Head of Christ

U-9002—Heart's Door

U-9003—Good Shepherd

U-9065—Assortment of above three in 100's

Many pastors like to remember their members and friends with a little gift. The 1965 "Triumphant Life" Calendar is your answer! It will provide twelve months of beauty and inspiration to any home and remind your people of their pastor and church.

Highlighting a colorful dogwood design is your choice of three of Sallman's paintings. Other features include three months at a glance . . . monthly theme thoughts . . . weekly Bible texts . . . church attendance record . . . "Where to Look in the Bible" section . . . telephone memorandum . . . information about moon phases, flowers, and stones. Clear, bold numerals for easy reading. Printed on high-gloss index stock. Size  $6\frac{1}{4} \times 10\frac{1}{2}$ ". White gift envelope included.

**FREE**

Your name and/or name of church and address imprinted **FREE** on all orders of 100 calendars or more. On small orders imprinting is \$1.00 extra (minimum of 25 calendars). Hand-set type, use of cuts, and imprints longer than four lines, \$2.00 extra.

**NOTE:** On both cards and calendars allow two or three weeks for imprinting and shipping. Late orders may take longer for delivery. We reserve the right to make substitutions after November 15.

*Prices slightly higher outside the continental United States*

## PLACE YOUR ORDER TODAY

**NAZARENE PUBLISHING HOUSE**

Washington at Breese  
Pasadena, California 91104

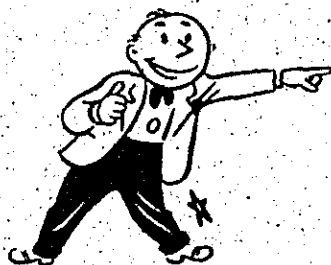
Post Office Box 327  
Kansas City, Missouri 64141

In Canada: 1592 Bloor St., W.  
Toronto 9, Ontario

October, 1964

(459) 29

## Department of HOME MISSIONS



### GENERAL ASSEMBLY 1968

That's right—General Assembly, 1968. Now is the time to begin planning for that event. If a church will put aside a few dollars per month, in four years there will be an ample amount to send its pastor to the next General Assembly.

If this money is sent in to the Division of Church Extension as a savings deposit in the General Church Loan Fund, it will help churches with building loans while it is earning interest for your account.

Write now to the Division of Church Extension for additional information.

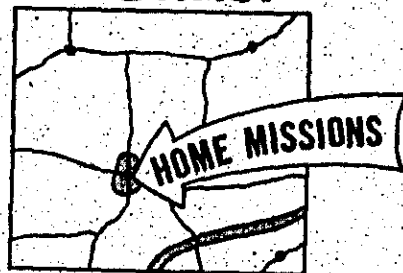
## PLANNING FOR NEW CHURCHES

Home missions, the growing edge of the church, is one of the church's never-ending tasks. It does not begin with a new quadrennium. Yet this is a good time to take a look at our home missionary opportunities.

There is something each church can do for home missions in the 1964-68 quadrennium. Let us begin now to lay our plans to make this the best quadrennium in home missions growth in the history of the church.

Such growth does not come about accidentally today. There must be surveys, studies of populations trends, seeking of adequate sites, often a good nucleus of Nazarenes, as well as prayer and faith in God, if we are to see home mission results. But results will come as we do our part.

### Strategic Outreach for Christ—



The Nazarene Preacher

## NAZARENE INFORMATION SERVICE Much Done, More to Do

IN OUR WORLD of telestar and instant communication, it might seem that everyone has heard the gospel of Jesus Christ and that Christianity is dominant. But this is not so.

The Church has come a long way in its two thousand years, but it has a long way to go.

This is borne out by a comparison of world religions using a technique devised by the Pentagon.

If the world were shrunk to one village of 1,000 persons, with religious adherents in the present ratio, how many would believe in holiness as a second work of grace? The answer: One or two persons.

In that hypothetical village, there would be 290 Christians made up of 177 Roman Catholics, 70 Protestants,

and 43 Eastern Orthodox Catholics. There also would be 270 persons with no religion of record.

The other half of the village population would comprise, roughly, these religious adherents: Moslems 140; Confucianists and Hindus, 105 each; Buddhists 50; Shinto 20; Taoists 15; and Judaism 4.

There are an estimated 2 million persons in the world who believe in holiness in the Wesleyan tradition.

An additional 4 million persons are Pentecostals and Keswickians. These 6 million persons would be represented in the village of 1,000 by 2 persons. By the same ratio, the 12 million who follow the Jewish faith are represented by 4 persons.

The foregoing helps to emphasize the importance of every Nazarene pastor using the public communication media in his area to the fullest extent possible.—O. JOE OLSON.

## STEWARDSHIP

### CHANGE OF ADDRESS FORM

#### PASTOR—A Service for You

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

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

New Address: Street or Box .....

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

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

Former Address .....

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

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

## CHRISTMAS PROGRAM BUILDER NO. 17

GRACE RAMQUIST compiles a well-balanced selection of recitations, exercises, readings, plays, and songs from the finest of Christian writers.

There is something suited to every department of the Sunday school. Two pages are devoted to kindergarten, six to primary, eight to junior, a skit for five for junior high, and a short play for high school or adult age. In addition, there are four new songs. 32 pages.

MC-117

50c

### Other Christmas Program Builders

The entire library of "Christmas Program Builders" is still available to you, offering a storehouse of material, with no duplications in content. Each is just as useful and interesting as when it was first published. Why not complete your set now?

Numbers 1 to 16 inclusive (specify numbers when ordering).

Each 50c

### New Cantata for the Younger Choir . . . JESUS IS BORN!

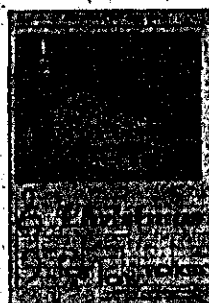
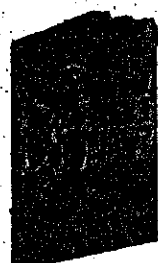
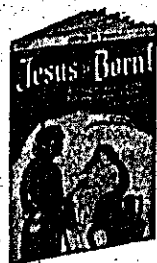
By ETHEL TENCH ROGERS. Sixteen musical numbers, interspersed with scripture for choral speaking, tell the blessed Christmas story.

All but three of the song texts are new with original musical settings. The choral numbers, written for unison, two-part, and optional three-part singing, are not too difficult for the junior choir, yet challenging for unchanged teen voices. Presentation time, approximately thirty minutes.

MC-233

80c

## NEW Christmas Program Material



## Start Planning NOW—Order EARLY

### New Program in word, pantomime, song . . . WHAT CAN I GIVE?

By LAVERNE KLOTZ. For the church seeking something simple, meaningful, and requiring just a few participants.

