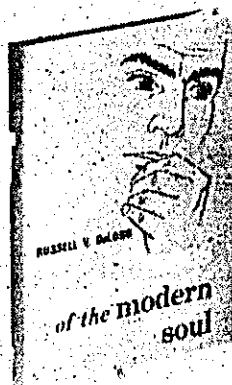


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V. H. Lewis

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The Editor

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Paul R. Carlson

IT TAKES A MAN TO M
Gene Hudgens

PLANNING AN EXPANSION
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PUT CHRIST INTO FUNERALS
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PRAYER AND THE CHRISTIAN
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THE NAZARENE PREACHER

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CONTENTS

| | |
|---|----|
| The High Calling, <i>V. H. Lewis</i> | 1 |
| When Not to Resign, <i>Editorial</i> | 2 |
| The Pastor's Desire for His Youth, <i>Editorial</i> | 3 |
| Separation and the Doctrine of Holiness, <i>D. Shelby Corlett</i> | 4 |
| Pastor, Meet the Press, <i>Paul R. Carlson</i> | 8 |
| Planning an Expansion Program, <i>Bennett Dudney</i> | 10 |
| It Takes a Man to Make a Man, <i>Gene Hudgens</i> | 12 |
| Put Christ into Funerals, <i>Wallace A. Ely</i> | 14 |
| Talent Scouting for God, <i>Ruth Strahm Hoiem</i> | 33 |
| Prayer and the Christian, <i>H. K. Bedwell</i> | 35 |
| Gleanings from the Greek New Testament, <i>Ralph Earle</i> | 37 |

DEPARTMENTS

The Pastor's Supplement, 17-32 • Queen of the Parsonage, p. 33
• Biblical Studies, p. 35 • Sermonic Studies, p. 39 • Ideas That
Work, p. 43 • My Problem, p. 43 • Bulletin Exchange, p. 45 •
Quotes and Notes, p. 16 • Here and There Among Books, p. 47
• Among Ourselves, inside back cover.

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The High Calling

By V. H. Lewis

THE CALL OF GOD to the ministry is an honor to any man. This is God's way of allowing a person to join with Him in endeavor to win lost men and build the kingdom of God.

In accepting this call the individual should do so with the realization that it will demand of him his best and his all.

The ministry will not allow a man to give it only the margins of his life. It demands his heart. Its high level of service—dealing with souls—demands the total faculties of a minister. God considers every person so important that He gives him personal attention. No mass-production line here. This is a delicate, vital, precious thing—a human soul. It merits attention. It demands care and concern, love and compassion. No man can minister to souls on the low level of mere professionalism.

The minister must maintain personal, close contact with God. He must maintain his pulpit speaking on the high plateau as an anointed message from God. Messages are given by messengers.

A man's ministry is more than just physical activity essential to operating a church organization and leading it in the pursuit of worthy goals. A God-called ministry must have quality in it. It partakes of depth and height; it penetrates into the heart of a man. It takes on durability, lasting long in the reaches of its influence.

These qualities are not attainable to a minister unless he gives his entire being to the fulfillment of his call. This means an earnest, persistent pursuit of the essentials of a quality ministry.

All this is a personal matter, between a minister and God. The church, friends, others cannot enter this private realm. The minister who really reaches souls must seek the blessing of God and work in the strength of divine anointing.

Let us today—in this secular today—give attention to our divine call. Is it fresh today? Does it embody its full meaning to our minds? Is it a thrill, a challenge in our hearts? It should be! It must be!

Is our present assignment ours under God? Does it challenge us because He wills we work here? It should! It must!

Then "In the Power of the Spirit" we shall serve—and win!

When Not to Resign

WHILE AN ATTEMPT to specify when a man *should* resign might seem presumptuous, maybe it is reasonably safe to suggest when he should *not* resign. A basic rule of thumb would be: never on the impulse. This rule could be broadened a bit to include the temptation to resign (which a good man may feel very sharply) when discouragement with the way things are going is fed by weariness. A tired man cannot be emotionally objective or entirely sound in his judgment.

Let us extend the rule still further by saying: never in a fit of petulance. When things ("things" really means people) don't move as fast as we would like, or when we seem to be repudiated in our leadership instead of supported, the urge can be strong to resign with a tiny bit of defiance in our hearts. A resignation can be a desperate form of protest. But the hidden logic is often the same as that which prompts a child to threaten to run away; secretly he comforts himself, "Then they will be sorry! This will teach them a lesson!" Indeed it will—it will teach the generals and the district superintendents to be more wary about putting us in a tough spot next time.

This leads to the further suggestion that, unless it is really sinking, it is not wise to abandon ship in a storm. The fact that a man, whether a pastor or missionary or what-not, is under fire, or the fact that progress drags while pressures mount, does not of itself justify a resignation. Many a man has held steady, only to emerge from the dark night of the storm with a strengthened hand and confirmed leadership.

Really, if a man believes that God called him to this job, he should not resign at all unless after much prayer and counseling with his leaders he is convinced the resignation is as much in the divine order as the original assignment. This will save him both from impulsive action and petulant action.

Of course if a bad situation has developed for which he is partially to blame, and if the superintendent is forced to concede that a change seems to be the only way out, then the resignation would have to be put in the category of God's permissive will, certainly not His real design. But even so, much humility and waiting on God for His guidance will enable Him more quickly to put the pieces together. Men may make blunders and still be sanctified—even disastrous blunders. But impulsive, hasty, huffy action, lacking in humility and proper deference to counsel, can scarcely be reconciled with the high profession of heart holiness. Or, if that seems too uncharitable, we can modify it to say that it is inconsistent at least with a high degree of maturity. And that we will not retract one single jot or tittle.

The Pastor's Desire for His Youth

THE UNDERSTANDING PASTOR is sympathetic with the natural desires of young people to assume the freedom of decision and action which belongs to maturity. But he also understands that the perils are complicated and augmented by the carnality of the unsanctified heart and therefore seeks as his goal in all of his dealings with his young people their establishment in a genuine experience of entire sanctification.

Young people reach an age when they are fascinated by the dancing fires of freedom. Under the hypnotic spell of it, they dash into the brightness like a moth attracted by the candle, only to be burned in the flame. They are fortunate if in their craze they do not lose freedom itself—and their souls too.

The peril is especially strong when young people are suddenly released from home restraints and find themselves on their own. The taste of their new liberty is apt to make them giddy and dizzy, so that they will start doing foolish things—unless they have enough ballast in their "upper story" in the form of good common sense, and enough ballast in their hearts in the form of good religion.

The best cure for the false hypnotic spell of freedom is sanctification. A sanctified young person is content to be the Lord's bond servant. He has given up his freedom to God, so he is no longer captivated by its false glamour. His eyes have been opened to its deceptive siren charms and he would much prefer to stay under Christ's yoke. He knows that freedom from God, with the freedom from law and restraint such freedom implies, is nothing but an empty mirage, a mocking, shimmering delusion, which will entice its victims into the most bitter and galling bondage.

But in giving up his freedom the sanctified young person discovers that he has found it. He has a freedom from boredom, from fear, from restlessness, which the wild and reckless youth knows nothing about. He is inwardly free, because he is inwardly conformed to God's rule, and he finds that rule good and satisfying.

Therefore a sanctified young person can be turned loose (from the parental roof, that is) in a boarding college or in a strange city, and he will not lose his head, and start asserting his liberty against all comers. He has gotten past that childish fancy. He knows the devil's freedom is a hoax, so he is perfectly content to settle down to the rules and regulations and obligations of a mature world.

Pride and Doubt

By P. F. Bresee

"I had a big load of carnality on hand always, but it had taken the form of pride, anger and worldly ambitions. At last, however, it took the form of doubt. It seems as though I doubted everything. . . . I had come to the point where I seemingly could not go on. My religion did not meet my needs. It seemed as though I could not continue to preach with this awful question of doubt on me, and I prayed and cried to the Lord. . . . For the first time I apprehended that the conditions of doubt were moral rather than intellectual, and that doubt was a part of carnality that could only be removed, as the works of the flesh are removed."

Separation and the Doctrine of Holiness

By D. Shelby Corlett*

Part Two: Separation in Experience

LET US THINK of "Separation and the Doctrine of Holiness" as it is involved in the experience of the individual Christian as he by the help of the Holy Spirit prepares himself for the work of the God of peace to sanctify him wholly. Here the thought of separation is closely related to consecration and commitment, separation being considered as the act of separating while commitment is thought of as placing oneself in the hands of God for safekeeping in continued obedience and devotedness to Him. This is what is often termed "meeting the conditions" for the experience of entire sanctification and the life of holiness. Perhaps a better approach may be to think of separation as the route or way by which the Holy Spirit leads us into the experience of faith in God for His work of entire sanctification.

This separation is the Christian's response to the holy God, especially as He is revealed in our Lord and Saviour Jesus Christ. A Christian who contemplates seriously the thought of such a holy God will by the Holy Spirit be brought to face Him in the beauty of His holiness. Because of thus seeing God there will be aroused within him a deep appreciation for God; also he will see his own unlikeness to God in a realization of his own sinful nature as he had not seen it before. There will be a conviction of deep spiritual needs, a conscious lack of the fullness of the Spirit in his life, a desire for deliver-

ance from the inner conflict between the flesh and the spirit or the carnal and the spiritual, a longing for cleansing from the inner impurities of which he is now aware, and a craving for the crucifixion or death of the false self, or of the flesh with its affections and lusts (Gal. 5:24). These are critical needs; but do these needs of themselves provide the basis for true Christian separation or commitment to God for His work of entire sanctification? They do not. They have a definite place in the process, but if these needs are the primary concern of the seeker, the separation is more centered in the human than in the holy God.

What then is the basis for true Christian separation as the route by which the Spirit leads one into the work of God in entire sanctification by faith? It is the holy God himself. He alone is the Object of our devotion and the cause or basis of our separation to Him. Let us look at some of the statements of the New Testament which stress this separation to see where the emphasis is placed. Note, "... ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore [because you are thus claimed by God as His temple] come out from among them, and be ye separate, saith the Lord . . . and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:16-18). The Object of the

separation is God himself—it is positive. Christians are called to "come out from among them, and be ye separate" in order that God might receive them and be a Father unto them.

The redemptive work of Jesus requires this separation. "Wherefore Jesus also, that he might sanctify the people with his own blood; suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach" (Heb. 13:12-13). Note the separation is positive—we go forth *unto Him* without the camp.

Two appeals for the consecration of the Christian stress this positive aspect of separation. Note, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God . . ." (Rom. 12:1). The presentation (or separation) is made *unto God*; its appeal is made to "brethren"; and it is based upon "the mercies of God." Note also, "Yield [separate] yourselves unto God, as those that are alive from the dead" (Rom. 6:13). Living Christians are called to yield or separate themselves to God. The context (vv. 6-11) stresses that upon the basis of the death and resurrection of Jesus and what He had provided for them therein these Christians were to "reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." To be "dead indeed unto sin" was not the primary goal of this separation or reckoning, no more than the Crucifixion was the final goal of Christ's redemptive work. It is the risen Lord who redeems His people through His blood. So to be "alive unto God," something positive, is the purpose of the Christian's death to sin or separation to God.

No better example of this positive separation can be found than the account St. Paul gives of his own experience in his letter to the Philippian Christians: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Phil. 3:8-9). Note that the object of his counting all things but loss, this separation, was positive, "for the excellency of the knowledge [or experience] of Christ Jesus my Lord . . . that I may win him, and be found in him . . . that I might have the righteousness which is of God through faith." St. Paul expressed this same thought elsewhere in these words: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). He was crucified with Christ—all things related to the false or carnal self were brought to death; he was separated or cleansed from sin—but the purpose of separation was "Christ liveth in me . . . I now live by the faith of the son of God." This is the life of holiness.

The separation is pictured in some very interesting symbols. The Church is called the bride of Christ, and St. Paul says that, being dead to the law by the body of Christ, we are "married to another, even to him who is raised from the dead" (Rom. 7:4). Thus the individual Christian separates himself to Christ, who is the supreme Object of his love as definitely as the bride separates herself to her bridegroom, who is the true

*Retired elder, Pasadena, California.

object of her love. She pays quite a price in renouncing all others and in making a covenant to cleave only unto him so long as they both shall live; but the positive aspect, the uniting of her life with the object of her love, inspires the separation without reservation or regret. The Christian is a member of the kingdom of God, the Sovereign, to whom he gives his supreme devotion and allegiance. He is to please Him who has called him to be a soldier (II Tim. 2:4). Becoming a soldier expresses the true love of country or patriotism, the separation required of the civilian to become a soldier, and the continued obedience which pleases the commanding officer. As a good soldier the separated Christian seeks always to please the Captain of his salvation, who is Christ.

The positive aspect of separation is primary in each of these symbols. They describe a personal relationship with God at its very best. Here are seen the right of Christ to claim the continued undivided affection of the bride, of the sovereign Lord to claim the complete loyalty of the members of His kingdom, and of the Commanding Officer to claim the total, loving obedience of the soldier. So the separation is not only the way into a relationship with God but it continues throughout the relationship to make it satisfying and effective.

This separation is a very costly thing. It was costly on the part of the loving God in providing salvation for us, who "spared not his own Son, but delivered him up for us all" (Rom. 8:32). It was costly for Jesus, who endured the Cross and despised the shame, "for the joy that was set before him" (Heb. 12:2). It requires the costliest sacrifice that a Christian can possibly make to God, who is the supreme Object of his devotion.

With some persons this separation, as costly as it is, will involve no more struggle than was manifested in the example of St. Paul when he counted all things but loss for the excellency of the knowledge of Christ Jesus, his Lord; or as it was for Abraham of old to stand the test of his love and faith in God in the sacrifice of his only son, Isaac. They have such appreciation for the holy God, such love for Him, such confidence in Him that they gladly obey even to the point of making a very costly sacrifice or separation to Him.

With others this sacrifice will involve a life-and-death struggle. Perhaps they must overcome a faulty concept of the love and wisdom of God, or a lack of faith and confidence in Him, or a low level of love for Him. They, like Jacob, may wrestle all night separating piecemeal, bit by bit, to God until their all is on His altar, and until they like Jacob are compelled to acknowledge their name, or their rebellious nature, as it is involved in the struggle. But at last there is an end to the struggle in total separation to and acceptance by God in which He brings to them a change of name and nature. However it is well to note that the genuineness of the experience which comes through Jacob-like struggle is in no way superior to the Pauline-like experience, which without struggle won Christ and brought Paul into the excellency of the knowledge of Christ Jesus, his Lord.

It is evident that the Scriptures teach that separation or commitment to God is primarily an act of loving devotion to Him more than the drive of the will. The will is deeply involved; the Christian decidedly wills to be wholly the Lord's, to accept and to do always the will and purposes of God, and to bring to an end the rebellious self-will; but the in-

spiration of the act of will is love to God. If this separation is primarily an act of the will, in order to maintain the commitment one must always be impelling the will to action; but since the separation is made as the inspiration of deep love to Christ, an act constrained by the love of God, we maintain it by keeping love alive and warm through the continuing fellowship with God. No person ever became a saint simply by willing to be one; saints are made through loving and loyal devotion and commitment to God in heart, life, and service.

We saw in our thought of the Old Testament that the holy God was active with and within man. In the New Testament experience He is likewise very active. The supreme Object of the separation of the Christian is Christ, who accepts the Christian's offering, the total gift of himself inspired by love. He accepts the committed bride as a loving and protecting Husband; He accepts the loyal citizen of His kingdom and the devoted soldier whose allegiance is given to Him. Christ gives as well as accepts. He gives the Holy Spirit to them that obey Him (Acts 5:32); He pours out the Holy Spirit upon His separated and dedicated children, thus making them His very own; He baptizes or fills them with the Holy Spirit; they become His holy people, His holy temple.

The negative aspect—the uncleanness of the nature, rebellion or self-will, loveless attitudes and acts, carnal dispositions and affections, all of which the Christian deeply abhors and from which he cries for deliverance—is included in this positive experience; the heart is cleansed from all sin. God is active, He gives His separated people the Holy Spirit (a positive act), as He did to the disciples at Pentecost, thus purifying their hearts (a negative act) by faith (Acts 15:8-9). The very God of peace does sanctify wholly the separated, dedicated Christian through faith in Him. The blood of Jesus Christ, His Son, cleanses from all sin; i.e., He cleanses now in a vital experience and keeps clean the Christian who walks in the light and lives in fellowship with God. The Holy Spirit—filling, empowering, cleansing, enlightening, helping, teaching—abides; not a part of Him, but He abides in His fullness, in God's separated or committed people. He thus makes them His own holy people, a people for His own possession, the people who live so close to Him in fellowship that without effort they show forth His praise. The sanctified person knows no aloneness, although he is a separated person; He has fellowship with the holy God and with His people. He is the temple of the Holy Spirit, who dwells in him.

A religious faith which is not steeped in moral passion is an exceedingly fragmentary and an exceedingly dangerous thing. It would hardly be an exaggeration to say that such faith has done more injury to men than any style of mental aberration. Inherently, in the deep nature of health, in the working out the full plan of human life, no man has a right to any content which was not born in moral concern. To be easily religious, to be religious without earnest moral intention, is as much out of plan as it would be for an eagle to fly with only one wing. If the eagle can do it at all he may reach a higher crag; but he was not made to fly with only one wing; and in such a crippled state he never can fly high enough and long enough to find his true home among the mountains.

Olin Alfred Curtis
The Christian Faith, p. 87

Common sense in human relations really helps a lot

Pastor, Meet the Press

By Paul R. Carlson*

STANLEY WALKER, former city editor of the *New York Herald Tribune*, once warned fledgling newsmen to take extra care in quoting clergymen precisely.

"They are the most touchy set of quibblers who ever plagued a well-intentioned editor," he charged.

While Walker himself might be accused of an unfair generalization, he is not alone among newsmen who view the clergy as "a shadowy Greek chorus of preachers fretting in parsonage studies, ready upon the slightest stimulus to launch, via telephone, anything from a rebuke to a holy war."

The insults, of course, are not all one-sided. Accusations made by ministers against the press often betray Christ's admonition to love your enemies and those who "utter all kinds of evil against you falsely."

Sometimes the charges made by the clergy can become monotonously dull:

"They can never get anything straight."

"They may not have any space for our church, but just let the Roman Catholics do something."

"They're only interested when some minister runs off with a choir girl."

It is somewhat ironical that much of the misunderstanding between the

clergy and the press is caused by a lack of good communication. For both are, in their own respective ways, expected to be experts in this field! Alas, one poor church editor found that much of his time was spent reconciling "an antinewspaper ministry and an anticlerical newsroom."

"In brass terms," he lamented, "few clergymen appreciate a newspaper's deadlines, techniques, or its duty to be all things to all people and to hew to the single line of publishing the truth; few newspapermen give ministers their due for being all-in-all the most sincere, self-sacrificing and withal efficient of professions."

Just what can the clergyman do to improve the all-too-often strained relations with the press?

To begin with, he must realize that editors and reporters alike are human beings.

Most of them are good family men of high intelligence. But they occasionally fight with their wives, wake up grumpy, AND don't like to have a minister run to the editor with a complaint when they goof. (Newsmen sometimes need pastoral counseling, too.)

Ministers should also realize that, except in extremely rare instances, newsmen never intentionally write an erroneous story. If there is one rule a reporter must obey if he is to keep his job, it is this: "Get it first, but get it right!"

This does not mean that you will always agree with a newsmen's handling of a particular story. In fact, you may not want to see the story in print at all.

But here are several points to keep in mind:

(1) The reporter and his editor are the ones who really KNOW what makes news.

(2) If a story appears unbalanced, the reporter may have been working under a deadline and was either unable to get in touch with those who could put it in its proper perspective, or he met with uncooperative sources who cried, "Don't put that in the paper! That's not news! . . . No. I don't have any comment." (Chances are he'd like to do a follow-up if he could count on a little cooperation.)

(3) If an unfavorable story IS true, don't try to hide it or deny it. Instead, go to work and try to help the newsmen uncover other stories that will put the Church in a more favorable light.

(4) Always remember that a newspaper can serve as a prophetic voice in the community it serves. As such, by publishing the unfortunate and critical, the press can serve the Church instead of hindering its work in the world.

In most instances, however, ministers gripe more about what didn't get into the paper than about the misleading or unwelcome story that found its way from the typewriter into the streets.

Local churches are brimming with story possibilities—building programs, resettlement of refugee families, summer caravans, scholarship awards, installation of new ministers, and timely sermons delivered by either the pastor or a visiting speaker.

But there are a few points to keep in mind:

(1) Let the appropriate person (usually the church editor) know as far in advance as possible when a story or photo possibility will break.

(2) Take the reporter into your confidence when a touchy story is likely to break. Help him to understand all of the angles involved, thereby reducing the possibility that a misleading story will appear. If you can't be quoted, or restricted material is involved, explain the situation to him. He'll usually understand. But whatever you do, don't blow your top!

(3) Don't expect to see your own journalistic masterpiece appear in print exactly in the form you submitted it. But, at the same time, try to provide all of the facts—and include your telephone number just in case the reporter has a few more questions to ask.

(4) Provide the reporter with ample biographical data and a glossy print when personalities are involved. He'd generally also appreciate an architect's drawing when a large building program is being planned.

(5) Write well in advance to a visiting speaker for his biography, a glossy print, and his complete text or abstract. Then turn this material over to the reporter as soon as possible, noting the release time of the text.

(6) Learn the deadlines of your community newspapers regarding church news. And play it straight when there are opposition papers in your town. Don't play favorites no matter how much you like a reporter on one paper.

Last but not least, remember that a reporter's time is just as valuable as your own—in fact, more so. Not only is he working on a deadline, but he's got the biggest "congregation" in town!

*Associate director, Presbyterian Office of Information. Reprinted from *Monday Morning*.

Another helpful article in the series on the problems of wise expansion

Planning an Expansion Program

By Bennett Dudney*

FORM limits function! Form nurtures function! Function should determine form! The type of building (shape and size) has a large influence on the kind of church activities and outreach program that can be operated effectively by the local church. When erecting or enlarging a building we need to determine first what functions are to be housed in the building and then erect the form (building) to care for these activities.

A building expansion program to meet the needs of a congregation and the community it serves can be a means of spiritual growth. Proper planning and the use of recommended and tried operating procedures can remove many of the causes of misunderstanding, bickering, and divisiveness that often accompany a building program.

Recognize the Need

The first step in expansion is to recognize the need. This vision is often initiated by the pastor in conjunction with the church board. Once the need is recognized and it is felt that something can and should be done, you are ready for action. Begin now!

Building Needs Study Committee

To secure the best possible planning a broad study group should be

appointed to give detailed attention to the need of the congregation in regard to building. The membership of the committee should include the pastor, Sunday school superintendent, N.Y.P.S. president, N.W.M.S. president, church school board chairman, Caravan director, chairman of the board of trustees, chairman of the board of stewards, music director. All paid staff members should also be included. In addition, from two to five persons who have some knowledge of building, financing, and a general concept of the relationship of building to growth should be added.

Information needed . . . This committee needs to study these questions and come up with suggestions to be presented to the church board:

1. What size church do we want to eventually become?
2. Why do we need to build?
3. Do we need to relocate or build at the present site?
4. What type of church do we want? Do we plan to have a children's church, Caravan, youth program, space for fellowship activities?
5. What are the population trends in the community? What are the ages of the people the church is most likely to reach?

*Director of Christian Service Training, Church of the Nazarene.

6. What facilities do we need that we do not have? The heads of the auxiliaries should meet with their respective councils or cabinets to determine the needs of their groups and submit their recommendations.

The value of this committee is to get the responsible leadership of the church involved in the initial planning. The best way to create resistance to a building program is to suddenly spring the idea on the congregation. This gives the impression that it is the vision of one man or a select few in the church. If they get this idea, they may let a few do it!

Church Board Brings Recommendation to Congregation

The Building Needs Study Committee reports to the church board and they decide whether or not to recommend to the congregation that an expansion program be launched. The recommendation should include location, size, the establishing of a Building Plans Committee, and that an architect be engaged.

Prior to this meeting the district superintendent should be consulted, because the proposal must have his approval.

Appoint Building Plans Committee

This may be the same committee as the Building Needs Committee but it does not have to be. It should be representative of the various interests and departments of the church.

This committee has the responsibility of working with the architect on developing a total plot plan, floor plans, and type of architecture. Preliminary drawings are presented to the church board for approval.

Employ an Architect

In most cases, even in smaller churches, it is best to employ an

architect. Employ him as soon as possible, as this gives him time to become acquainted with your people, your desires, your doctrine, and to gain some insights into the kind of church you are and wish to become. However, let him be the architect and do not short-circuit his creative ability.

Church Board Approves Building Plans

The perspective and preliminary floor plans are presented to the church board for suggestions for improvement and approval.

Congregation Approves

The church board will bring to the congregation the preliminary plans and type of architecture. If the congregation approves, then you are ready to give the go-ahead signal to the architect to produce the detailed plans.

Building Plans Committee Studies Final Plans

The Building Plans Committee studies the final plans, and if they meet its approval, then they are presented to the church board. When these plans are approved by the congregation, this completes the work of the Building Plans Committee.

Building Committee

When the final plans are approved by the congregation, a Building Committee should be appointed with power to act. This committee will assume the responsibility of guiding the construction of the building to completion. The Building Plans Committee could serve but usually a smaller committee is more functional. In smaller churches the same people may serve on all three committees.

Some Guidelines

1. Keep the congregation informed.
2. When changes are made from the approved plans, clear through the church board and the respective departments involved.
3. Have the preliminary floor plans checked for operational efficiency by a qualified person. The Department of Church Schools and Division of Church Extension will be glad to evaluate the plans without cost to the local church.
4. Give special attention to space allocated for the Nursery and Kindergarten departments.

5. Begin your planning eighteen months before the date to begin construction. The most important time in any building program is before construction begins. Adequate planning prevents costly changes.

The building sets the pattern. You cannot spend too much time or be too careful in planning the building that will house the redemptive fellowship—the church.

A brochure, *Thirty Steps in a Building Program*, gives detailed guidance in steps to follow in a building program. Also, guidance in selecting and working with an architect is found in the booklet, *Planning for a New Building*. Both are free upon request to Division of Church Extension, 6401 The Paseo, Kansas City, Missouri 64131.

It is more important to be emulated than admired

It Takes a Man to Make a Man

By Gene Hudgens*

IT TAKES ONE to make one . . . the product in mind being a man. Our main assignment as Christian leaders is not the running of programs or producing of ideas and materials, but the development of Christian men who will be able to carry God's work far beyond our sphere of ministry (II Tim. 2:2). Though there are many essential factors in the producing of vital Christian manhood, one factor which apparently is indispensable is the influence of another man or of several men who become the

pattern or guiding influence in such development.

Said one at a recent college reunion, referring to one of his former teachers: "He was a queer sort of duck, but he was the best friend I ever had. For the life of me, I couldn't tell you anything I learned in his course, but he taught me more about myself than anybody else ever did. He opened my eyes to what I had in me."

Quite in contrast is this statement from the conversation of two graduate students discussing one of their professors: "He is a man you admire for his grasp of a field of knowledge,

but he is not the kind of man you would like to be."

A significant aspect of the ministry of a real man of God, then, is the recognition and proper use of the power of one's personal influence. Positions of leadership in the church carry with them a built-in potential for either good or ill far beyond the technical definitions of the assignment.

The immature or carnal man will seek to exploit this influence for self-gain or the inordinate need for appreciation. The unwisely modest man will try to ignore or minimize the power over others which his leadership grants him. The mature man, however, will not only recognize this power, but thanking God for this extra tool given to help him accomplish his assignments, will humbly accept this as a part of his responsibility and trust. He then will endeavor to turn the admiration to the good of the follower by evoking in the other the very characteristics which he so admires.

Emerson wrote: "What I need most is someone to make me do what I can." Stimulating the aspirations and inspiring the confidence for the attempting of that which is possible only through courage and faith becomes, then, a dominant characteristic of truly great leadership. It should be desired and developed by all in places of responsibility.

To draw forth that kind of response calls for living that kind of life. Words alone will not be enough. Words which inspire to great confidence and endeavor must be but the overflow of a life built around great ideals and characterized by great confidence and trust.

Is it overstating the case to suggest that such a leader has generally faced up to crises in life by recognizing them as confrontations of God? Hav-

ing learned to yield to the will of God and learned the meaning of faith in spite of appearances, an unshakable trust in eternal verities has become the most dominant and pronounced characteristic of his life.

Others may not know the particulars of the spiritual encounter, but the strength of life and Christian manhood which it produced is clearly evident. To observe it is to admire and desire it. To observe it is also to have a definite pattern to follow in the attempt to emulate such strength—a pattern with real-life application which has the highest learning value of any teaching known.

"I was comforted in order that I might comfort others," stated Paul. God's purpose in making me a man is that I might be the catalyst which draws forth the potential manhood in others.

Words do have a place, though, in the making of a man. Along with living the manly life is giving the word of encouragement. At a national convention the testimony of an outstanding Christian educator was that the turning point in life came in school days when, during a chance stroll down the hallway after a class session, a respected teacher called the person by name and added: "We of the staff have been talking about the great potential in your life. We're expecting great things from you." The remark was completely unexpected. From it were planted a confidence and a desire to live up to the acknowledged trust which had a bearing on the entire life from that point.

Treat a man for what he is and that he will remain. Treat a man now as you by faith envision him to be and that he will become.

In this you reflect the faith of Jesus in those whom He led—He expected that they would amount to some-

*Director of Sunday School Administration, Department of Church Schools, Kansas City.

thing. Consequently He had patience when they at first failed to come up to His expectations. God had a special ministry for them. Of this He was confident. He could thus teach them and work with them without exasperation in spite of initial failure to

"come through." Eventually the desired response was realized.

To be the kind of man who elicits manhood in others is without question the highest calling in life, no matter what the particular sphere of our influence. Unto this let us aspire.

To peddle comfort
without Christ is worse
than peddling drugs

Put Christ into Funerals

By Wallace A. Ely*

THERE IS NO ONE pattern that will fit all funerals in every detail. Funerals are for certain persons. Sometimes the deceased was a Christian, but others rejected Christ as their Saviour. There will also be funerals for some children who have not reached the time of personal responsibility for their relationship to God. Death comes to the young, the middle-aged, and the old. All these must meet the judgment of God according to their relationship to God at the time of their death.

When death occurs in a home where some or all of the members of the family belong to his church, the pastor should try to be the first in the home. The very presence of the man of God will impress the bereaved that God is their Refuge and Strength. His relationship to the family while they are all well and his thoughtfulness during the illness of the deceased should assure the entire family that

he is indeed a man of God. If the death is sudden, all he has is his contacts with the family before the death occurred.