The scene is set as a young man from Greece interviews the Bethlehem innkeeper following the birth of the Saviour. Then while the Junior Choir sings, a pantomime is acted out in the background. Requires eight men and five women. Presentation time, approximately one hour.

MC-6

25c

### New Christmas DRAMA . . . THE ANGELS SANG

By ESME JAMES. This one-act play takes its audience into the Temple court, where Simeon is waiting expectantly to see the Messiah.

Simeon's faith is rewarded when Joseph, Mary, and the Babe arrive in the Temple and he blesses them. Requires three men, three women, one reader, and small singing group. Presentation time, thirty minutes. Performance rights granted with purchase of six copies.

MC-7

25c

Prices slightly higher outside the continental United States

NOTE: For other helpful Christmas materials, see special "Music and Program" folder sent to all Sunday school ordering secretaries and local pastors, or write for a FREE personal copy.

NAZARENE PUBLISHING HOUSE

Kansas City

Pasadena

Toronto

32 (462)

The Nazarene Preacher

## Queen of the parsonage.....

AUDREY J. WILLIAMSON

## A Practical Question

A YOUNG PASTOR'S YOUNG WIFE SAID, "Death came recently to one of the homes of our parish. I went with my husband to call on the bereaved family. It was my first time to go into such a situation. I wasn't sure what to say or how to say it. I did not know if a call was sufficient, or whether my responsibility to the family went further. Could you give me some guidance?"

First, as to the call. It is my judgment that a pastor's wife need not accompany her husband on every pastoral visit he makes. However, when death has come, if her circumstances at all permit, she should go with him at least once to the bereaved home. You will be received as the representatives of God, as well as for your own sakes, and your visit will be treasured in years to come. Nothing can make up later on for neglect or thoughtlessness at this time.

Be sympathetic, but be strong, even though you are young and inexperienced. If you allow yourself to be overcome with grief in the presence of sorrow, you will be unable to offer either the comfort or the courage you should impart as a spiritual leader.

Adapt yourself to each situation in an individual way. Even mature and experienced persons should feel a sense of inadequacy when faced with the mystery of death. Do not allow yourself to become professional or stereotyped. Each family which suffers loss offers you a new opportunity to meet their particular needs. Seek to be personal and understanding. Avoid timeworn, hackneyed phrases and say those words which will have especial meaning for this especial family.

The circumstances under which death has come will influence what you say. Perhaps the summons is a blessed release to a saint of God, ripe with years, who has suffered long with disease or the infirmities of age. Your remarks to those members of the family who remain, and who perhaps have been faithful in loving care and attendance during a prolonged illness, should be marked by tenderness and by expressions of hope for the one who has gone on, and of appreciation and reward for those who remain. The repetition of an incident or a conversation you had with the deceased, which may till now be unknown to the members of the family, may bring them unspeakable joy and reassurance.

If the death be sudden and shocking, and as it appears to us mortals, untimely, your task is more difficult. But be well controlled, and be positive. Always exalt the goodness and mercy and wisdom of God. Inspire trust in His love and in His timing. Point to the brief span which we call life here, and to the unlimited promise of the life which is to come. Do not try to answer the "why's." Assert your own unfailing confidence in Him "who doeth all things well." A clear witness of God's sustaining grace to your own heart in time of sorrow would be in order.

The truly taxing ordeal comes, however, when you must go into a home where death has claimed one who, as far as any personal knowledge goes, was unprepared to meet his Maker. Do not let the pity and grief you feel lead you into any unjustifiable assurances of hope. But if you can honestly offer any shred of comfort to those who sorrow, do not

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fail to do so. Perhaps you know of some event, some word or action which now assumes significance and spiritual meaning. Share that with the wounded, broken hearts to whom you minister. You may even find opportunity to gently entreat those who still live and are unprepared to die, should there be such among the family group.

Let your deportment in the house of mourning be appropriate. Loud talking and lightness on the one hand, or over-tragic solemnity on the other, are unfitting. Gentleness, inner strength, assurance, comfort, tenderness, self-control—these are the qualities you wish to demonstrate.

There are no words quite so fitting to speak to those in sorrow as the "beautiful words, . . . wonderful words of life" found in God's Book. Many a pastor's wife, speechless in the hour of death, has found the precious promises of the Bible loosing her tongue and making her strong to comfort and sustain those who remain to sorrow. It is well to have your Bible handy in purse or pocket. But it is better to have the words stored in your mind and heart. He has promised to "bring all things to your remembrance."

Here are a few suggestions for appropriate quotations from God's Word.

*Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? Thanks be to God which giveth us the victory through our Lord Jesus Christ (I Cor. 15:54-55, 57).*

*Jesus said, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live (John 11:25).*

*The ways of the Lord are right, and the just shall walk in them (Hos. 14:9).*

*Ye have in heaven a better and an enduring substance. Cast not away therefore your confidence, which hath great recompence of reward (Heb. 10:34-35).*

*Our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and given us everlasting consolation and good hope through grace, comfort your hearts (II Thess. 2:16-17).*

*He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him and honor him (Ps. 91:15).*

*Yea though I walk through the valley of the shadow of death, I will fear no evil:*

*for thou art with me; thy rod and thy staff they comfort me (Ps. 23:4).*

*God is our refuge and strength, a very present help in trouble (Ps. 46:1).*

*The eternal God is thy refuge, and underneath are the everlasting arms (Deut. 33:27).*

*As one whom his mother comforteth, so will I comfort you (Isa. 66:13).*

*When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee. I have called thee by thy name; thou art mine (Isa. 43:2, 1).*

*My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever (Ps. 73:26).*

*Let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need (Heb. 4:16).*

*What I do thou knowest not now; but thou shalt know hereafter (John 13:7).*

*When my heart is overwhelmed: lead me to the rock that is higher than I (Ps. 61:2).*

There is also great consolation in the words of the hymns of the Church for one in sorrow. Such are found in these lines by Joseph Barnby:

*My times are in Thy hand;  
My God, I wish them there.  
My life, my friends, my soul I leave,  
Entirely to thy care.*

*My times are in Thy hand,  
Whatever they may be,  
Pleasing or painful, dark or bright,  
As best may seem to Thee.*

George Keith, composer of "How Firm a Foundation," has brought solace to thousands.