Regardless of the lingering illness, short illness, or sudden death, the surviving close relatives will be stunned by the death of their loved one. This being true, the family may be so shocked that the first call in the home will not be the proper time to make arrangements for the funeral. In this case the pastor should return at another time. A neighbor, a distant relative, or a member of the immediate family who bears up best under the shock can guide the pastor in the proper time to contact the surviving companion and discuss the funeral if a companion survives the deceased. Several calls will usually be necessary to work out the funeral step by step. The nearest relatives should be asked if they have requests about the music, scriptures used, and other essentials. I had a funeral when the deceased widow had

no surviving companion, but one of her daughters made all of the arrangements for the funeral. She informed me that Tennyson's "Crossing the Bar" was the most favored of all literature by her mother. The funeral would have been unsatisfactory to all the surviving relatives had I not recited this poem at the funeral. The Bible passage requested was the twenty-third psalm.

The pastor must cooperate with the funeral director. He and the funeral director should have a clear understanding about the entire program. Here the pastor will find much able assistance, especially young pastors who are not sure what they should do at the funeral.

Much time should be spent in personal preparation. What scriptures will prove most consoling under the circumstances? Are all members of the immediate family Christians? Who among the friends of the deceased will likely be present? Considering all these questions, the pastor should decide how he can best put Christ into the funeral. The life of the deceased, the needs of relatives and friends, and the general existing circumstances will determine what the pastor says and does.

Short funeral services are best. The music should be well chosen, effectively rendered, and the sermon should be fresh and meaningful. The pastor should avoid trite and emotional statements. He should make a new and effective approach to his efforts to put Christ into the funeral.

The scripture readings which may make up most of the service can be made more effective by the pastor's saying, "Let us find sure consolation in the eternal Word of God." At other points of the readings he may say, "Again may we find blessed assurances from the Holy Scriptures." He may also say, "The Bible gives us

the following scripture to make our faith strong. It should anchor our expectancies in the sure promises of God."

Prayers at the funeral should reflect full faith in God, the blessedness of those who die in the Lord, and the lively hope of the resurrection from the dead. Not only will much thought be given to what is to be said, but also how it can most effectively be said.

Christ must be lifted up in attitude, word, and deed. What the pastor says about the deceased must be governed by the actual life of the deceased. To preach a confirmed wicked person into heaven is to deny that Christ is essential to salvation from sin. Usually it is best to confine the service to scripture readings, statements about whatever good there may have been in the life of the deceased, and words designed to lift up Christ to the living ones at the funeral, but never a statement that the deceased has gone to rest. If the surviving loved ones wish it said of the deceased one, "Asleep in Jesus," let them put it on the tombstone of that one, where the pastor will have to take no responsibility for it.

The hardest time comes for the surviving loved ones after the funeral is over and they have returned home. Those of us who have lost immediate members of our family by death know that the most trying time comes when the family has to look at an empty chair at the dining table, an empty space on the bed, and the things that belonged to the deceased. The absence of a cherished voice makes the household depressingly lonesome. So the pastor can do his most good to the immediate members of the family during the first days, weeks, and months after the loved one is gone forever. When a loved

*Sheridan, Arkansas.

one first dies, it is hard to fully understand that he or she has departed this life forever. After a few weeks a surviving companion begins to realize that he or she is actually walking alone in this world. No one can take the place of a devoted companion made so by wedlock. It dawns upon a surviving wife that all of the responsibilities of what is left of the home rest upon her shoulders. This is often the pastor's golden opportunity to put Christ into the after-funeral situation. If it is a husband who is suddenly left with the responsibility of small children, he does not know how to supply their personal wants and needs, allay their fears, and brighten their joys as did the mother. Here the pastor may prove indispensable in finding help for him.

A pastor should stay in close contact with the family after the funeral and prove what a man of God can mean in times of distress. The family should be kept conscious that it is the love of God and the grace of our Lord and Saviour Jesus Christ that sustains in times of distress like no other power can do.

QUOTES AND NOTES

Bible Most Translated Book in the World

The Bible is still the most translated Book in the world, according to the American Bible Society.

The statement is based upon latest figures issued by UNESCO in its fifteenth volume of the *Index Translationum*. Seventy nations are covered in the latest available UNESCO report for 1962. There were 251 Bible translations during the twelve-month period. Next in frequency were 206 books about Nikita Khrushchev and 182 about Vladimir Lenin, whose translations have steadily decreased to 50 percent since

1955. Translations about Khrushchev have also shown a drop since 1959 with a slight recovery in 1962. Bible translations dipped slightly in 1961.

Translations of Joseph Stalin fell from 200 books in 1955 to only one book about him in 1962. Only 3 translations of books about Mao Tse-Tung were made in 1962 against 18 translations previously recorded for 1955. Karl Marx, the father of Communism, dropped 12 points to 55 from the preceding year, 1961, and 26 points from 81 translations made in 1956. No Bibles were translated in the U.S.S.R.

Total translations for any one country were highest in the U.S.S.R. with Germany, Czechoslovakia, the Netherlands, Spain, France, and U.S.A. next in order. Altogether 32,787 books were translated in the 70 reporting countries according to the UNESCO Index.

Warning of Fraud

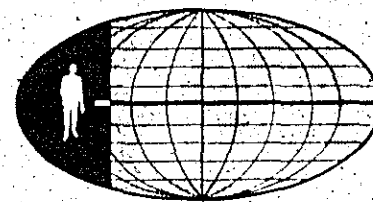
The following letter was received by Dr. Purkiser from a pastor in Texas. The letter is self-explanatory and we will print it in its entirety, though anonymously. Pastors need to be on constant guard against the many clever "confidence" games by people who like to make a living by exploiting the goodwill and sometimes gullibility of the minister.

"DEAR DR. PURKISER:

"I thought I ought to report a little happening to you. I am pastor of the Nazarene church here, and an elderly man approached me about giving to our church twenty-five little songbooks. I first told him we had good books for church use, and then thought perhaps we could use them for something special, so told him we would take them. He said they would have advertising in them, but still the facts about them did not dawn on me.

"He took several days and solicited the town in the interest of getting these books for the Church of the Nazarene. He told my husband he usually received a hundred dollars or more in a small town, and that he had done well here;

(Continued on page 44)



The PASTOR'S SUPPLEMENT

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

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Department of HOME MISSIONS

What a Good Feeling!



My church has a deposit in the General Church Loan Fund. It is earning interest for us and helping other churches—on our district—through needed building loans.

Let your church help too. Deposit your "idle money" in the General Church Loan Fund—building funds, money for General Assembly trips, etc.

Write to the General Church Loan Fund today!

CHURCH ACHIEVEMENT PROGRAM

We are now well along in the district assembly year. If your church has less than fifty members, are you using the incentives of the Small Church Achievement Program to encourage your church to its real potential for the Lord? It will help you build your church to well-rounded wholeness and maximum outreach and influence for God.

"Churches are born to grow," in evangelistic concern, in reaching all age groups, in the training of the young for Christian living and service, in the surmounting of obstacles, in financial responsibility, and, as there may be opportunity, in members. If your church has reached a plateau, or a state of self-satisfied existence, the Holy Spirit will help you to get the ark moving again.

NAZARENE PUBLISHING HOUSE

Books for the Easter Season

- FOR PERSONAL INSPIRATION
- FOR SERMON PREPARATION

Resurrection Messages

By JOHN M. GORDON. Around the keynote, "And if Christ be not risen, then is our preaching vain, and your faith is also vain," the author presents a series of meaningful meditations. Well supported with effective sermon illustrations. 142 pages, cloth. (BH)

\$2.50

Preaching the Passion

Edited by ALTON M. MOTTER. An excellent collection of twenty-four messages centered around the great theme of our Lord's suffering. Ministers seeking material with depth and devotional accent will find these well worth their reading time. 193 pages, paper. (FO)

\$1.95

Great Sermons on the Resurrection of Christ

Compiled by WILBER M. SMITH. Superb examples of Christian literature related to Christ's resurrection by celebrated preachers as Spurgeon, Morgan, Meyers, plus eleven others. Comprehensive bibliographies for each text provide opportunity for further study. 289 pages, cloth. (WD)

\$4.50

And Pilate Asked

By WILLIAM A. POOVEY. Seven first-class Lenten sermons that should prove edifying and thought-provoking to any minister. They are based upon questions asked by Pilate and are evangelical. Each has an application for our day. 96 pages, paper. (AU)

\$1.75

Sermons on the Seven Sayings on the Cross

By LEON MACON. From a background of extensive writing, the author unveils the depth of God's revelation in Christ "reconciling the world unto himself." Much in sermon help may be gleaned from these pages. 83 pages, paper. (BH)

\$1.00

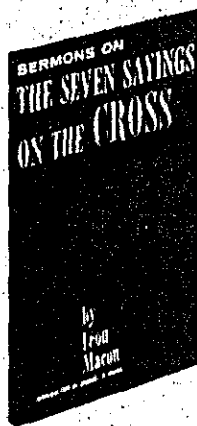
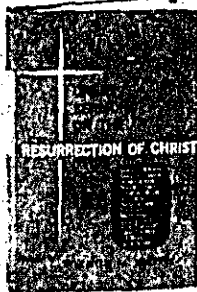
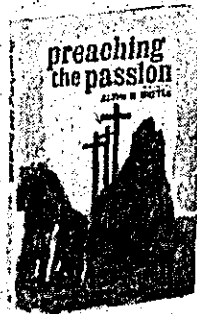
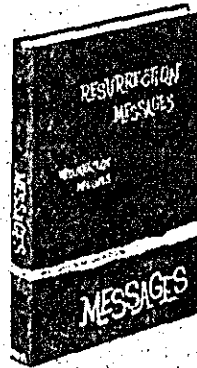
Use these books to add depth to

your Preaching Ministry—ORDER NOW

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18 (114)

The Nazarene Preacher



Department of WORLD MISSIONS

Have You Ever Wondered—

How missionaries are chosen for their assignments to specific fields?

From the day that a young person writes to the Department of World Missions saying that God has called him to be a missionary, his name is placed in a special file. All correspondence relative to his preparation for answering the call of God goes to this personal file. After completion of training, and two years' experience in his chosen field, the candidate's formal application for missionary service is processed. Questionnaires are sent to thirty or forty people who have been acquainted with the candidate during his training years. These replies are studied, evaluated, and a summary sheet prepared for the Department to study.

Each fall the mission fields send in an itemized Asking Budget on which they include requests for new missionaries, listed according to priority needs. The Executive Secretary and his staff study these requests from the fields, and the applications from young people who are now prepared to go.

If a mission council places first on their list of requests for new personnel, a couple in which the man is a prepared preacher with considerable knowledge and experience in building, and the wife is a qualified teacher, or nurse, or has experience and training as a bookkeeper or secretary, then the files are studied to find a couple who have these qualifications, along with other qualities needed for success on this particular field. For instance, if two couples possess the same training for the special qualifications requested, and the field is known to have a difficult language, then the couple whose records show greater language proficiency or knowledge would be the one chosen.

If a field has a difficult climate, then the more robust of two couples with equal training, would be chosen.

Some people do best in a city situation; others would be total misfits there. Some thrive in a pioneering assignment, others could not stand the loneliness and isolation. All these factors must be considered.

As much as possible, the personality and emotional stamina of every missionary candidate must be discovered and considered when he is up for appointment. Probably one of the most important qualifications a missionary candidate must have is adaptability. Can he accept a situation he may not like, and work happily and cooperatively with the rest of the staff? At home, if a person doesn't happen to like his job, he finds another. On the mission field, the work has to be done. If a missionary is assigned to a task, he must do it, whether he likes that particular work or not. Refusal to take an assignment damages the morale of the mission staff, and wrecks the Christian influence of that missionary among the people he hopes to serve.

All these factors are taken into account, and studied as far as is possible, before assigning a missionary candidate to a particular field.

How money for missionaries' salaries, field budgets, building, etc., is handled for the mission fields?

The procedure varies according to local conditions on the field. Some fields have their operating expenses and salaries sent regularly to the field treasurer. Others, because of the rapidly fluctuating currency values in their area, have the funds deposited in a bank in the States, and draw them as they need them. Building funds are held in Kansas City, until the field submits a building plan for the specific building, and requests the allotted funds.

In former years these funds were sent to the field at the beginning of each fiscal year. Sometimes they had to remain in local banks until a plot of ground could be purchased on which to build. In a few instances, sudden inflation in the country reduced the funds to about half their value, and the field was then unable to construct the proposed building. Holding the funds at headquarters until they are ready to be used has proven a better safeguard of building money.

March, 1965

(115) 19



THAT YOU MAY KNOW . . .
 DEPARTMENT OF MINISTERIAL BENEVOLENCE
 STATEMENT OF POLICY

(Continued from February issue)

MEDICAL EMERGENCY ASSISTANCE

● *Regular*

Grants for medical emergencies may be provided to active or retired ministers or to their immediate families. Such applications must originate with the District Advisory Board and the district superintendent and must be approved by the Board of General Superintendents and the Department of Ministerial Benevolence.

Normal childbirth is not considered under medical emergency benefits.

An amount up to \$500 per family may be granted in any twelve-month period.

This amount shall be determined as follows: The net balance of medical expenses (including only doctor, nurse, medicines, and hospital care), less insurance reimbursement, shall be the consideration for emergency assistance.

1. If an individual has an annual income of more than \$4,800, he shall assume the first \$200 of the net balance and the Department may grant up to 80 percent of the remaining balance.
2. If the individual has an annual income of more than \$2,400, but less than \$4,800, he shall assume

the first \$100 of the net balance and the department may grant up to 80 percent of the remaining balance.

3. If the individual has an annual income of \$2,400 or less, he shall assume the first \$50.00 of the net balance and the Department may grant up to 80 percent of the remaining balance.

4. If the individual is on the benevolence roll, he will not be required to assume any deductible and the Department may grant up to 80 percent of the total net medical cost.

The regular medical emergency grants from the Department may not exceed \$500 in any twelve-month period.

● *Extreme*

In cases of extreme medical costs, when a family has had more than \$1,000 "out-of-pocket" medical expense in a twelve-month period, the Department may grant up to 50 percent of the amount over \$1,000.00. The maximum emergency medical grant, including both regular and extreme medical emergencies, may not exceed \$1,000 in any twelve-month period.

SCALE OF BENEVOLENCE BENEFITS

MINISTERS

| Years of Service | *Standard Assistance | Amount per Year | **Increased Assistance | Amount per Year | Years of Service | *Standard Assistance | Amount per Year | **Increased Assistance | Amount per Year |
|------------------|----------------------|-----------------|------------------------|-----------------|------------------|----------------------|-----------------|------------------------|-----------------|
| 3 | \$ 10.00 | \$ 120.00 | \$ 15.00 | \$ 180.00 | 17 | 56.50 | 678.00 | 85.00 | 1,020.00 |
| 4 | 13.50 | 162.00 | 20.00 | 240.00 | 18 | 60.00 | 720.00 | 90.00 | 1,080.00 |
| 5 | 16.50 | 198.00 | 25.00 | 300.00 | 19 | 63.50 | 762.00 | 95.00 | 1,140.00 |
| 6 | 20.00 | 240.00 | 30.00 | 360.00 | 20 | 66.50 | 798.00 | 100.00 | 1,200.00 |
| 7 | 23.50 | 282.00 | 35.00 | 420.00 | 21 | 70.00 | 840.00 | 105.00 | 1,260.00 |
| 8 | 26.50 | 318.00 | 40.00 | 480.00 | 22 | 73.50 | 882.00 | 110.00 | 1,320.00 |
| 9 | 30.00 | 360.00 | 45.00 | 540.00 | 23 | 76.50 | 918.00 | 115.00 | 1,380.00 |
| 10 | 33.50 | 402.00 | 50.00 | 600.00 | 24 | 80.00 | 960.00 | 120.00 | 1,440.00 |
| 11 | 36.50 | 438.00 | 55.00 | 660.00 | 25 | 83.50 | 1,002.00 | 125.00 | 1,500.00 |
| 12 | 40.00 | 480.00 | 60.00 | 720.00 | 26 | 86.50 | 1,038.00 | 130.00 | 1,560.00 |
| 13 | 43.50 | 522.00 | 65.00 | 780.00 | 27 | 90.00 | 1,080.00 | 135.00 | 1,620.00 |
| 14 | 46.50 | 558.00 | 70.00 | 840.00 | 28 | 93.50 | 1,122.00 | 140.00 | 1,680.00 |
| 15 | 50.00 | 600.00 | 75.00 | 900.00 | 29 | 96.50 | 1,158.00 | 145.00 | 1,740.00 |
| 16 | 53.50 | 642.00 | 80.00 | 960.00 | 30 | 100.00 | 1,200.00 | 150.00 | 1,800.00 |

*Standard Assistance: The maximum annual income allowable from all sources, including Social Security and N.M.B.F. benefits, is \$2,400 for a minister and his wife; \$2,100 for a single minister.

**Increased Assistance: The maximum annual income allowable from all sources, including Social Security and N.M.B.F. benefits, is \$2,100 for a minister and his wife; \$1,800 for a single minister.

Effective October 1, 1964

SCALE OF BENEVOLENCE BENEFITS

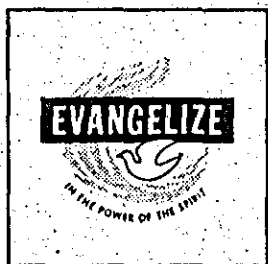
WIDOWS

| Years of Service | *Standard Assistance | Amount per Year | **Increased Assistance | Amount per Year | Years of Service | *Standard Assistance | Amount per Year | **Increased Assistance | Amount per Year |
|------------------|----------------------|-----------------|------------------------|-----------------|------------------|----------------------|-----------------|------------------------|-----------------|
| 3 | \$ 6.00 | \$ 72.00 | \$ 9.00 | \$ 108.00 | 17 | 34.00 | 408.00 | 51.00 | 612.00 |
| 4 | 8.00 | 96.00 | 12.00 | 144.00 | 18 | 36.00 | 432.00 | 54.00 | 648.00 |
| 5 | 10.00 | 120.00 | 15.00 | 180.00 | 19 | 38.00 | 456.00 | 57.00 | 684.00 |
| 6 | 12.00 | 144.00 | 18.00 | 216.00 | 20 | 40.00 | 480.00 | 60.00 | 720.00 |
| 7 | 14.00 | 168.00 | 21.00 | 252.00 | 21 | 42.00 | 504.00 | 63.00 | 756.00 |
| 8 | 16.00 | 192.00 | 24.00 | 288.00 | 22 | 44.00 | 528.00 | 66.00 | 792.00 |
| 9 | 18.00 | 216.00 | 27.00 | 324.00 | 23 | 46.00 | 552.00 | 69.00 | 828.00 |
| 10 | 20.00 | 240.00 | 30.00 | 360.00 | 24 | 48.00 | 576.00 | 72.00 | 864.00 |
| 11 | 22.00 | 264.00 | 33.00 | 396.00 | 25 | 50.00 | 600.00 | 75.00 | 900.00 |
| 12 | 24.00 | 288.00 | 36.00 | 432.00 | 26 | 52.00 | 624.00 | 78.00 | 936.00 |
| 13 | 26.00 | 312.00 | 39.00 | 468.00 | 27 | 54.00 | 648.00 | 81.00 | 972.00 |
| 14 | 28.00 | 336.00 | 42.00 | 504.00 | 28 | 56.00 | 672.00 | 84.00 | 1,008.00 |
| 15 | 30.00 | 360.00 | 45.00 | 540.00 | 29 | 58.00 | 696.00 | 87.00 | 1,044.00 |
| 16 | 32.00 | 384.00 | 48.00 | 576.00 | 30 | 60.00 | 720.00 | 90.00 | 1,080.00 |

*Standard Assistance: The maximum annual income allowable from all sources, including Social Security and N.M.B.F. benefits, for a widow is \$1,800.

**Increased Assistance: The maximum annual income allowable from all sources, including Social Security and N.M.B.F. benefits, for a widow is \$1,500.

Effective October 1, 1964



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

Church of the Nazarene
FROTHINGHAM AT S. FRANKLIN,
VAN WERT, OHIO
MARK E. MOORE, PASTOR

Dear Dr. Lawlor:

... an idea I used in our past revival. I felt it was of value.
The revival is over. The results were encouraging. I feel the text revival will find deeper concern for class pupils.

Sincerely,
Mark E. Moore

THE DEPARTMENT OF EVANGELISM ACKNOWLEDGES THIS IDEA AS ANOTHER MEANS OF WORKING THROUGH THE SUNDAY SCHOOL. THIS TOO IS EVANGELISM.

- He gave each Sunday school teacher one of these cards. Card size, 5 1/2 x 8 1/2.
- The pastor placed the names of the class members on the card prior to the revival (two sides to card).
- Each teacher was urged to pray daily for each person on the card during the revival and encourage him to attend.
- The attendance was marked inconspicuously during each revival service.
- Greater concern resulted. People were saved. Some in their Sunday school classes.
- These laymen wanted their pastor to do this again in their next revival.

MY CONCERN IS FOR MY CLASS
IF THEY DO NOT HEAR—THEY WILL NOT BELIEVE

In the top row, check their attendance.
In the second row, check if they went to the altar.

| | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| W | T | F | S | S | S | M | T | W | F | S | S | S |
| | | | | | | | | | | | | |
| | | | | | | | | | | | | |
| | | | | | | | | | | | | |

Add any names I may have missed.
It would be well to get the name and address also of any visitor in your class age that found help at the altar. Use the rest of this space for any comments about your class—victories won—needs yet remaining.

1st Day
of
Each Month

50 Holy Watchnights
1964-68

6:00 p.m.
to
midnight
LOCAL TIME

(Ninth) Monday, March 1

PENTECOST SUNDAY • JUNE 6

A DAY OF UNFORGETTABLE WITNESSING



IS **THE KEY**

person in the successful Sunday school. For effective service he must have knowledge of the objectives, curriculum materials, administrative procedures, and some understanding of the spiritual needs and the characteristics of each age-group. He must have the ability to guide and inspire the workers in the Sunday school. He is confronted with the task of recruiting and training workers. In all

this he works under the supervision of the pastor and is guided by policies determined by the church school board.

The superintendent is often confronted with the challenge of leading the Sunday school when he has had little experience. In order to help him do a better job, the Sunday School Superintendent's Training Program is presented.

There are three levels of progress and recognition:

REGISTERED
QUALIFIED
CERTIFIED

A person who completes the following units receives the First Certificate of Progress with seal attached.
Unit 611a, "The Superintendent and His Task"

Text: Dudney, Bennett. *The Sunday School Superintendent*

Unit 610b, "Administering the Sunday School"
Text: Harper, A. F. *The Nazarene Sunday School Today*

Unit 610.1a, "Improving the Nazarene Sunday School"
Text: Benson, E. G., and Rice, K. S. *How to Improve Your Sunday School*



Write for free brochure

Christian Service Training
6401 The Paseo
Kansas City, Missouri 64131

the "SPENDERS"

- 16-mm., SOUND BLACK and WHITE MOTION PICTURE



- INTRODUCING "The Christian Family and Money Management"



- A MATTER OF STEWARDSHIP

Order from: NAVCO, 6401 The Paseo, Kansas City, Mo. 64131

EASTER

History's Proclamation of Hope

WE MUST TELL ITS STORY FAR AND WIDE

The whole world needs to hear of our crucified, resurrected, living, interceding, coming-again Christ.

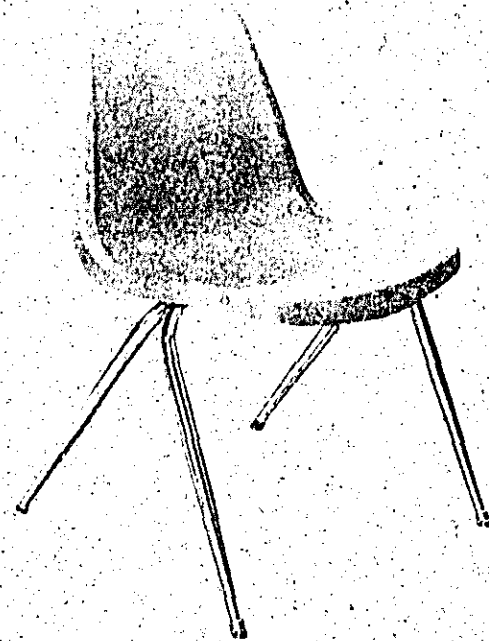
OVER 1,500 RADIO STATIONS CARRIED OUR PROGRAMS LAST YEAR.

Let us help you this year to reach more of your community's needs through SHOWERS OF BLESSING and LA HORA NAZARENA.

The radio industry looks to the church for Christian leadership, especially at this season of the year. Why not contact them and let them know you are interested and offer to assist them to adequately serve their host of listeners with these Palm Sunday and Easter programs? We will be writing them, but your contact may make the difference between acceptance or rejection.

As you know, there is no charge for the taped programs. They are sent in reversible cartons and we pay the postage both ways.

Nazarene Radio League
6401 The Paseo
Kansas City, Missouri 64131



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 17 | \$12.50 each |
| 18 to 25 | \$11.75 each |
| 26 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.

NUMBER E-22S

For additional information, write requesting illustrated brochure

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

Bigger and Better than Ever!

V.B.S. 1965



A V.B.S. program you can use with confidence—true to the doctrines and standards of our church



Includes New "Handy-Craft Kits"

Start Planning TODAY by Ordering Your 1965

INTRODUCTORY PACKET

Offering samples of everything needed for planning a successful Vacation Bible School in Your Church.

A \$9.15 Value for
ONLY 4.95

Number V-465
Prices slightly higher outside the continental United States

IMPORTANT

Supplies should be ordered
SIX WEEKS
before your V.B.S. begins

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

MAN, YOU ARE SPECIAL!



Of course, you have always known this, but now the government has recognized it!

Under special provisions of the Federal Income Tax law, employees of tax-exempt organizations (such as local churches, district organizations, and institutions) may save income taxes as well as prepare for retirement by having as much as 20 percent of salary each year (including past service) used to purchase retirement annuities.

NO CURRENT FEDERAL INCOME TAX WILL HAVE TO BE PAID ON THE PORTION OF SALARY USED TO PURCHASE THE ANNUITY.

Interest accumulations on the annuity are also exempt from current Federal Income Tax.

Under this unique plan you can increase or decrease your annuity premiums at your option. No notice is necessary.

For the descriptive brochure telling how you may prepare for retirement with non-taxed \$\$\$\$

Write: Board of Pensions, 6401 The Paseo, Kansas City, Missouri 64131

In a Few Words

TO CATCH AN audience, whether in preaching or in writing, takes a "bit of doing," as the Swedish turn the phrase.

That is why the experts school us to give utmost care to our introductions, in preaching, and to our lead (first) sentence in writing.

By Associated Press

Following are some selected lead sentences that were used in news stories carried coast-to-coast by the Associated Press in reporting the sermons of one of America's leading evangelists. Here are some "news capsules" that stir the imagination and make one ready to read (or hear) more. These might be of value to pastors in their sermon introductions as well as in their news writing:

AMERICA'S GREATEST SIN is not murder or immorality, but covetousness, materialism, and secularism.

THE GREAT SIN of our time is conformity—for conformity is the easy way, the popular way, the broad way that Christ abhors.

AMERICA NEEDS Christians more than it needs soldiers.

COMMUNISTS have become the world's greatest missionaries and evangelists!

SOME PEOPLE walk into church with an attitude that says, "Lord, you're sure lucky to get me this morning." And the truth of the matter is that pride keeps more people from coming to Christ than anything else. . . . People will go to a psychiatrist before they'll go to Christ.

THE WORLD is witnessing the last generation before the coming of Christ. "I have not only God's Word for it; that the end of the world is in sight, but I also have the word of the scientist."

THE FIRST HUMAN ability that man must have to profit from this service is hearing ability—Listen with the ears of your soul!

THERE ARE NO BARGAIN prices for salvation. Salvation is the gift of God. And you don't pay for sin all at once, but on the installment plan—which is all of your lifetime. The high price of sin is death.

ARE YOU SURE you're going to heaven? Well, if I had any doubts on where I will spend eternity, you couldn't drag me out of this place until I knew!

THE SPIRIT OF GOD can help a man live the greatest life he will ever know.

IT SEEMS TO ME that a handful of dedicated Communists is winning the world from 600 million Christians.

FAILING TO THANK GOD for His blessings is a worse sin than immorality.

IF TEEN-AGERS would give Christ the chance, He could become the hero of their lives.

CHRIST and the Christian life are the greatest things in the world to offer to people so why shouldn't I advertise them to the best of my means?

IT IS IMPOSSIBLE to stand against the wiles and subtleties of Satan's attack without faith.

SOME PERSONS here tonight would discover that heaven would seem like a hell on earth to them. Sinners, by their very nature, would feel out of place in heaven.

THE WEAPON that the evangelist is using on cosmopolitan New York is an ancient but still potent one—the Bible. He says: "I'm not here to teach psychology, philosophy, or theology, but to tell you what the Bible says. We've listened to the voice of man long enough. Let's hear what God has to say."

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Countdown



FAMILY ALTAR
Enrollment Sunday
 minus
TWO MONTHS

CHECKLIST

(Immediate Action Necessary for Project Completion)

- Designate the date on the calendar—
Sunday, May 2.
- Appoint or meet with the Christian Family Life Director to lay plans.
- Order sufficient Christian Family Life Packets to provide one for each family who will participate.



March to a Million in Enrollment by enlisting families to:

- (1) Enroll another family, and
- (2) Have their own family altar.

MAY • 1965

1965 V.B.S. THEME



We All Are Witnesses

By Jean Foss

Yours is a Christian responsibility for Christian training. You will have the privilege of witnessing as you give your time in vacation Bible school—to train workers and to contact boys and girls.

The theme of this year's vacation Bible school is "We All Are Witnesses." Students will learn about the beginning of the Christian Church. As God's plan for the spread of the gospel unfolds they will be challenged to be witnesses for Him. With a new understanding of the meaning and work of the Church, boys and girls and young people will want to be a part of it. They will want to go into action telling the good news realizing we all are witnesses.

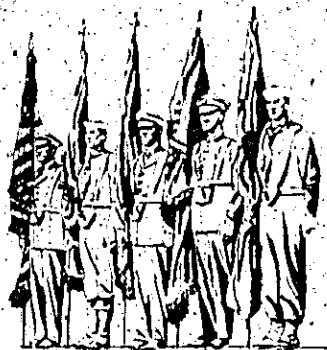
Workers in vacation Bible school this year will contribute to the building of Christ's Church. As they teach and guide boys and girls they too are witnesses.