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

*The soul that on Jesus hath leaned for repose,  
I will not, I will not desert to his foes;  
That soul, though all hell should endeavor to shake,  
I'll never, no never, no never forsake!*

George Matheson from his own deep tragedy wrote:

*O joy, that seekest me through pain,  
I cannot close my heart to thee;*

(Continued on page 48)

The Nazarene Preacher

## BIBLICAL STUDIES

TOWARDS BETTER BIBLICAL SCHOLARSHIP

### Studies in the Sermon on the Mount

By H. K. Bedwell\*

Study No. 5 Matt. 5:21-26

#### Anger and the Christian

WE ARE NOW ENTERING upon the main subject of the sermon—the conduct of the Christian in relation to the everyday facts of life. Jesus has already shown how that happiness and fruitfulness are based upon character. We must be before we can do. Conduct is an expression of character. To quote an old saying, "What is in the well will come up in the bucket." The infallible guide of conduct is the revealed law of God. This we have considered in the previous study. Jesus clearly stated that He had not come to destroy the law and the prophets but to fulfill. He now begins to expound the law of God, by taking two of the Ten Commandments and unfolding their inner meaning. The first illustration is from the sixth commandment, "Thou shalt not kill" (Exod. 20:13). The Bible teaches consistently the sacredness of the individual. But Jesus tells us that the intention of God goes far beyond protecting the individual from physical injury by another. We are bound to hold each other in reverence and consideration in our inner spirits. Three things are taught us here.

1. Anger in Relation to Murder (5:21-22)

2. Anger in Relation to Worship (5:23-24)

3. Anger in Relation to Time (5:25-26)

#### 1. Anger in Relation to Murder

It is obvious that Jesus is referring to unrighteous anger. Anger in itself is an integral part of our nature. We would not be human if we were not capable of being angry. Anger is not necessarily sinful. We are enjoined in Ephesians, "Be ye angry, and sin not" (Eph. 4:26). There are occasions then when anger is justified. It was so in the life of Jesus. In Mark 3:5 we read, "And when he had looked round about on them with anger." What was it that stirred anger in the heart of Jesus? Certainly not personal insults and injury. They could mock Him, spit on Him, beat Him, and crucify Him, but these actions only called forth love and pity and prayer for their forgiveness. The reason for His anger is explained, "Being grieved for the hardness of their hearts." It has been well said, "He that would be angry and sin not must not be angry with anything but sin." The Bible speaks often of the "wrath of God." It is an anger that is the expression of His holiness, aroused by His loathing of sin in every shape and form. Anger then is justified only when sin is involved, and when it arises out of a heart that has in it no selfishness,

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hatred, or bitterness. Even righteous anger is dangerous. It is dynamite which may get out of hand and do irreparable damage; therefore it must be watched and controlled carefully. "Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil" (Eph. 4:26-27). Keeping this in mind, let us consider what Jesus says about unrighteous anger. He connects it with murder. Anger is murder in the making. Jesus borrows an illustration from the legal proceedings of the Jewish courts. "The judgment" means the lower court. "The council" refers to the higher court or the Sanhedrin. "Hell fire," "the Gehenna of fire" refers to the Valley of Hinnom, where the bodies of criminals were thrown out and burnt. The aim of Jesus here is to show that anger is highly dangerous, for it proceeds from one degree of hatred and contempt to another. It is first anger hidden in the heart; it then finds expression in speech and treats a fellowman with contempt. "Raca," "Vain fellow," is a strong expression of contempt. "Thou fool" is much stronger than the English version conveys and is equivalent to a curse. Anger not only proceeds from one degree of bitterness to another, but it incurs the increasing condemnation of God. Nurse anger in your heart and you are harboring a dangerous viper.

## 2. Anger in Relation to Worship

Our relationship to God is vitally bound up with our relationship to our fellowmen. If we are not right with men we cannot be right with God. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee." Undoubtedly this statement is a continuation of His teaching concerning anger. The "aught against thee" is something which has occurred when anger has had its way. Some biting and unjust criticism has been made, some half-truth (how dangerous it is!) uttered, or some misrepresentation made. God will not accept your worship while your heart is not right with your brother. In the previous verses Jesus dealt with the

danger of anger; here He is dealing with its effects. (1) *It affects yourself.* A wise man once said, "Bad temper is its own scourge. Few things are bitterer than to feel bitter. A man's venom poisons himself more than his victim." It has been proved that anger has its reaction upon the body. It also has its serious effect upon the spirit. It renders one unfit for communion with God. (b) *It affects others.* Not only does anger hurt when expressed in biting words of contempt and insult, but even when harbored in the heart, it radiates unseen its deadly poison. Our responsibility is to remove whatever cause there may be of stumbling occasioned by the expression of anger. It takes courage to apologize, but it is a mark of grace. (c) *It affects God.* Worship is unacceptable where no attempt at reconciliation has been made. Jesus clearly teaches that an unforgiving spirit is an offense to God, and renders it impossible for Him to extend forgiveness. "God is a Spirit; and they that worship him must worship him in spirit and in truth" (John 4:24). The bitter in spirit cannot worship Him. It is our solemn task to remove all just cause of offense. This is an exposition of the beatitude "Blessed are the peacemakers."

## 3. Anger in Relation to Time

The time element is highly important. This is the whole point of the illustration of the two men on the way to court, used by Jesus in verses twenty-five and twenty-six. "Agree with thine adversary quickly." This accords with the injunction of Paul, "Let not the sun go down upon thy wrath" (Eph. 4:26). It is dangerous to delay. Cut down the weeds before they cast their seed, otherwise you will have an abundant crop to deal with later. A simple disagreement may develop into a feud. A small injury unattended to may cause death. Psychology has taught us that anger pushed down into the subconscious will set up a harmful complex which will find expression in some other unpleasant form. It is the little rift within the lute that by and by will make the music

mute. We must not only keep short accounts with God, but also with others, lest we drift apart. This is true in church life, it is true in home life, and it is true in social life. Swift action to apologize has saved many a perilous situation. The law of sowing and reaping applies in full where anger is concerned. Time will produce the inevitable harvest; therefore Jesus warns, Act quickly. Putting out the fire in its earliest stages may prevent a major conflagration.

This whole section is a commentary on the beatitude "Blessed are the meek." The meek will have deep respect for others, they will be careful to remove all causes of division, and they will not allow time to do its deadly work. But how to be meek? There lies the problem. God does not propose to deliver us from the capacity for anger, for then we would be less than human—but He does intend that we should be free from

bad temper—uncontrolled bursts of anger, sullenness, peevishness, impatience. These are all marks of the carnal mind. Paul gives us the solution to the problem of anger in that matchless chapter on divine love, I Corinthians 13. Love "suffereth long, and is kind . . . is not . . . provoked . . . beareth all things . . . [love] never faileth." The answer to the problem of anger is a heart filled with the love of God. If the heart is full of divine love, then when it gets upset only love will spill out. If the heart spills out bitterness and spitefulness when provoked, it is only a melancholy revelation of its inward condition. At all costs if we would conquer anger we must seek to be filled with love. God is Love, and to be filled with God is therefore to be filled with love. Once again we are driven back to the fact that what Jesus teaches in the Sermon on the Mount is nothing more or less than the Spirit-filled life.

# Gleanings from the Greek New Testament

By Ralph Earle

Eph. 5:15-18

## Circumspectly or Carefully?

Five times in the fourth and fifth chapters of Ephesians, Paul says, "Walk." First, it was, "Walk worthy of the vocation wherewith ye are called" (4:1); second, "Walk not as other Gentiles walk" (4:17); third, "Walk in love" (5:1); fourth, "Walk as children of light" (5:8). Now comes the fifth, "Walk circumspectly." Perhaps more meaningful today is the translation "carefully" (ASV, RSV, NEB, NASB).<sup>1</sup>

The Greek word is *akribos*. It means "with exactness, carefully."<sup>2</sup> Thayer says, "exactly, accurately, diligently."<sup>3</sup> Vine suggests: "The word expresses that

accuracy which is the outcome of carefulness."<sup>4</sup> The adverb occurs only five times in the New Testament. Twice it is translated "diligently" in the King James Version (Matt. 2:8; Acts 18:25). The best rendering here is "carefully."

## Fools or Unwise?

Paul goes on to say that we are to walk "not as fools, but as wise." In the Greek there is a play on words, which does not show up in this English translation. It says: "not as *asophoi*, but as *sophoi*." This can be brought out in English by rendering it: "not as unwise, but as wise" (ASV, RSV, NASB).



## Redeeming the Time

The verb (v. 16) is *exagorazo*. The noun *agora* meant the marketplace (or forum). So the verb *agorazo* literally means "buy in the market." It came to be used in the general sense of "purchase." The prepositional prefix *ex* (*ek*) means "out." So *exagorazo* literally meant "buy out of the market." It was used for "redeeming" or "ransoming" slaves (cf. Gal. 3:13; 4:5). But in the middle voice, as here, it means "buy up for oneself." It is used the same way in the parallel passage in Col. 4:5. These are the only four times it occurs in the New Testament.

Arndt and Gingrich say that the middle form in Eph. 5:16 and Col. 4:5 "cannot be interpreted with certainty."<sup>5</sup> They go on to suggest: "The best meaning is probably *make the most of the time* (which is severely limited because of the proximity of the Parousia as well as for other reasons)."<sup>6</sup> The best translation here is "making the most of the time" (RSV), or "making the most of your time" (NASB). Since the Greek word for time (*kairos*) does not signify merely chronological time (*chronos*) but an opportune or appointed time, this passage may be rendered: "make the most of the opportunity."<sup>7</sup>

## Unwise or Foolish?

The adjective translated "unwise" (v. 17) is a different one from that in verse 15. Here it is *aphrones*. The "a" is what is called "alpha negative." As a prefix it negates the rest of the word. English equivalents are "un" or "in," or even the same "a," as in "amoral" and "amillennial."

The *phrones* is from *phren*, "mind." So *aphrones* literally means "mindless." Abbott-Smith defines it as "without reason, senseless, foolish, expressing 'want of mental sanity and sobriety, a reckless and inconsiderate habit of mind.'"<sup>8</sup> Thayer's definition is: "without reason, senseless, foolish, stupid; without reflection or intelligence, acting rashly."<sup>9</sup> It is a stronger term than the

one in verse 15, though the King James Version wrongly gives the opposite impression. The best translation here, is "foolish" (ASV, RSV, NASB). The only way one can avoid being foolish is by "understanding—literally, putting together—what the will of the Lord is."

## Excess or Dissipation?

Paul admonishes his readers not to be "drunk with wine, wherein is excess" (v. 18). The last word is in the Greek *asotia*. Here again we find the alpha negative, this time with *sotia*, which comes from the verb *sozo*, "save." So it is the opposite of salvation. Abbott-Smith defines the word as "prodigality, wastefulness, profligacy."<sup>10</sup> Thayer says: "an abandoned, dissolute life; profligacy, prodigality."<sup>11</sup> Arndt and Gingrich suggest: "debauchery, dissipation, profligacy."<sup>12</sup> The best translation is "debauchery" (RSV), or "dissipation" (NEB, NASB).

## Always Filled

Instead of being "drunk with wine," Paul says that Christians should be "filled with the Spirit." Evidently he is suggesting that what people seek in drinking—relaxation, escape from the unendurable—one may find in being filled with the Holy Spirit. The verb is in the present imperative, which means "be continually filled with the Spirit." This is not to be a transitory experience, but an abiding one. Jesus said: "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" (John 14:16).

<sup>5</sup>NASB stands for New American Standard Bible (1963).

<sup>6</sup>Abbott-Smith, *Lexicon*, p. 18.

<sup>7</sup>*Lexicon*, p. 24.

<sup>8</sup>*Expository Dictionary of New Testament Words*, I, 25.

<sup>9</sup>*Lexicon*, p. 271.

<sup>10</sup>*Ibid.*

<sup>11</sup>*Ibid.*, p. 395.

<sup>12</sup>*Op. cit.*, p. 72.

<sup>13</sup>*Op. cit.*, p. 90.

<sup>14</sup>*Op. cit.*, p. 66.

<sup>15</sup>*Op. cit.*, p. 82.

<sup>16</sup>*Op. cit.*, p. 119.

# SERMONIC STUDIES

TOWARDS BETTER PREACHING

The following sermonic study is submitted as a contest entry, and therefore is published anonymously. The contest will close December 31, this year. See your March and September issues for details.

## Job, the Perfect Man

TEXT: *There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil* (Job 1:1).

### Critical Questions

1. What is the meaning of the word perfect?
2. In what sense was Job perfect?
3. Was his perfection maintained in adversity?
4. How does Job's perfection relate to Christian perfection?

### Exegesis

The word translated perfect in the King James and American Revision is rendered *blameless* in the Revised Standard Version and in the Amplified Old Testament. The Jewish Bible has *wholehearted*, and the Septuagint *true*.

In English the word perfect carries the general meaning complete.

Obviously Job's was a limited perfection, for God alone is absolutely perfect. Bible scholars agree that Job was perfect in sincerity and in heart.

The best commentary on Job 1:1 is the rest of the book. And the most satisfactory way to interpret the perfection of Job is to study how he illustrated it in life.

The ancient man of Uz was most notably imperfect in knowledge. He lamented in despair that there was no Daysman (Mediator) between God and man (9:33). He did not know of Christ! Neither did Job know of the contest between the Lord and Satan. From crippling ignorance came flaws in his outlook and attitudes. Trying to understand his afflictions was like solving a puzzle with vital parts missing!

His perfection is best illustrated in that outstanding quality ascribed to Job in Scripture: patience. Remember, the word means, not serenity, but steadfastness.

He was steadfast in trust ("Though he slay me, yet will I trust in him."—13:15); in clearness of conscience (chapter 31); and in testimony ("My righteousness I hold fast, and will not let it go"—27:6).

Job's perfection was not mechanical but alive and growing. He gradually rose a little out of his blackest depression. When shown his errors, he immediately repented of hasty speech and wrong attitudes.

Was Job perfect only until tried? Did he, as some say, fail under pressure, in complaining, arguing, etc.?