For free leaflets to help you plan write:

Mary E. Latham, Director of Vacation Bible Schools, 6401 The Pasco

Kansas City, Missouri 64131

CHURCH



PASTOR

COMMISSION

• THE COMMISSION

- Services to Chaplains
- Services to Servicemen
- Post Pastor Program

• THE LOCAL CHURCH

- Supply Information to Commission
- Spiritual Responsibility to Its Servicemen
- Worship Opportunities for Nearby Posts

• THE PASTOR

- Post Pastor Program
- Distribution of Servicemen's Kit;
*available in quantity
without charge from:*

Nazarene Servicemen's Commission
6401 The Paseo
Kansas City, Missouri 64131

The Nazarene Preacher

PER CAPITA GIVING

IN THE CHURCH OF THE NAZARENE—1963

District Listing—Top Ten Churches

(Continued from February issue)

NORTHWESTERN ILLINOIS

| CHURCH | PER CAPITA |
|---------------------|------------|
| Mendota | \$359.00 |
| Rockford Auburn Rd. | 339.92 |
| Rock Falls | 339.19 |
| Sandwich | 326.79 |
| Rockton | 304.73 |
| East Peoria | 304.29 |
| Dwight | 303.76 |
| Galesburg First | 301.96 |
| Peoria First | 290.80 |
| Moline Community | 289.70 |

PHILADELPHIA

| CHURCH | PER CAPITA |
|----------------|------------|
| Pennsburg | \$338.95 |
| Temple | 338.91 |
| Port Elizabeth | 332.50 |
| Pottstown | 309.23 |
| Birdsboro | 293.29 |
| Millville | 283.11 |
| Easton | 277.35 |
| Leesburg | 276.25 |
| Lewisburg | 273.74 |
| Lansdale | 266.65 |

NORTHWESTERN OHIO

| | |
|--------------------|----------|
| New Carlisle | \$288.79 |
| Delta | 270.35 |
| West Milton | 268.57 |
| Rising Sun | 253.89 |
| Bryan | 212.85 |
| Toledo Jackman Rd. | 196.37 |
| Bellefontaine | 184.00 |
| Walbridge | 181.05 |
| Lima Grand | 179.84 |
| London | 178.09 |

PITTSBURGH

| | |
|----------------------|--------|
| Elwood City | 324.38 |
| Conemaugh | 264.35 |
| Bethel Park | 261.04 |
| Pittsburgh Terrace | 259.05 |
| New Castle East Side | 257.41 |
| Greenville | 235.90 |
| McKeesport | 226.23 |
| Warren | 213.73 |
| Penns Manor | 212.69 |
| Meadville | 211.27 |

OREGON PACIFIC

| | |
|------------------------|--------|
| Milwaukie North | 340.33 |
| Milwaukie | 246.56 |
| The Dalles | 240.23 |
| Gladstone | 239.67 |
| Portland St. Johns | 234.70 |
| Dallas | 217.73 |
| Portland Mountain View | 217.42 |
| Junction City | 216.06 |
| Medford Mt. Pitt Ave. | 211.25 |
| Donald | 208.63 |

ROCKY MOUNTAIN

| | |
|----------------|----------|
| Rawlins | \$446.80 |
| Billings First | 332.22 |
| Green River | 315.00 |
| Glasgow | 298.00 |
| Chinook | 254.00 |
| Laramie | 241.42 |
| Livingston | 224.89 |
| Basin | 216.94 |
| Casper | 216.55 |
| Warland | 205.84 |

March, 1965

32a

STEWARDSHIP

SACRAMENTO

| CHURCH | PER CAPITA |
|----------------------|------------|
| Weaverville | 307.08 |
| Vacaville | 300.15 |
| Sacramento Arden | 295.53 |
| Davis | 281.05 |
| Hallwood | 277.47 |
| Sacramento West | 262.89 |
| Sacramento La Sierra | 257.24 |
| Ord Bend | 248.10 |
| Auburn | 240.18 |
| Sacramento Trinity | 230.24 |

SOUTH DAKOTA

| CHURCH | PER CAPITA |
|-------------|------------|
| Spencer | 350.40 |
| Aberdeen | 301.09 |
| Pierre | 294.58 |
| Carthage | 202.20 |
| Mitchell | 190.55 |
| Rapid City | 182.70 |
| Sioux Falls | 161.67 |
| Viborg | 151.52 |
| Madison | 144.26 |
| Canning | 143.76 |

SAN ANTONIO

| | |
|-------------------------|----------|
| Fort Stockton | \$384.33 |
| Beeville | 326.83 |
| Kingsville | 246.52 |
| San Antonio Dellview | 243.70 |
| Midland North Side | 230.38 |
| Austin Manor Hills | 210.72 |
| Crystal City | 201.00 |
| Corpus Christin Trinity | 200.77 |
| Sinton | 198.00 |
| Edecouch | 196.20 |

SOUTHEAST OKLAHOMA

| | |
|---------------|----------|
| Tecumseh | \$545.50 |
| Maud | 372.40 |
| Hugo | 269.85 |
| Coalgate | 231.09 |
| Prague | 225.50 |
| Idabel | 220.48 |
| Lexington | 215.00 |
| Broken Bow | 192.50 |
| Boswell | 188.89 |
| Ada Arlington | 179.99 |

SOUTH ARKANSAS

| | |
|---------------------------|--------|
| Pleasant Grove | 309.00 |
| Little Rock Sheraton Park | 294.45 |
| Mena | 268.69 |
| Hot Springs Richard St. | 221.26 |
| El Dorado Central | 190.22 |
| Little Rock First | 185.94 |
| Nady | 185.33 |
| Hope | 174.17 |
| Little Rock Westwood | 161.41 |
| North Little Rock Grace | 146.95 |

SOUTHERN CALIFORNIA

| | |
|-------------------|--------|
| Anza | 439.25 |
| Mission Valley | 371.92 |
| La Mirada | 314.97 |
| Brawley | 289.10 |
| San Pedro | 288.18 |
| Midway City | 273.10 |
| La Habra | 270.80 |
| San Diego Chinese | 268.78 |
| Bloomington | 259.94 |
| Fullerton | 256.03 |

SOUTH CAROLINA

| | |
|------------------------|----------|
| Sumter Calvary | \$379.93 |
| Columbia Emmanuel | 322.00 |
| Summerville | 303.07 |
| Charleston Garden Road | 237.13 |
| Camden First | 219.00 |
| Orangeburg Memorial | 194.40 |
| Charleston W. Ashley | 193.92 |
| Greenville | 181.64 |
| Charleston First | 168.00 |
| Charleston Hanahan | 160.23 |

SOUTHWEST INDIANA

| | |
|-----------------------|----------|
| Bloomington Broadview | \$323.90 |
| Boonville | 315.00 |
| Fort Branch | 286.33 |
| Palmyra | 273.45 |
| Campbellsburg | 242.82 |
| Oatsville | 241.73 |
| Tell City | 239.88 |
| Union Chapel | 232.85 |
| Cory | 225.88 |
| Ladaga | 224.00 |

SOUTHWEST OKLAHOMA

| CHURCH | PER CAPITA |
|------------------------------|------------|
| Snyder | 716.33 |
| Weatherford | 469.61 |
| Pleasant Valley | 440.00 |
| Noble | 323.00 |
| Oklahoma City South Highland | 278.00 |
| Bethany Jernigan Memorial | 263.85 |
| Norman Grace | 262.24 |
| Moore | 255.94 |
| Oklahoma City Crown Heights | 248.63 |
| Bethany Calvary | 240.84 |

SOUTHWESTERN OHIO

| | |
|--------------------------|----------|
| Cincinnati Miles Road | \$420.07 |
| Cincinnati Calvary | 405.73 |
| Cincinnati Western Hills | 376.14 |
| West Carrollton | 361.63 |
| Dayton Huber Heights | 335.00 |
| Vandalia | 273.26 |
| Cincinnati Winslow Park | 265.53 |
| Williamsburg | 240.00 |
| Blue Ash | 236.61 |
| Ripley | 232.57 |

TENNESSEE

| | |
|---------------------------|--------|
| Lawrenceburg Grace | 425.86 |
| Nashville Benson Memorial | 284.97 |
| Centerville | 254.10 |
| Nashville Blakemore | 250.65 |
| Nashville College Hill | 220.56 |
| Dale's Chapel | 207.70 |
| Nashville Northside | 204.82 |
| Memphis Berclair | 193.36 |
| Nashville Richland | 190.58 |
| Nashville Waverly Place | 190.04 |

VIRGINIA

| | |
|-----------------------|----------|
| Highland Springs | \$381.80 |
| Portsmouth | 272.46 |
| Hampton | 269.39 |
| Alexandria | 254.97 |
| Charlottesville | 250.51 |
| Vienna | 233.08 |
| Roanoke Villa Heights | 225.38 |
| Waynesboro | 222.17 |
| Oceanna | 221.33 |
| Lynchburg | 200.40 |

STEWARDSHIP

WASHINGTON

| CHURCH | PER CAPITA |
|--------------------|------------|
| Roaring Spring | 356.22 |
| Baltimore Brooklyn | 329.94 |
| Gaithersburg | 300.04 |
| Milford | 298.07 |
| Washington Grace | 293.79 |
| Washington First | 285.77 |
| Marley Park | 273.62 |
| Indian Head | 270.54 |
| Wilmington | 255.00 |
| North East | 243.08 |

WASHINGTON PACIFIC

| | |
|---------------------|----------|
| Seattle Beacon Hill | \$489.67 |
| Big Lake | 328.77 |
| Anacortes | 273.42 |
| Sumner | 272.65 |
| Amboy | 251.77 |
| Puyallup | 251.67 |
| Seattle Meadowbrook | 247.15 |
| Olympia | 246.68 |
| Ridgefield | 242.21 |
| Kent Meridian | 237.90 |

WEST VIRGINIA

| | |
|------------------------|--------|
| Hinton | 375.42 |
| Campbell's Creek | 245.78 |
| Gallagher | 242.33 |
| Alum Creek | 242.28 |
| Martinsburg | 225.41 |
| Congo | 216.93 |
| Colliers | 215.44 |
| Follansbee | 213.47 |
| Harman's Creek | 202.38 |
| South Charleston First | 195.60 |

WISCONSIN

| | |
|--------------------|---------|
| Marquette | \$15.40 |
| Milwaukee South 95 | 401.90 |
| Boscobel | 272.71 |
| Janesville | 269.28 |
| Oshkosh | 253.97 |
| St. Croix Falls | 253.95 |
| Appleton | 235.00 |
| Forest Center | 233.24 |
| Kenosha | 233.13 |
| Monroe | 225.46 |

STEWARDSHIP

STEWARDSHIP

SACRAMENTO

| CHURCH | PER CAPITA |
|----------------------|------------|
| Weaverville | 307.08 |
| Vacaville | 300.15 |
| Sacramento Arden | 295.53 |
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| Ord Bend | 248.10 |
| Auburn | 240.18 |
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| Puyallup | 251.67 |
| Seattle Meadowbrook | 247.15 |
| Olympia | 246.68 |
| Ridgefield | 242.21 |
| Kent Meridian | 237.90 |

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| Nady | 185.33 |
| Hope | 174.17 |
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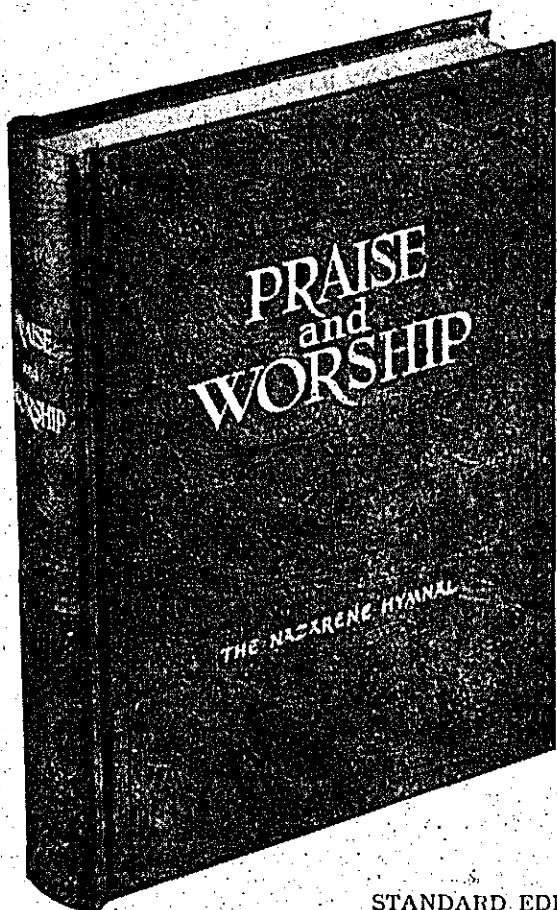
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AUDREY J. WILLIAMSON

Talent Scouting for God

By Ruth Strahm Hoien

OUR PASTOR'S WIFE is so talented, we could never do without her!" This is the sentiment of many good church people. She is like the "little Red Hen," who found the wheat, planted it, harvested it, milled it, and baked the bread—all by herself!

Sometimes we parsonage wives must play the piano, sing the special, or be the treasurer of the missionary society. But, for the most part, these activities for a minister's wife should be stop-gap, until someone else can be found—someone more permanent, whose talents, rooting downward, will be more stabilizing to the church. Certainly young people, and many older ones likewise, are more in need of fulfillment than is the overloaded minister's wife. So she may become a talent scout.

Talent scouting may be done by inquiry, by simple observation, or by means of trial experiments. In city churches we found essay contests to be enlightening. Poster contests are also useful in revealing originality as well as artistic ability. Children and young people are so responsive to interest taken in them that such contests in themselves are rewarding.

Years ago a young man, elected to the presidency of our youth organization, stood before me worried and complaining: "How can I give all those talks for our meetings?"

My answer was another question: "Do you have to give all those talks? Isn't your office, rather, that of an executive who engages others to do things in line with their abilities?"

I pointed out that our church now had two excellent quartets, both of them in demand in other communities. These singing groups came into existence after I had selected individuals and requested them to meet to try out a song. Every one of them had more "voice" and "ear" than I had and—once organized—they became enthusiastic and were able with little help to perfect their harmony and enlarge their repertoires.

Furthermore, I reminded this young man that when we first arrived in the community the only pianist was the outgoing pastor's wife. I had enough ability to play the hymns and to prepare the Christmas cantata, and we got along. But I began looking around for the "pianist of tomorrow." Though very busy, I invited several girls to my home for free music lessons—girls whose parents were too harassed by financial obligations to provide them with lessons. Some skilled pianists were the reward. The young president saw that to locate and encourage the development of talent is itself a field of service.

Nor must the help given always be limited to things useful in a religious service. In one community my main contribution was helping the women get started at making their own dresses. The field even may be as intangible as "encouragement" for the disparaged. I recall one young woman in a mining town whose worth was minimized because "Gert ain't got no edge-a-cation." Gert had been taken from school at the third grade level, and some effort was required to find a minor activity which would enable her to lift up her head.

PASTOR'S WIFE

March, 1965

(129) 33

But in attempting to help others develop their talents, do not expect 100 percent success. People may move away or drop out without explanation or apology. Talent recruits may even fail to appear at a public program for reasons varying from "I was afraid I might not enjoy doing it" to "I couldn't come because that morning the baby didn't get up." At this point spiritual grace will be tested, and also "salvage talent."