But the very point at issue between God and Satan was whether Job could be made to break through great stress.

If he crumpled, then God was embarrassed and defeated, the devil triumphed, and every man has his price. Unthinkable! We must conclude that Job's shortcomings were caused by pain, and bewilderment, and were compatible with a perfect heart.

The perfection of Job evidently parallels Christian perfection on a much lower level of knowledge. (It is assumed that Christian perfection is understood.)

In the Arminian and Wesleyan sense that sin is *anomia*, lawlessness, willful rebellion, Job lived above sin. It is significant that God demands no blood sacrifice from Job, as He does from the three critics.

#### Bibliographical Aids

For a helpful, comprehensive survey of the book, see McClintock & Strong's *Biblical, Theological, and Educational Encyclopedia*, "Job."

J. A. Huffman's little volume, *Job, a World Example*, is a must. Huffman takes the holiness view, and proves his points. Job is neither (1) a sin-hiding hypocrite; (2) a hothouse flower, unable to survive outside his sheltered environment; nor (3) an unawakened, respectable sinner, who discovers through suffering his heart-plague of self-righteousness. He is rather a tested saint, kept by the grace of God.

In G. Campbell Morgan's *The Answers of Jesus to Job the man of Uz* is seen to voice some deep, timeless human longings which can be fulfilled only in Christ.

#### Homiletical Approach

Though often avoided because the Hebrew poetry is obscure, the Book of Job is clear on its main points. The hero is a perfect man; and the theme, how he stood under fire. What a treasure of material for holiness preaching!

A sermon on "The Perfect Man" could be built around some of the meanings of the word *perfect*: complete, wholehearted, blameless, true. Meat for the skeleton can be found in Job's firm loyalty to God while Satan did his worst.

A discussion of "The Imperfect Perfect Man" might well follow, to show what perfection is *not*. Job was

1. Not an angel, but a man, perfect through grace.

2. A tried man—not exempt from trouble, temptation, accusation, Satanic suggestion.

3. An uninformed man. His philosophy led him to a dead end because he did not know about Christ.

4. A weak man, sustained in the crises by God-sent flashes of insight. Note the change from despair to shouting victory in chapter 19. Finding no pity in man, Job gets a lift from God and cries, "I know that my redeemer liveth."

Then Job's perfection might be the background for a message on such a text as Ps. 37:37—"Mark the perfect man, and behold the upright: for the end of that man is peace."

The peaceful end is not reached without a struggle, but for the perfect man the battle ends in victory.

Job was victorious over:

1. His abundance. He kept spiritual in prosperity.

2. His afflictions. Though shaken, he stood true.

3. His accusers. They were silenced, not by Job's logic, but by his testimony.

4. His own wrong attitudes. He quickly repented of these when he found that they were wrong.

If Job, amid all his problems, and in his unenlightened day, gained the victory, surely we can, in this gospel age!

#### Illustration

Said Dr. John R. Church, holiness evangelist: "I had two sons: one normal, the other blind and crippled. One night the healthy lad came in all aglow. He'd fed the horse without being told. I praised him. The other lad heard. Later, in my study, I heard the little blind fellow coming, dragging that crippled foot. One hand held a slipper, the other an old sock. He said, 'Daddy, I thought you might want your bedroom slippers. I'm your boy, too, ain't I, Daddy?'"

Did the father reject his handicapped son for his imperfect service? No! He

hugged him in a loving embrace, saying, "I don't know how we'd get along around here without you!"

Our service, like Job's, may fall short of the ideal, but if the heart motive is perfect, it is accepted by an understanding and loving Heavenly Father.\*

\*From sermon, by Dr. John R. Church. Used by permission.

#### Almost an Angel— Yet Little More than a Dog

The last state has become for them worse than the first (II. Pet. 2:20-22, RSV).

#### INTRODUCTION:

1. Peter now turns his camera full focus on these apostates.

a) The state of the apostate is even worse than that of an unconverted sinner.

b) For whom Satan reclaims he holds in greater bondage than before.

Peter surely recalls now the parable of Jesus in Matt. 12:43-45.

2. The three enemies of the Early Church were:

Judaism, Paganism, and Gnosticism.

But of the three, the last was the most subtle and sinister.

For though Judaism expelled and persecuted it, and

Paganism opposed and plundered it; Gnosticism sought both to patronize and to seduce it.

3. Peter's relentless logic discredits their carnal security:

Note his:

Proposition—"They have escaped."

Supposition—"If . . . they are again entangled . . . and overcome."

Conclusion—"The latter end is worse."

4. God made man almost an angel—sin makes man little more than a beast.

#### DEVELOPMENT:

I. THE FIRST STATE (verse 20)

A. Having escaped the pollutions of the world.

1. The Greek says: "Having

fled away from the miasma of the world."

2. Alford says: "He is treating of men who have not been mere professors of spiritual grace, but real possessors of it."

3. God was able to get a host of Israelites out of Egypt who never made it into Canaan.

4. But here is a real escape from corruption, spoken of.

B. Having received the knowledge of the Lord.

1. Note the full knowledge indicated here.

The Greek word, *epignosis*, means "full and accurate knowledge."

2. Note the true object of such enlightenment.

"The Lord and Saviour Jesus Christ [Messiah]."

3. Theirs had been a full acquaintance with real salvation—a genuine conversion.

II. THE LATTER STATE (verse 20)

A. Entangled again.

1. The Greek carries the idea of "interwoven" as well as "entangled."

2. Sin is always bondage. But sin returned to and renewed after pardon forges a much stronger chain of habit.

B. And overcome.

1. The Greek term means not only to be overcome but "vanquished" (cf. also the French) and "subdued."

2. RSV says, "overpowered."

C. A state worse than an unconverted sinner.

1. "If . . . converted people relapse, i.e., give way to the very immorality from which Christianity saves them, then the last state for them is worse than the first."—Moffatt, N.T. Comm.

2. See Matt. 12:45, where Jesus uses exactly the same Greek words as Peter.

3. "Here is sad proof of the pos-

sibility of falling from grace, and from a very high degree of it too."—A Clarke.

4. But the backslider never returns only to his preconversion level; his backslidden state is worse.

Cf. Jesus' statement: "Seven other spirits more wicked than himself."

5. Any manner of relapse is most terrible, but a spiritual relapse is worst of all.

### III. THE BETTER STATE ("It had been better," verse 21)

#### A. Not having turned from the holy way.

1. The holy commandment once for all delivered unto them, cf. Jude 3.

This is the gospel way of holiness.

For the true gospel enjoins holiness rather than corruption.

But these false teachers advised corruption.

Any religion that does not break the power of sin is always false.

2. Peter's First Epistle recalls the demand that God's people shall be in His own likeness (I Pet. 1:15-16).

And the gospel promises an escape from the corruption of the world and its lusts (II Pet. 1:4).

3. The better way is to remain loyal to the highest one knows.

#### B. Or even never to have known the way of justification.

1. Judgment will be according to light.

2. Much better to be without light than to refuse to walk in it once it has come and we have known it.

3. The Greek term specifies not only righteousness but justification.

4. These apostates have sinned against both light and mercy. Hence their sin is more

heinous and they are liable to greater punishment.

#### C. Than, having both known and turned, to fulfill so truly the ancient proverb (verse 22).

1. The true-to-life proverb.

The dog returns to lap up that which he had vomited forth.

The sow, all washed from the slime, plunges back to her filthy wallow.

These are God's pictures of the nature of apostasy.

2. Peter often quoted proverbs in his First Epistle.

Cf. 1:7; 2:17; 4:8, 18. So here is another evidence of identity in authorship for the two Epistles.

3. "Solomon spake his proverb of the fool who goes back to his folly [Prov. 26:11]; but of how much grosser lapse is he guilty who, having known the mercy of Christ, having tasted the Father's grace, having been illuminated by the Holy Spirit, turns again to the world and its pollutions, goes back into the far country, far away from God, and chooses for his food the husks that the swine did eat!"—J. R. Lumby, *Expos. Bible*.

4. Peter here makes a play on the like-sounding Greek terms "better" and "worse." The apostates had forsaken true Christianity for the filthy circles of unrestrained lust. In spite of their enlightenment and boasted knowledge, "yet after all they went back, got entangled with their old sins, swallowed down their formerly rejected lust, and wallowed in the mire of corruption."—A. Clarke.

5. Dogs and swine—"Such are all men in the sight of God . . . after they have made shipwreck of the faith."—John Wesley, *Notes*.

### IV. ONLY A CHANGE OF NATURE GUARANTEES THAT BETTER STATE.

#### A. Nothing less than a new nature will suffice.

1. The dog and the hog natures must go down; and the angel must come up.

2. No sheep ever enjoys rolling in a hog wallow.

3. Thank God for His promise to cleanse our nature!

A man in Christ is a new creation.

#### B. True knowledge and true growth are imperative. Cf. II Pet. 3:18.

1. This is God's guarantee against apostasy, as Peter well knows.

2. He who rebuilds what he once destroyed makes himself a transgressor (Gal. 2:18).

3. The fruitage of false doctrine is apostasy from the truth.

4. Let us beware of false prophets.

The freedom they promise is only Satanic slavery and corruption.

#### CONCLUSION:

1. The peril of a false religion lies in the fact that it salves the conscience, but it cannot save the soul.

2. Let us give heed to Peter's solemn assessment of the awful nature of apostasy.

3. Thank God, there is One who can keep us from falling (Jude 24-25).

—Ross E. Price



**IDEAS  
THAT WORK**

#### A Month of Sundays

There came to my mind and heart a sense of the guidance and moving of the Holy Spirit that makes life for a holiness preacher so exciting at times. We were soon to face our church board meeting. Our evangelistic plans for the fall season

were already set, with the worker called. But it had been bearing in on me that we should have a "month of Sundays" preceding the special meeting. As the evangelist was to come in early December, it seemed logical to make November the month for the preparatory services. But as the board meeting time came, I knew somehow that it must be October; if we were to fit into God's calendar. So it was planned, and we will be eternally grateful to God for His leading in our church.

The idea was a simple one, adapted from a similar plan used by another minister, with some changes to fit our local situation. We announced a night of prayer for the Friday preceding the first Sunday of the campaign—and had a wonderful time of communion with the Lord from 9:00 p.m. until 1:00 a.m. Without doubt this helped to prepare the way for the public services.

Cards were printed, informing people of this evangelistic series, in which the pastor would preach each Sunday morning and evening on revival themes. Our people were enthusiastic in spreading the news. The first Sunday came, and the Lord came in wonderful spiritual power in the salvation of souls. This continued throughout the month, with six of the eight services having fruitful altar calls, and the spirit of evangelism continued after the month of Sundays was concluded, with more people praying through to victory in the weeks that followed.

Just as distinctly as we felt led of the Spirit to conduct such a campaign we felt that He wanted us to have a membership reception each Sunday evening of the month. Without any forcing of the issue this was attempted, and success was achieved with a good number of new members, most of them on profession of faith. Also, three baptismal services were conducted during the month that followed.

Perhaps most important and vital to the work of the kingdom of God is the fact that nearly all of the seekers were nonmembers, and most of them were either new attendants or had been coming only a few weeks. There was almost

no threshing over of old straw, but there was the most fruitful ingathering of souls I have experienced in my own ministry at any time. We give God the glory and praise Him for the opportunity of serving Him and enjoying His blessing upon His people.

VERNON L. WILCOX.  
Pastor, First Church  
Eureka, California

### Saving the Better Posters

A lot of posters come to us pastors which are worthy of a place on the walls of our churches or some similar place where they will catch the eye of the most people and perform their intended good. Some few of these posters we would like to keep up for a long time because of their special significance. I cover these better posters with a seasonal one when it comes along and this hides the one for several days or several weeks. When the seasonal one is "through," I take it off and the other one seems fresh again and I use it until it is "worn out."

ARTHUR P. FISHER  
Pastor, Temple, Michigan

## MY PROBLEM

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

A NEW YORK PASTOR ADVISES:

I would approach the problem in this way:

First, I would pray privately for these people who profess not to believe in holiness. I would surround them with prayer. I know of a pastor who prayed for three years for a board member who was not in accord with the teaching of the church. The man finally resigned

his position without causing an incident in the church.

Secondly, I would continue to preach holiness, confident that the Word of God by the Holy Spirit will do its work in the hearts of men.

Third, I would engage an evangelist to preach on holiness and if possible provide for him to stay with those opposed to the doctrine of holiness. Perhaps he could take meals with others opposed to this Bible truth.

Fourth, at appropriate times in the year, especially at election time, I would read from the *Manual of the Church of the Nazarene* concerning our doctrinal belief and requirements for holding office in the church. The membership should assume the responsibility of putting spiritually qualified persons in office. (See in the *Manual*—from the "Church Constitution," item X, "Entire Sanctification," pp. 29-30; "The Agreed Statement of Belief," p. 33; "Special Rules" IV, "Church Officers," p. 47, all of the 1960 edition.)

**PROBLEM:** Should a pastor of a couple in his church planning to be married by a minister other than their pastor (such as a former pastor) offer premarital counselling to the couple without the counselling being requested either by the minister who is to officiate or the couple who are to be married? What if the pastor knows that no such counselling will be afforded the couple if he does not give 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

#### "A Mighty Fortress Is Our God" (Near 1529)

(Praise and Worship Hymnal, No. 3)

#### Authorship

This, the greatest of Martin Luther's thirty-six hymns, was written during the hectic period that marked the beginning of the Reformation. Although there are differences of opinion among

hymnologists concerning the exact time this hymn was written, most all agree that it was influential in cheering individuals, groups, and armies during the initial experiences that developed as a result of the Protestant movement. It was sung during the session of the Diet of Augsburg in 1530.