"Salvage talent" is the ability to whip a printed article from the purse, or a story or poem out of the memory, to fill in the depleted program. Perhaps a timid person may have read a missionary's inspiring letter so poorly that the message is lost to the audience. The chairman having "salvage talent" will rise to the occasion and with enthusiasm tell what points in the letter were a blessing to her personally, what most amused her family at home, and otherwise review the contents of the letter so that the message has impact despite the first faulty presentation. All this accomplished with no feelings hurt over the task so poorly done!

But even when the individual has a healthy willingness to learn, the executive should be discerning. At one time I thought that any woman able to shop and count change in a store could surely learn to keep a treasury. But early in

my twenty-five years of experience Wally taught me otherwise. I worked with Wally two years as she painstakingly made her entries, always drilling into her mind the simple formula that balance carried plus receipts must equal disbursements plus cash on hand. With some misgivings I decided to let her proceed by herself, but the first audit brought her back wailing, "They say they can't make head nor tail out of my book!" She thrust it under my nose and, to my chagrin, I saw the expenditures were added in the column with the receipts. No adding machine could dispute the correctness of the total!

"I'll help you fix it," I said, veiling my disappointment. Her distress melted and, hopefully, she suggested, "Don't you think I might resign now after having kept the book these two years?" Relieved that there was escape from further promotion of a futile project, I again veiled my emotions and said, "Yes, it seems as though it would be someone's else turn."

Above all, do not endanger the common good in your effort to scout new talent. A fellow minister's wife confided that her husband refused to let her serve as pianist in his small pastorate. The alternative was using a girl who

(Continued on page 46)

Love Is—

Slow to suspect—quick to trust
 Slow to condemn—quick to justify
 Slow to offend—quick to defend
 Slow to expose—quick to shield
 Slow to reprimand—quick to forbear
 Slow to belittle—quick to appreciate
 Slow to demand—quick to give
 Slow to provoke—quick to conciliate
 Slow to hinder—quick to help
 Slow to resent—quick to forgive
 For love's baptism—let us plead and pray!

AUTHOR UNKNOWN

BIBLICAL STUDIES

TOWARDS BETTER BIBLICAL SCHOLARSHIP

Studies in the Sermon on the Mount

By Rev. H. K. Bedwell*

No. 10 Matt. 6:5-18

Prayer and the Christian

JESUS CONTINUES to deal with motive. As we saw in the previous study on giving, it is not what we give that matters most, but why. The same rule applies to prayer. "Take heed," says Jesus, for we are ever open to the danger of making prayer a parade; then it becomes a farce instead of being a force. For the purpose of our present study we shall include fasting with prayer, for these two cannot be separated. Jesus sets before us four essentials for effective prayer.

1. Singleness of Motive

Pray to thy Father (6:6).

It has been said that "a reason precedes every deed." What is the reason that should inspire a man to pray? Jesus gives us a wrong reason, "to be seen of men," and a right reason, "pray to thy Father." The wrong reason is the desire to be glorified in the eyes of others. Father." The wrong reason is the desire for saintliness. It will land you into hypocrisy. The sole purpose of prayer is to bring us into the presence of the Father, that we might know Him. Prayer is a meeting with God, a talking to God, a learning of God, and a communing with God. It is a privilege which is open to every child of God. No

great or special gifts are required for its exercise. The only requirements are a needy heart and a sincere approach to God. Notice that Jesus assumes that prayer is a regular practice, for He does not say "if" you pray, but "when." If prayer is the breath of the Christian life, then a prayerless Christian is a lifeless Christian.

2. Secrecy of Place. *Enter into thy closet, and . . . shut thy door (6:6).*

The best way to avoid hypocrisy in prayer, the desire for display, is to pray in secret. When the soul is alone with God, all desire for display is dispelled. There are very good reasons for having a secret place of prayer where we can get alone with God. In the first place secrecy, or rather privacy, assists concentration. It is almost impossible to concentrate in the presence of others. Effective prayer must have the full attention of the mind, and this can be best secured in the quietness of the secret place. In the second place, secrecy makes possible communion. Love requires privacy for the most intimate expression of its affection. It is too sacred to be displayed before the common gaze. True prayer is the communion of the soul with God in its expression of love. It is the fellowship

*Nazarene missionary, Stegl, Swaziland, South Africa.

of the spirit of man with the Spirit of God. In the third place secrecy is necessary to revelation. Prayer is more than the making known of personal needs to the Father. It is a two-way communication. God makes himself known to His children in prayer, and He can best do that in the privacy of the secret place.

Hypocrites do not have any secret closet. All their praying is for the eyes of men. Jesus says, "They have their reward." They wanted the approbation of men, they got it, and there the matter ends. But the child of God who prays in secret is also promised a reward, and this is to be given "openly." No man can live in the secret place with God without the evidence of it being seen by all. It may be an unconscious influence just as it was with Moses, who after forty days on the mount "wist not that the skin of his face shone."

3. Simplicity of Expression

Use not vain repetitions (6:7).

Multiplicity of words does not prove the reality of prayer. The heathen know how to pray long prayers. Simplicity is the keynote of all true praying. Jesus gave the disciples a pattern prayer, commonly called "The Lord's Prayer." It is impossible to give a full exposition of this pattern prayer here; but let us at least note its basic construction, for all our prayers should be molded on this plan.

(a) Prayer is based on relationship. "Our Father." It is twofold, toward God and toward others. God is, in a limited sense, the Father of all mankind, in that He is the Creator of all men, and they are in that sense His offspring. But in the strict sense of the word, as it is used here, only those who are truly "born again" into the family of God are entitled to pray, "Our Father." If we are His children by a spiritual birth, then we have the right to expect His care and provision for all our needs, for it is the right of a child over his parents. Notice that we are not taught to pray, "My Father," but,

"Our Father." We are not only children of God but members one of another.

(b) Prayer begins with God's concerns. The art of real prayer is learned only in self-forgetfulness and absorption with the concerns of God. It is His name, "Hallowed be thy name." It is His kingdom, "Thy kingdom come." It is His will, "Thy will be done." The first three petitions are all concerned with the honour and glory of God. Self is forgotten.

(c) Prayer concerns daily needs. The ordinary needs of daily life are known to Him, and are matters which we are invited to lay before Him. "Give us this day our daily bread." In conformity with all His teaching, Jesus admonishes us not to be unduly anxious about tomorrow. We are taught to ask only for today's needs.

(d) Prayer concerns our relations with others. A spirit of humility toward God and of forgiveness toward others is absolutely essential to true prayer. "Forgive us our debts, as we forgive our debtors." None is beyond the need of asking daily forgiveness for shortcomings in God's sight, conscious and unconscious. The realization of our own weakness will help us to make allowance for the failure of others.

(e) Prayer provides protection from Satanic attack. Strength in temptation and protection from the evil one are to be found in the place of prayer, for our resources are in God. He alone is able to deal with our enemy, the devil, who is far too strong and subtle for us. Prayer brings God onto the field on our behalf.

4. Self-denial

When ye fast (6:16).

Fasting follows upon prayer because it is vitally connected with it. The purpose of fasting is twofold: first to express the mastery of the spirit over the body, and second to secure uninterrupted time for prayer. Fasting, in the common acceptance of the term, is simply doing without food for a stated time, but it may have a much wider application than that. It can mean the volun-

tary-surrender of anything, which may be legitimate in itself, but which may in some degree affect the efficiency and usefulness of the spiritual life. It is a fact of experience that some problems can be solved only by resorting to fasting and prayer. On one occasion Jesus said, "This kind goeth not out but by prayer and fasting." There is a peculiar power released when God's people refuse to be denied, and are prepared to go without food if necessary in order to seek the face of God. This is a demonstration of the determination and earnestness of the soul, in its desire to have its petitions granted.

Once again we are warned against the danger of allowing the act of fasting to

become an occasion for display. If it degenerates to this, then it is worse than useless. Fasting must be as secret as our giving and praying. It has been said that in prayer we attach ourselves to God, whereas in fasting we detach ourselves from earth. It is the denial of present gratification in order to secure future blessing. Once again a reward is promised to those who fast unto God alone. The effect cannot be hid. Fasting with prayer is a weapon which is greatly neglected by the present-day Church. It is the weapon of souls that are aflame for God, and who count no sacrifice too great to be made for the cause of Christ. Self-discipline is at the heart of Christian living.

Gleanings from the Greek New Testament

By Ralph Earle

Eph. 6:10-12

THE TWO MAIN DIVISIONS of Ephesians are: (I) The Christian's Worship (cc. 1-3); (II) The Christian's Walk (cc. 4-6). But there is also a meaningful threefold division: (I) The Christian's Worship (1:1-3:21); (II) The Christian's Walk (4:1-6:9); (III) The Christian's Warfare (6:10-24).

In Conclusion

"Finally" introduces this last section. In Greek it is *tou loipou*. The Textus Receptus (late MSS) has *to loipon* (accusative case), which means "for the rest." The meaning of *tou loipou* (genitive case) is given in Blass-Debrunner as "from now on, henceforth"; that is, genitive of time.¹ But Arndt and Gingrich say: "In Eph. 6:10 the meaning is probably rather *finally*, bringing the matter to a conclusion."² Phillips translates it, "In conclusion."

"Be Strong"

The verb is *endynamoo*. It comes from *dynamis* (*dynamo*, *dynamic*). One is tempted to translate it, "Be dynamic!" The whole clause is paraphrased in NEB: "Find your strength in the Lord."

"The Power of His Might"

The first noun is *kratos*, which is used in Homer for bodily strength. The second is *ischys*, which means "strength, power, might."³ But neither noun is *dynamis*, which is most properly translated "power." So the best rendering here is "the strength of his might" (ASV, RSV, NASB).

The Panoply

Paul exhorted his readers: "Put on the whole armour of God" (11). The verb is used regularly of putting on clothes. It may be translated "be clothed

with." "Whole armour" is one word in Greek, *panoplia*. It comes from *pan*, which means "all," and *hopla*, "arms, weapons." The word is used metaphorically here and in verse 13. Elsewhere in the New Testament it occurs only in Luke 11:22, where it has the literal sense, "full armor of a heavily-armed soldier."⁴ Vine writes: "Among the Greeks the *panopia* was the complete equipment used by heavily armed infantry."⁵ The different parts of this armor are mentioned in the verses that follow verse 13.

Devices of the Devil

The phrase in KJV is "the wiles of the devil." In the Greek, "wiles" is *methodeias*, from which comes the English word "methods" (cf. Phillips).

The cognate verb, *methodeuo*, is found in the Septuagint, but not in the New Testament. On the other hand, the noun *methodeia* has not been discovered in any earlier writings. In the New Testament it occurs only in 4:14 (see comments there), here, and in verse 12 in Papyrus 46 (third century).

The treatment of this word in modern reference works furnishes a striking example of recent progress in this field. Thayer declares that *methodeia* is not found in profane authors⁶; that is, secular writers. Abbott-Smith says, "not found elsewhere."⁷ But Moulton and Milligan give several examples of the use of this word in the papyri of the fifth and sixth centuries,⁸ always in the sense of "method." Arndt and Gingrich include this information in their lexicon and suggest the translation, "stratagems."⁹

The context indicates that here the word carries an evil connotation. Perhaps the best translation is "the devices of the devil" (NEB).

Wrestling

Literally the first part of verse 12 reads: "Because there is not to us the wrestling against blood and flesh." The word for wrestling is *pale*. Thayer

notes that beginning with Homer this word was used to describe "a contest between two in which each endeavors to throw the other, and which is decided when the victor is able *thlibein kai katechein* [to press and to hold down] his prostrate antagonist, i.e. to hold him down with his hand upon his neck."¹⁰ Paul taught that Christians should be "more than conquerors" through Christ (Rom. 8:37).

Our Enemies

In this verse the apostle names four things against which we wrestle (cf. 1:21). The first is "principalities." The Greek word is *arche*, which literally means "beginning" (cf. John 1:1). But here it means "sovereignty, principality, rule"¹¹ (see rather full discussion in the notes on 1:21).

In the article on this and related words in Kittel's monumental *Theologisches Woerterbuch*, Delling writes: "Arche always signifies 'primacy, whether in time: 'beginning' . . . or in rank: 'power,' 'dominion,' 'office.'"¹² It is used both ways in the Septuagint and the New Testament. With regard to the use here, Delling says: "They are spiritual beings (Eph. 6:12), related to angels according to Rom. 8:38."¹³

The second term, "powers," is literally "authorities" (*exousias*). This is also found in 1:21, where its sense is explained.

The other two terms, however, differ from those in 1:21. Both are expressed in phrases. The first is "the rulers of the darkness of this world"; literally, "the world-rulers [one word] of this darkness." Arndt and Gingrich define this as meaning: "the rulers of this sinful world."¹⁴

The last expression is "spiritual wickedness in high places"; literally, "the spirits of wickedness in the heavenlies." This underscores the shocking fact that even in the heavenlies there are wicked spirits which may tempt men in their highest moments of spiritual fellowship.

(Continued on page 44)

SERMONIC STUDIES

TOWARDS BETTER PREACHING

"God Is Love"

TEXT: I John 4:15

The essential nature of God is love. Everything He has done in creation and redemption has been through love. All of His actions toward man are founded in love.

This love of God is:

Protective—

True love is protective and desires to shield and guard the object of its affections. The greatest ideal of God's love is that it protects and shields His children. There has been no calamity that has come into the life of God's child that has not been screened by love. No difficulty has come into any life but that love has first measured its force and impact upon that life.

Love is the ever-present guardian angel hovering over the child of God and protecting from harm and evil.

Procreative—

The great design of God's love is to bring its recipients into His image and likeness. We read that "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6).

God loves us in spite of what we are, and not for what we are. He wants to make us like himself. This is the object of His chastening and scourging. And while "no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:11).

Some have said that love is blind. This is not true of God's love. This love considers our mistakes and failures. His love does not overlook them; it "overloves" them.

God's dealings with His children are for the single purpose "that we might be partakers of his holiness" (Heb. 12:10). His love is procreative—He wants to make us, like himself, to fashion us after His own image.

Projective—

God wants to project himself into every area of our lives. God does not want to occupy the peripheral areas of our lives, but He wants to dwell in the center of our lives. God projects himself upon us at every turn of life. He constantly reminds us of His love for us and His claims upon our life.

God's love is projective; yet it is not intrusive. He will not intrude upon our free moral agency. We must make our own choices and decisions. He will influence us through His love, but He will in no wise coerce. This is what makes His love so gracious. He loves us but allows us to respond to His love without force. It is in the same fashion as the flowers respond to the sun.

Possessive—

God's love will not share the object of its affections with a rival. He must have all of our love and devotion. One might as well expect a loving wife to share the love and devotion of her husband with another woman as to expect God to share our love for Him with another person or object of affection. God must possess us body, soul, and spirit. "For thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God" (Exod. 34:14).

God's love is entirely ours. He has not withheld from us His love and has manifested it toward us through His Son, Jesus Christ. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (I John 4:10) and

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). May we say: "We love him, because he first loved us" (I John 4:19).

WILLIAM A. TOLBERT

Peace and Holiness

Follow peace with all men, and holiness, without which no man shall see the Lord. (Heb. 12:14).

Weymouth translation: Ever strive for peace with all men, and for that sanctification apart from which no one will see the Lord.

Introduction: The text contains a rule of conduct, "Follow peace with all men"; and a state of sainthood, "holiness." Both are essential to present and future happiness, "without which no man shall see the Lord."

I. PEACE

1. *Defined*—Well-being; peaceful disposition; calm, without disturbance; good relationship both to God and to man.

2. *Peace must be sought*. "Follow peace." The import of the word "follow" is pursue. Peter expresses it forcefully, "Let him seek peace, and ensue it [pursue it]." That is seek after eagerly; earnestly endeavor to acquire.

3. *Peace is an essential element of the spiritual Kingdom*.

Rom. 14:17—"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

Isa. 32:17—"And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever."

4. *Peace with God begins in justification*.

Rom. 5:1—"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

5. *Peace with man is realized in God*.

Prov. 16:7—"When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

6. *There are degrees of peace*. There is peace, great peace, and perfect peace.

II. HOLINESS

1. *Defined*—A state of separation from all that is sinful, impure, and morally imperfect; the state of being pure, or holy.

2. *Holiness must be sought*. "Follow . . . holiness." Because man is not naturally holy.

3. *Holiness is required*; hence the command—(You) "follow . . . holiness." The force of the word "follow" is the same here as before. "Seek after it eagerly; earnestly endeavour to acquire." Peter makes it emphatic: "Be ye holy" (I Pet. 1:16).

4. *Holiness is a state or condition of being*.

II Cor. 7:1—"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

"Perfecting"—to fulfill further, or completely.

Note—Holiness begins in true repentance; in that there is renunciation of sin, and separation therefrom. "Filthiness of the flesh" undoubtedly means any and all forms of outward sin; "filthiness of the spirit" would mean all impure desires, unholy thoughts, and polluting imaginations—all inner propensities that are foreign to God and holiness.

Rom. 8:13—"For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live."

Note—Paul's exhortation to Ephesians: Eph. 4:22-24—"That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness."

Note—"True holiness" could only mean the holiness found in God.

5. *Holiness as a way of life*.

Isa. 35:8—"And an highway shall be there, and a way, and it shall be called The way of holiness."

Note—The prophet was speaking of the age of the Church, the dispensation of the gospel of grace, which he saw seven hundred years before Christ.

"The way of holiness" is the holy way, open to all God's people.

Note—We have established the fact that holiness is a state or condition of heart. Here it is also a way of life, to be followed: practical holiness in everyday life and conduct.

(1) No uncleanness on this way. V. 8—"The unclean shall not pass over it."

(2) No viciousness shall be found there. V. 9—"No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there."

(3) It shall be open to, and used by, the redeemed. V. 9—"But the redeemed shall walk there."

III. SEEING GOD

1. *Defined*—The Hebrew meaning is to enjoy God, His fellowship, His presence.

2. *This text establishes the fact that holiness is necessary if we would enjoy God here or hereafter*. See Psa. 24:3-4.

W. C. ROBERTS

The Greatest Obstacle to Salvation

II Pet. 2:10—"Self-willed"

INTRODUCTION:

1. Have you ever pondered why it is that more people do not come to Christ?

2. The reason for it is not:

Some awful sin, crass heathenism, inveterate unbelief, worldliness, or even Satan himself.

3. The simple answer is: "Self-will."

a) This is the salient characteristic of the carnal heart.

b) This is the great work of Satan within the disposition of the race.

c) This is the spirit of Satan within each individual.

d) It simply says: "I'll have my own way—not God's way."

e) It is the direct opposite of the acme of consecration, which says: "Not my will, but Thine, be done."

I. ITS FRUITAGE

Because of self-will, men

A. Disbelieve God.

Self-will explains: atheism, evolutionary hypotheses, "no hellism," man's questioning of the deity of Christ, man's discrediting of the Blood atonement, and man's failure to appropriate salvation.

B. Offer excuses for their ungodliness.

"I'm too busy." "I can't live the Christian life."

Which is really to say: "It would cost me too much"; "I don't want to leave my sinful companions"; "I tried it once and failed."

C. Procrastinate.

"Let me have my own way a little longer."

"Tomorrow"; "Not tonight"; "Some other time."

D. Take fatal risks with their souls at stake.

He who gambles with Satan loses.

II. ITS HISTORY

A. Self-will is the epitome of sin's history through the ages.

1. Like an ever-recurring refrain it comes:

God says: "I would . . . ye would not."

2. It began with the fall of Lucifer:

a) And it explains the sin of angels and men ever since.

Self-will cast man out of Eden.

Self-will brought the Flood upon the ungodly.

Self-will turned Israel into "a rebellious house."

Self-will left Jerusalem's house of God desolate. "I would . . . ye would not."

Self-will has been at the root of God's controversy with the nations.

Self-will has blighted the life of every individual.

b) Man's puny fist of rebellion lifted in the face of God has constantly been saying: "I will not!"

B. Gethsemane is its only real cure.

A real death to "self-will."

III. ITS CHARACTERISTICS

A. The Greek term:

Authadeis means "self-sufficient; self-pleasing; following one's own opinions."

B. The context in this scripture:

1. "Despise government."

Refuse to come under rulership.

Rebelling against discipline.

2. "Presumptuous."

Taking God's mercy for granted.

Defying God's wrath and judgment.

Substituting one's own way for God's way.

3. "Speak evil of dignities."

Disrespect for superiors.

Slandering sacred persons and things.

Lack of deference for rank and rectitude.

Sheer irreverence.

IV. ITS FRUITAGE

A. It culminates in eternal doom.

1. You can have your own way and go to hell.

2. If you ever find salvation, self-will must be renounced.

3. Self-will is the one thing that renders God helpless to save you.

B. It becomes a habitual response to all of God's dealings with us.

1. Throughout time.

2. And eternally fixed.

V. THE FOLLY OF IT

A. Why persist in that which ruins you?

1. Learn the folly of it!

2. Learn to loathe and hate it!

B. Beware of being damned by your own volition.

1. The shrivelling destiny of self-will.

2. The young man who refused God's call to preach declared: "I'll practice law, come heaven or hell!" Came hell.

CONCLUSION:

1. God's remedy for self-will is the mighty baptism with the Holy Spirit, preceded by a turning from self to salvation.

2. Seek God's way of salvation, lest the one sentence that burns in your conscience through all eternity be that of God's pleading: "I would . . . ye would not."

—ROSS E. PRICE

Sermon Skeletons

Scriptural Salvation

Titus 2: 11-14; text, v. 14

I. A Double Experience
"Redeem . . . and purify"

II. A Delivering Experience
"Redeem us from"

III. A Decisive Experience
"From all iniquity"

Samson: Sin's Hangover

Judg. 16: 15-21 and Gal. 6: 7-8

I. Sin Has a Blinding Effect.

"The Philistines . . . put out his eyes."

II. Sin Has a Binding Effect.

"The Philistines . . . bound him with fetters."

III. Sin Has a Grinding Effect.

"And he did grind in the prison-house."

The Scope of Salvation

(Romans 6)

I. Salvation Involves a Necessary Destruction (vv. 6-11).

II. Salvation Involves a New Direction (vv. 17-18).

III. Salvation Involves a Needed Discipline (vv. 12-16).

—MERV CHAPLIN



IDEAS THAT WORK

Blessing from Budgets

Two things are sure: death and taxes. To that little quip the Nazarene pastor would add, "and budgets." For a number of years I tried various plans for raising the budgets, such as a second tithe, weekly pledges, annual pledges, and putting pressure on at the end of the year!

A few years ago it seemed to me God spoke to me through a pastor's report at the district assembly. He commented that we needed to "save face" with our missionaries and others as well as local businessmen.

I therefore went home from the assembly and calculated, on the basis of last year's giving, what percentage of our weekly or monthly income should be applied first on the budget needs. I did not include the General Budget, since I felt our Thanksgiving and Easter offerings along with Prayer and Fasting would take care of it. We set the percentage at 20 percent, which proved to

March, 1965

be more than enough. However, for the past several years we have had our budgets all paid long before the end of the year, in spite of the fact that we have lost many families. I believe sincerely that God has honored this plan, just as He honors individuals who give Him the "firstfruits" of their income.

We also planned to put out a local SOS if need be, just as many churches do for budgets at the "end" of the year. Actually, we have not had to do this more than once or twice. Some people will give to this quicker than they will budgets.

I know that one of these times I may break the record, but for fourteen years I have not failed to pay all the budgets in full. I thank God for helping us, sincerely and humbly, but I do not say it all to His glory. I say it simply to stress the point that I think the pastor is the key individual. There must be faithful preaching and planning in creating an atmosphere about the budgets that will help our people think of them as a spiritual challenge rather than a superimposed tax. I accomplished this in one pastorate using a thermometer for each budget and putting the Great Commission at the top. Below was the verse: "Ye shall be witnesses unto me . . ." "Jerusalem" was then represented by Home Missions; "Judaea," by our College Budget; "Samaria," by our District Budget; the "Uttermost part of the earth" was of course representative of our General Budget.

FRED FOWLER
Bremerton, Washington

MY PROBLEM

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 minis-

(139) 43

ter who is to officiate or the couple who are to be married? What if the pastor knows that no such counseling will be afforded the couple if he does not give it?

A NEW YORK ELDER ADVISES:

It would seem that the answer must begin in the development of a rapport between the pastor and couple before the problem arises. However, there is really only one answer. If we are to build the Kingdom and the church we must do it a family at a time. I was a pastor for many years, and now have been in the psychiatric chaplaincy for several years. The great majority of my patients come out of some type of family breakup.

The question stems from the pastor's feelings regarding his relationships with the couple and/or the officiating minister. Yet he is still the responsible pastor to the couple. I cannot but feel that any hesitation on his part to see that the couple receives premarital pastoral and probably medical counseling is an indication either that he does not foresee the tragic emotional and spiritual possibilities or that he is not secure in his ability to minister in this area. He must either offer such guidance or refer the couple to a cooperative colleague.

AN INDIANA PASTOR WRITES:

I believe the second part of the question dictates the answer to the first part. Yes, I would offer counsel to the couple, especially if I knew that no such counselling would be given. Regardless of who marries them, they are still my responsibility as long as they attend my church. I would begin this way:

1. Contact the "marrying minister" about their wedding and whether he was planning to "counsel" them.

2. If not, suggest to them that "we discuss some plans" for their married life. According to the situation, I might steer away from the word *counseling* and simply converse with them in an informal atmosphere.

3. I might simply invite them to the parsonage after the evening service, and in casual conversation be able to "counsel" them.

4. I would buy a book on PRE-MARITAL COUNSELLING to aid me, if I had none.

PROBLEM: How can a pastor teach his people to respect his morning hours for study and prayer?

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

Hymn of the month

"Jesus, Thine All-victorious Love"

No. 119, Praise and Worship Hymnal

This Eighteenth-century hymn, one of the sixty-five hundred hymns written by Charles Wesley, is a plea for the infilling of the Holy Spirit. The hymn-tune by Carl G. Glaser is the well-known one most commonly sung to "Oh, for a Thousand Tongues!" also by Charles Wesley.

See *Junior Joys*, March 7, for further information concerning this hymn.

Gleanings. (Cont. from p. 38)

- ¹Grammar, p. 100 (No. 186).
- ²Lexicon, p. 481.
- ³Ibid., p. 384.
- ⁴Ibid., p. 612.
- ⁵Expository Dictionary, I, 75.
- ⁶Lexicon, p. 395.
- ⁷Lexicon, p. 282.
- ⁸VGT, p. 394.
- ⁹Op. cit., p. 500.
- ¹⁰Op. cit., p. 474.
- ¹¹Abbott-Smith, *op. cit.*, p. 62.
- ¹²Gerhard Kittel, *Theological Dictionary of the New Testament*, trans. and ed. Geoffrey W. Bromley, I (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964), 479.
- ¹³Ibid., p. 483.
- ¹⁴Op. cit., p. 446.

Warning (Cont. from p. 16)

we do not know how much he gathered up. I called the Nazarene pastor in the next town to warn him, as the fellow had said he was going there next and expected to see the Nazarene pastor."

The Nazarene Preacher

BULLETIN EXCHANGE

Gentle Hint

The difference

The doctor went to see him but the pastor didn't go.
For the doctor had been sent for, but the pastor didn't know.
The doctor got rewarded with a handsome little check,
But the pastor for no knowing simply got it in the neck.
(Let your pastor know.)

—Quoted by Lyle E. Eckley, District Superintendent, Northwestern Illinois, in the district paper, the *Voice*

The ABC's of the Liquor Traffic

- A—Arms more villains.
- B—Breaks more laws.
- C—Corrupts more officials.
- D—Destroys more homes.
- E—Engulfs more fortunes.
- F—Fills more jails.
- G—Grows more gray hairs.
- H—Harrows more hearts.
- I—Incites more crime.
- J—Jeopardizes more lives.
- K—Kindles more strife.
- L—Lacerates more feelings.
- M—Maims more bodies.
- N—Nails down more coffins.
- O—Opens more graves.
- P—Pains more mothers.
- Q—Quenches more songs.
- R—Raises more sobs.
- S—Sells more virtue.
- T—Tells more lies.
- U—Undermines more youth.
- V—Veils more widows.
- W—Wrecks more men.
- X—Xcites more passions.
- Y—Yields more disgrace.
- Z—Zeros more hopes.

THAN ANY OTHER ENEMY OF MANKIND.

—Wesleyan Methodist

March, 1965

Hints on How to Worry

1. Never worry over rumors.
2. Know definitely your worry problem. Write it down.
3. Worry about only one problem at a time.
4. Set a definite day, afternoon, or night for worrying.
5. Never worry in bed, in the living room, dining room, niche, or church.
6. Select an air-conditioned room. Lean back in an easy chair to worry.
7. Set a time limit. If you must go beyond it, give yourself time-and-a-half.
8. Never worry with a frowning face. Smile, sing, or whistle.
9. Never worry while working, playing, visiting, shopping, or gossiping.
10. Never worry when you are tired, sick, angry, or depressed.
11. Two times you are never to worry: (a) When you can help the situation; and (b) When you cannot.
12. Never worry alone. Take it to the Lord. (Prov. 25:19; Phil. 4:6).

—Marshall, Texas, bulletin

"Prayer is not the overcoming of God's reluctance, but the taking hold of God's highest willingness."

—Archbishop Trench

(From the *Lowell Beacon*, First Church of the Nazarene, Lowell, Massachusetts, John B. Nielson, pastor)

Ways of Meeting Temptation:

Not this—Little Tommy had been forbidden to swim in the river. One day he came home with unmistakable signs that he had been in the water. His mother scolded him. "But I was tempted so badly, Mother." "But how did you come to have your bathing suit with you?" Tommy replied, "I thought that I might be tempted."

But this—A man was training his dog to mind him. He would put a biscuit on the floor in front of the dog and say, "No." The dog would not touch it; he did not even look at it but kept his eyes upon his master.

FBI Chief Blames Materialism

More than any other factor, materialism is blamed by FBI Director J. Edgar Hoover for "the deterioration in basic morals." He said materialism is the root of growing crime and the archenemy of spiritual and moral values on which freedom is founded. He termed Communism as "the vision of man without God . . . the vision of materialism."

—N.I.S.

"Lord, make me an instrument of Thy peace. Where there is *hatred*, let me show *love*; where there is *injury*, pardon, where there is *despair*, *hope*; where there is *darkness*, *light*; and where there is *sadness*, *joy*!

"O divine Master, grant that I may not seek so much to be consoled as to console, to be understood as to understand, to be loved as to love; for it is in pardoning that we are born to eternal love."

Prayer of Francis of Assisi

The difficulties of life are intended to make us better, not bitter.

Don't be afraid of today—God will be there before you.

—*Seiling Friends bulletin*
Seiling, Oklahoma
Elsie and Bradley Fisher

Talent Scouting (from p. 34)

could play with the right hand and who "filled in" with her left hand as a child might hammer the piano keys. Since the pastor's ear was not offended by bedlam music and the superintendent had urged the pastors to refrain from using their wives, the case seemed hopeless. Equally hopeless was the possibility of the church increasing its membership.