Luther was born in Eisleben, in Saxony, November 10, 1483. He was educated at the University of Erfurth, then became an Augustinian monk and professor of philosophy and divinity in the University of Wittenberg. His activity in condemning the practices of Rome and his expulsion from the church are well known. This hymn, however, played no small part in the great Reformation and after more than four centuries it is still being sung universally. Luther died in 1546 at the place of his birth.

#### Composer

Martin Luther, 1483-1546. It is interesting to note that this strong hymn tune, "Ein Feste Burg," composed by the author of the famous lyric, "A Mighty Fortress Is Our God," has not only been accepted and sung universally, but its musical theme has been included in the works of several of the great music masters, including Bach, Meyerbeer, Mendelssohn, and Wagner.

—FLOYD HAWKINS.

## BULLETIN EXCHANGE

#### Sunday Sickness

Sunday sickness is a disease peculiar to church membership.

1. The symptoms vary, but it never interferes with the appetite.
2. No physician is ever called.
3. It always proves fatal in the end—to the soul.
4. It never lasts more than twenty-four hours at a time.

5. It is contagious.

The attack comes on suddenly every Sunday; no symptoms are felt on Saturday night, and the patient awakes as usual, feeling fine; eats a hearty breakfast. About nine o'clock the attack comes on and lasts until around noon. In the afternoon the patient is much improved and is able to take a ride and read the Sunday papers. Patient eats a hearty supper. But the attack soon comes on again and lasts through the evening. Patient is usually able to go to work on Monday as usual.

#### Prescription for Sunday Sickness

On Sunday morning rise at seven; use plenty of cold water on the face; eat a plain, hearty breakfast; then mix up and take internally a dose composed of the following ingredients: Will, Push, Energy, Determination, Self-respect for God's Day, Respect for God's Book, Respect for God's House, A Desire to Be Somebody, A Desire to Be a Good Citizen. Stir well; add a little love to make it sweet; take a large dose every three minutes until Sunday school time; unless relief comes sooner. If the day is stormy, an external application of overshoes, raincoats, and umbrellas will be helpful.

Signed: DR. NEVER FAIL.

Presented by: REV. EARL ADAMSON, Tolsboro, Kentucky

#### SELECTED SENTENCE SERMONS

"Faith will never die as long as colored seed catalogs are printed."

"Hating somebody all day is more tiring than working in the fields from sunrise to sunset."

"Faith is knowing there is an ocean because you have seen a brook."

"Music liberates and lifts, and tunes the consciousness to a higher frequency of experience and realization."

"No man can ever discharge his debt to God, but he can make regular payments on it."

"Sympathy is two hearts pulling at one load."

—ANON.





# HERE AND THERE

## AMONG BOOKS



### The Twilight of Evolution

By Henry M. Morris (Grand Rapids: Baker Book House, 1964. 103 pp., triple index. Cloth, \$2.95.)

By "twilight" the author does not mean that the theory of evolution is now widely discredited, for he devotes the first chapter to showing how thoroughly and significantly the concept of evolution has become the presupposition of modern thought. But in the last chapter he cites convincing evidence that top scientists are increasingly becoming restive with the popular notion, so long taken for granted in our educational system, that evolution is a proven fact. Morris says: "... more and more qualified scholars today are recognizing that the scientific basis of the evolution theory is very weak and many are rejecting it entirely" (p. 92).

In the constructive argument the author shows the incompatibility of naturalistic evolution with the first and second laws of thermodynamics, and further that the fossil beds, which evolutionists themselves admit constitute their sole scientific evidence (p. 49), are in reality not adequate evidence at all.

Dr. Morris is a competent scientist in his own right, at present head of the Department of Civil Engineering, Virginia Polytechnic Institute. This work is scholarly and convincing. It should be in the hands of every college student. Pastors would be wise to use it in a study class with thinking, inquiring youth. For young people may come to church altars, but they will not become grounded as Christians until their minds are thoroughly deterritized from the anti-Christian doctrine of evolution.

R. S. T.

### Preaching Values from the Papyri

Herschel H. Hobbs (Grand Rapids: Baker Book House, 1964. 123 pp. Cloth, \$2.95.)

The sign in front of a lathe shop, "All kinds of twisting and turning done here," could well apply to this volume, when the author deals with passages which obviously teach a conditional security but which he is determined to make teach an unconditional security. In such cases his "twistings" are hard to follow and require many words.

But in spite of this serious defect most of the forty brief word studies in this volume are helpful in providing unsuspected insights and sidelights which can enrich a pastor's ministry. As the title indicates, the insights are drawn from the added light papyri usage throws on the probable meaning of the words as found in the New Testament. For instance, Jesus' admonition to "take no thought" is discovered to mean, "Do not face your needs and problems with a divided mind." Hobbs comments: "The body (*soma*) must have food, drink, and clothing. But concern over these things are not to divide the mind or loyalty. The Christian owes absolute loyalty to God. The world demands the same. To endeavor to give absolute loyalty to both is to be distracted or divided in mind" (p. 90).

It is not necessary for the preacher to be a student of the Greek to be able to use this book with profit.

R. S. T.

### From Beacon Hill

*The Story of Our Saviour*

Willard H. Taylor (paper, 138 pp., \$1.25)

This is a C.S.T. book for series a courses, presenting a survey of the life of Christ by the professor of English Bible at the Nazarene Theological Seminary. This is splendidly done and should have a very wide and enduring ministry, not only in the Church of the

The Nazarene Preacher

Nazarene but also in a wide interdenominational arc. The author has combined scholarship with devotion, and accuracy with interest.

### Communion with Christ

Ivan A. Beals (cloth, 152 pp., \$1.95)

This Nazarene pastor (Benton, Illinois) has given to us a solid doctrinal and devotional study on the communion of the Lord's Supper and its implications. While not a book for light reading, it is a book for wide reading and frequent rereading. The pastor who reads it will find himself preaching more meaningful sermons in connection with the administering of this sacrament, and will also find himself experiencing a deeper and more spiritually intelligent participation in this sacred service.

### Preachable Second Coming Sermons

Compiled by Norman R. Oke (paper, 104 pp., \$1.00)

This is the fifth in a series of sermon outline books compiled by Dr. Oke. In this volume are forty-five reasonably complete outlines on the many different facets of this vitally important theme.

The book is bound with a spiral binding and punched for easy transference to the pastor's sermon notebook. Most pastors, of course, will use the outlines only as sermon starters, or else acknowledge their source if used without change.

### Holiness and High Country

A. F. Harper (cloth, approx. 372 pp., tentative price \$3.50)

In daily, self-contained doses, the author has developed a progressive study of the experience of entire sanctification. The book is written to answer questions, give a better understanding of the grace that God gives in the sanctified life, and provide devotional insight. The first two-thirds of the book is a systematic treatment of evangelical perfection, while the final one hundred pages is an effort to pick up every relevant passage of scripture not already used which alludes to the theme of entire sanctification. Dr. Harper has been executive editor of the Department of Church Schools of the Church of the Nazarene for eighteen years.

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### Books Received

#### *The Church in Prophecy*

John F. Walvoord (Grand Rapids: Zondervan Publishing House, 1964, cloth, 183 pp., \$2.95)

An evangelical study of prophecy as related to the Church and its message. Author's concept of the coming of the Holy Spirit at Pentecost is not what we teach but this is not overemphasized. For students of prophecy this can be recommended.

#### *Christianity in the United States*

Earle E. Cairns (Chicago: Moody press, 1964, paper, 192 pp., \$1.75)

Brief history and factual survey of the various strands of religious development and organization within the United States.

#### *How to Develop a Praying Church*

Charlie W. Shedd (New York: Abingdon Press, 1964, paper, 111 pp., \$1.25)

Practical suggestions in promoting the spirit and practice of prayer in a local congregation.

#### *Sermons Preached Without Notes*

Charles W. Koller (Grand Rapids: Baker Book House, 1964, cloth, 145 pp., \$2.50)

Fifteen sermons arranged according to homiletical classification. Not only are the sermons stimulating but the organization is conducive to aiding the reader to learn to preach without notes himself.

#### *In This Free Land*

Charles M. Crowe (New York: Abingdon Press, 1964, cloth, 224 pp., \$4.00)

A fair and penetrating series of messages of a patriotic nature discussing the implications of Christianity in relation to such important current issues as the welfare state, Communism, satanic literature, Roman Catholicism, and the race issue. A valuable volume for anyone who would want to understand the underlying issues in today's national problems. In a careful and well-documented discussion the author seeks to clarify the definitions of true liberalism and conservatism. Recommended.

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## The Source of Murder

(Continued from page 16)

take much subtleness or wiliness to persuade Cain to commit an outrageous, violent, and obviously wrong act—simply because in him there was no natural primitive holiness to overcome; for his nature was already biased in the other direction, toward evil.

There is no greater demonstration of the profound damage which Adam's sin effected in his posterity. Of course Abel inherited a similarly depraved nature, but apparently recognized it and disciplined it, as indicated by his "more excellent sacrifice." But both boys, and all other descendants since, came into the world with a leaning to evil and a susceptibility to temptation which was a racial acquirement, not inherent in human nature as God created it.

## A Practical Question

(Continued from page 34)

*I trace the rainbow through the rain,  
And feel the promise is not vain  
That morn shall tearless be.*

*O cross that liftest up my head,  
I dare not ask to fly from thee;  
I lay in dust life's glory dead;  
And from the ground there blossoms red  
Life that shall endless be.*

And there is not only submission but triumph in William Burleigh's epic lines.

*Choose for us, God! Nor let our weak  
preferring  
Cheat our poor souls of good Thou hast  
designed:  
Choose for us, God! Thy wisdom is un-  
erring,  
And we are fools and blind.*

*Let us press on, in patient self-denial,  
Accept the hardship, shrink not from  
the loss;  
Our portion lies beyond the hour of trial,  
Our crown beyond the cross.*

Next month we shall think of the second question: How much responsibility for the family bereaved should a pastor's wife assume?

## American Bible Society Digest

As the missionary arm of the church, the Society's avowed purpose, its annual report declares, is to distribute 75 million Scriptures by 1966. In a joint campaign, "God's Word for a New Age," the A.B.S., with 22 other national societies, has established a worldwide goal of 150 million copies by the same year.

Next to the United States, Brazil attained the largest circulation of Scriptures in 1963. Other countries and areas showing increases were Argentina, Japan, Korea, Hongkong, Taiwan, the Philippines, Germany, and the Congo.

Factors necessitating tripling worldwide distribution of Scriptures by 1966 are the population explosion, "subtle atheistic literature," and the "zealous evangelizing of Islam."

Also, "Year after year," the Society reports, "the gap has been growing between the number of the world's people who can read but for whom Holy Scriptures are not available. The demand is there, people want the Book."

Of the over 34 million Scriptures distributed last year by the A.B.S. there were 1,431,996 whole Bibles, 2,341,442 Testaments, 14,489,238 portions, and 16,141,149 selections.

Some parts of the Scriptures have now been published in 1,216 languages and dialects but there remain "well over 1,000 languages and dialects which still have nothing of the Bible."

Only 231 languages have entire Bibles and only 290 more have the entire New Testament, the report declared. More than 3,000 translators in 130 nations are currently at work translating and revising previous translations, in more than 500 languages.

The Nazarene Preacher

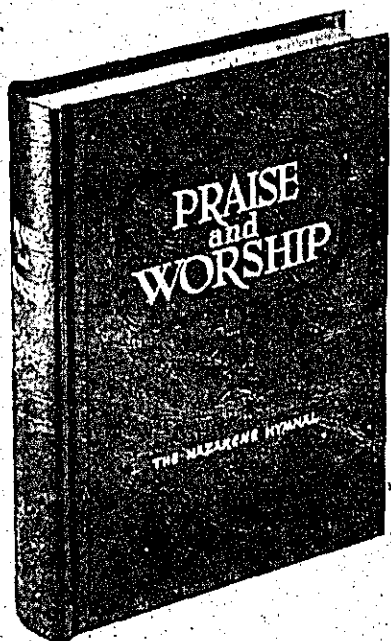
## AMONG OURSELVES

On an old bridge was the sign, "Parades break step" . . . Evidently the structure was too shaky to stand the tremendous rhythmic force of hundreds of united feet . . . The peril was not in the combined weight of the marchers but in their synchronized action . . . There is little power in mere numbers . . . The power is in cooperation . . . Perhaps there is something ominous and frightening to the devil in the slogan, "March to a Million!" . . . Couldn't it be toned down a little? . . . Why not "Saunter to a Million"? or "Shuffle to a Million"? . . . or even "Gallop"? . . . Probably those who shuffle early in the quadrennium will try to gallop at the last . . . But I wouldn't stake anything on their success . . . "March" is the best word after all . . . It suggests planning, organizing, cooperating . . . It also suggests even, steady, methodical forward movement . . . The marcher exudes an air of confidence . . . With swinging arms he is the picture of the man who knows where he is going and how to get there . . . The marcher is undiscourageable, unperturbable, undivertible, and unstoppable . . . Pastor, don't be a "step-breaker" . . . The devil will gleefully pin on you his famous ribbon for "Special Sabotage," made of yellow asbestos . . . He doesn't want us to have the vastly expanded "revival potential" (see August issue, p. 25) that a million in Sunday school would provide.

Until next month,

BT

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