Ever ready to make the world better, I comforted her; "Surely he did not mean to forbid a pastor's wife serving when a pianist is needed that badly. Without giving names, I'll write him and no doubt he will publish something to correct this situation."

Write him, I did. I described the unmusical pastor with the musical wife and the plight of the church. I explained that the pastor was adamant because of his request that the pastor's wife not be used. Would he not correct this misunderstanding?

I never received a reply, and instead of a correction in the superintendent's weekly column, the paper carried a notice of the official's sudden demise. I have often wondered if possibly my letter about this ridiculous situation shocked an already weakened heart and killed him.

Consideration of the common good in talent scouting includes consideration for moral and spiritual qualifications. Some standard along this line is needful for church officers if the church is to maintain respect in the community and to continue a spiritual light.

In conclusion, let me make clear my feelings about the "little red hen." I do not mean to unjustly criticize her industry—would not the religious world perish without her? Nor do I discredit her consecration—without the fragrance of devotion to a cause, who would want to live? Rather, I question her tactics.

To challenge, "Who will plant the wheat?" and, "Who will bake the bread?" may be sound practice in highly competitive economy; but in the kingdom of Jesus Christ, where cups of cold water are given in the name of a disciple, a better response will result from calling, "Come, let us plant the wheat!" and, "You surely want to help bake the bread, because our little ones will need food!"

Or if persuasive words cannot be found with which to "win the day," we Christians know the power of the prayer that is a combination of desire and faith.

When I recall the prayers and efforts which in my life have been fruitful, I do not feel smug. Rather, I wonder why I did not venture further and invest more time and strength in bringing out the best in others—others who will carry on when I am removed from the active scene.

The Nazarene Preacher

HERE AND THERE AMONG BOOKS

Nehemiah Speaks Again

By K. Owen White (Nashville: Broadman Press, 1964. 122 pp. Cloth, \$2.50.)

The author, an active Southern Baptist pastor and past president of the Southern Baptist Convention, presents twelve sermons from the Book of Nehemiah. He does not lay any claim to homiletical excellence, nor even to expository style, but simply and clearly expounds truths for today from the thundering proclamations voiced by the prophet in his own day.

The first sermon explains events leading to Nehemiah's return to Jerusalem. As Nehemiah moves from crisis to crisis, Dr. White goes with him, and somehow the reader senses that these are crises of our own day. Discouragement, ridicule, gossip, greed, materialism, selfishness—the problems which confronted Nehemiah in his day are the same problems which confront the Christian today.

The sermon based on the eighth chapter was especially enjoyed by this reviewer. It was entitled "Honoring God's Word," and seemed to do just that while at the same time talking about doing, it. He declares: ". . . If a man lives in the atmosphere of this Book, if his life is saturated with the spirit of this Book, it will do something for him. It will deliver him from the power of sin at the time when strong temptation sweeps in upon him. When his own weakness is about to overtake him, when the power of the enemy is about to destroy him, there will come flooding in upon his soul the great, glorious promises of this Book to strengthen him . . ." (p. 79).

Dr. White gives in these sermons an example of just how effective can be the plain, straightforward presentation of the Bible as it speaks to us here and now.

JAMES MCGRAW

Pastoral Care in the Church

By C. W. Brister (New York: Harper and Row, 1964. 262 pp. Cloth, \$5.00).

This book, called "indispensable for every local pastor" by Seward Hiltner, covers just about every facet of pastoral ministry.

March, 1965

It treats the care of youth and children, the preparation for marriage, the experience of conversion and the care of the new church member, the ministry to the aging, to the anxious and disturbed, the sick, the bereaved, the mentally ill, and those experiencing just about any type of family conflict.

The author is a seminary professor (Southwestern Baptist Theological Seminary) and has had some years of experience as a pastor. The reader senses that he speaks with authority, and this is intensified by his documentation from both the Old and New Testaments. In addition to this, there are valuable suggested readings at the end of each chapter, and the index of subjects in the appendix is helpful for those who need quick reference to some particular type of pastoral problem.

As an example of Dr. Brister's concise language and his firm grasp on the subject, here is his definition of pastoral counseling: "Pastoral counseling may be viewed as the process of conversation between a responsible minister and a concerned individual or intimate group, with the intent of enabling such persons to work through their concerns to a constructive course of action" (p. 175).

This book is a welcome addition to the list available to pastors who want to read in this field, and welcome especially to this reviewer as one of the first ones he will recommend to those who ask so frequently, "What's a good book on pastoral counseling?" This rates as one of the better ones that have appeared in the past decade.

JAMES MCGRAW

The Art of Illustrating Sermons

By Ian Macpherson (Nashville: Abingdon Press, 1964. 219 pp. Cloth, \$3.50.)

Unquestionably this is the finest, most helpful treatment of this subject this reviewer has seen. The author's style is not only flowing and lucid but delightfully picturesque. In his chapter on "Fitting Them In," for instance, while warning of special perils, he says: "Yet another snare awaits our unwary feet in this connection—that of bringing a second-rate illustration into a

sermon with an inflated buildup, as if one should introduce a piccolo solo with a flourish of trumpets. Always we should see to it that claims we make on behalf of an illustration we mean to use can be justified by the facts. Flattering comments can sometimes have flattening consequences" (pp. 174-75).

The author shows how to find illustrations; how to refine and mold them, how to use them effectively and judiciously; how to store them for a "rainy day." Climaxing the book is a most excellent chapter on telling the illustrations effectively, or "Putting Them Across." Fortunately, in the exposition of principles, the volume is a fine example of his theme: the author not only instructs in the use of illustrations but on every page he illustrates his instructions. This makes the book doubly valuable, for it is thus both a course in preaching and a treasury of illustrative material, all for the price of one. The book is indispensable for the man who would become a better preacher.

R. S. T.

God's Footstool

By Kenneth H. Wells (Published by the author, Whitefish, Montana, 1964. 87 pages. Paper, \$1.50.)

The subtitle of this book is "Its Creation, Ruin and Redemption." The title page further designates the work as "a study of the five periods of the earth's history, based on the statements of scripture and the facts of science." While the author is not a scientist, but a minister, he obviously has done wide reading and made careful research, for the express purpose of providing an antidote to the theory of evolution and a solid, scholarly basis for faith in the Scriptures. Charts are included.

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All the Doctrines of the Bible

By Dr. Herbert Lockyer (Grand Rapids: Zondervan Publishing House, 1964. 310 pages. Cloth, \$4.95.)

Actually there is more content in this volume than the number of pages would indicate, as it is set up in two columns in eight-point type. For those ministers who like to read theology (and I pray the time will soon come when that will include us all), this is a well-organized and well-written series of doctrinal studies by a modern Calvinistic scholar. It presents a combination of systematic and biblical theology.

48 (144)

The value to a Wesleyan minister is naturally limited, but at least it could profitably be on one's shelf as a reference work. There is far more here that is sound and helpful than unsound. The treatment of strictly Calvinistic doctrines, such as predestination, tends to hedge and be ambiguous. The discussion of the doctrine of sanctification follows the gradualism theory but at least is not antinomian. One raises his eyebrows, however, when he discovers the repetition of some old straw men, such as this statement: "A person who claims he is so sanctified that he cannot sin, actually sins by such an assertion" (page 218). Who teaches such a doctrine? If the author is implying that this is the doctrine of the holiness groups of Wesleyan persuasion, then one is tempted to question his competency to handle such a matter. Also, the *weak* (even if vigorous!) support of the doctrine of eternal security along the traditional lines and with the well-known clichés and analogies (just as if Shank's book, *Life in the Son*, had not been written) is a bit surprising. There is also an excessive amount of quoting from C. I. Schofield. However, in spite of these faults, which we can expect from one of such a doctrinal viewpoint, this is a worthwhile work. After all, if we are going to buy and read books written by psychiatrists and "way-out" theologians who disbelieve the basic tenets of the Christian faith, then we ought not to quibble about buying and reading occasionally the works of Calvinists who at least believe in the great foundation stones of orthodoxy, on which we are agreed. Just as some Calvinists are more afraid of Christian perfection than they are of sinful imperfection, so some Wesleyans are more afraid of Calvinism than they are of modernism. The first topsy-turvy fear is no more illogical than the second.

R. S. T.

Taller My Soul

J. Kenneth Grider (Kansas City: Beacon Hill Press, 1964. 70 pages. Paper, \$1.00.)

This is a series of nineteen brief essays on the means of Christian growth by an outstanding theologian and writer. These devotional messages are in Dr. Grider's typically lucid, fascinating, and vivid style, which is characterized by delightfully original turns of phrase. Teen-agers as well as older people will be immensely profited by the thoughtful reading of this little volume.

R. S. T.

The Nazarene Preacher

AMONG OURSELVES

In making that contact with the station manager about the use of the special Palm Sunday and Easter tapes (p. 25), why not enlist an influential Christian businessman in the community to go with you? . . . Preferably one who is on good terms with the manager in other connections . . . In two there is added morale; but above all, added persuasiveness . . . Almost irresistible, in fact . . . Let's push that 1,500 figure up this year . . . Last week in chapel Dr. L. T. Corlett said: "The proud man is concerned about his rights; the meek man is concerned about his duties" . . . Maybe there is a third class—the *weak* man . . . He may not be proud, but neither is he sufficiently disciplined to face up to his duties . . . The *meek* man may see a duty on page 25—the *weak* man will be too timid to try . . . Joe Olson gives some sample opening sentences (actually used) in nationwide newspaper stories, the kind that beckon the reader all the way down the column (p. 29) . . . One of them, while admittedly serving this journalistic purpose, is, in itself, untrue . . . "Communists have become the world's greatest missionaries and evangelists" . . . I don't believe it! . . . They can't match the love-impelled heroism and cheerful, selfless devotion of Harmon Schmelzenbach, Esther Carson Winans, Elizabeth Cole, Drs. Dooley, Hamlin, the Hynds, the recently murdered Carlson, and hundreds of others . . . Before his death Paul Carlson said that more Christian blood has been spilled in standing for the faith in this century than in all the ten persecutions of the first three centuries . . . But the sentence is still a good example of the principle Joe is trying to illustrate; so don't miss that point! . . . Recently, I witnessed the excitement of a pastor and his crowd who had become a "Millionaire Sunday School"—Herb Rogers at Rainbow Nazarene, Kansas City . . . They had reached a 10 percent increase in their enrollment for the assembly year . . . Not a bad way to "feel like a million" . . . Why not try it? . . . Supreme Court Justice Tom Clark said recently: "When I grew up we did not have prayer in the public schools but we had it in our homes" . . . If we have family altars, we will be strong as a nation, whether prayer is in the public schools or not . . . We can do our part by utilizing Family Altar Enrollment Sunday (p. 30) . . . Did you read Kenneth Rice's good article on the Christian home in its community relationships, in the January *Church School Builder*?

Until next month.

BT

sermon with an inflated buildup, as if one should introduce a piccolo solo with a flourish of trumpets. Always we should see to it that claims we make on behalf of an illustration we mean to use can be justified by the facts. Flattering comments can sometimes have flattening consequences" (pp. 174-75).

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The value to a Wesleyan minister is naturally limited, but at least it could profitably be on one's shelf as a reference work. There is far more here that is sound and helpful than unsound. The treatment of strictly Calvinistic doctrines, such as predestination, tends to hedge and be ambiguous. The discussion of the doctrine of sanctification follows the gradualism theory but at least is not antinomian. One raises his eyebrows, however, when he discovers the repetition of some old straw men, such as this statement: "A person who claims he is so sanctified that he cannot sin, actually sins by such an assertion" (page 218). Who teaches such a doctrine? If the author is implying that this is the doctrine of the holiness groups of Wesleyan persuasion, then one is tempted to question his competency to handle such a matter. Also, the *weak* (even if vigorous!) support of the doctrine of eternal security along the traditional lines and with the well-known clichés and analogies (just as if Shank's book, *Life in the Son*, had not been written) is a bit surprising. There is also an excessive amount of quoting from C. I. Schofield. However, in spite of these faults, which we can expect from one of such a doctrinal viewpoint, this is a worthwhile work. After all, if we are going to buy and read books written by psychiatrists and "way-out" theologians who disbelieve the basic tenets of the Christian faith, then we ought not to quibble about buying and reading occasionally the works of Calvinists who at least believe in the great foundation stones of orthodoxy on which we are agreed. Just as some Calvinists are more afraid of Christian perfection than they are of sinful imperfection, so some Wesleyans are more afraid of Calvinism than they are of modernism. The first topsy-turvy fear is no more illogical than the second.

R. S. T.

Taller My Soul

J. Kenneth Grider (Kansas City: Beacon Hill Press, 1964. 70 pages. Paper, \$1.00.)

This is a series of nineteen brief essays on the means of Christian growth by an outstanding theologian and writer. These devotional messages are in Dr. Grider's typically lucid, fascinating, and vivid style, which is characterized by delightfully original turns of phrase. Teen-agers as well as older people will be immensely profited by the thoughtful reading of this little volume.

R. S. T.

The Nazarene Preacher



AMONG OURSELVES

In making that contact with the station manager about the use of the special Palm Sunday and Easter tapes (p. 25), why not enlist an influential Christian businessman in the community to go with you? . . . Preferably one who is on good terms with the manager in other connections . . . In two there is added morale, but above all, added persuasiveness . . . Almost irresistible, in fact . . . Let's push that 1,500 figure up this year . . . Last week in chapel Dr. L. T. Corlett said: "The proud man is concerned about his rights; the meek man is concerned about his duties" . . . Maybe there is a third class—the *weak* man . . . He may not be proud, but neither is he sufficiently disciplined to face up to his duties . . . The *meek* man may see a duty on page 25—the *weak* man will be too timid to try . . . Joe Olson gives some sample opening sentences (actually used) in nationwide newspaper stories, the kind that beckon the reader all the way down the column (p. 29) . . . One of them, while admittedly serving this journalistic purpose, is, in itself, untrue . . . "Communists have become the world's greatest missionaries and evangelists" . . . I don't believe it! . . . They can't match the love-impelled heroism and cheerful, selfless devotion of Harmon Schmelzenbach, Esther Carson Winans, Elizabeth Cole, Drs. Dooley, Hamlin; the Hynds, the recently murdered Carlson, and hundreds of others

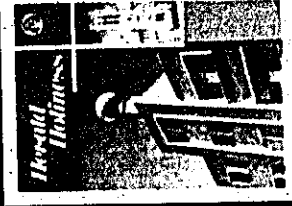
Before his death Paul Carlson said that more Christian blood has been spilled in standing for the faith in this century than in all the ten persecutions of the first three centuries . . . But the sentence is still a good example of the principle Joe is trying to illustrate; so don't miss that point! . . . Recently, I witnessed the excitement of a pastor and his crowd who had become a "Millionaire Sunday School"—Herb Rogers at Rainbow Nazarene, Kansas City . . . They had reached a 10 percent increase in their enrollment for the assembly year . . . Not a bad way to "feel like a million" . . . Why not try it? . . . Supreme Court Justice Tom Clark said recently: "When I grew up we did not have prayer in the public schools but we had it in our homes" . . . If we have family altars, we will be strong as a nation, whether prayer is in the public schools or not . . . We can do our part by utilizing Family Altar Enrollment Sunday (p. 30) . . . Did you read Kenneth Rice's good article on the Christian home in its community relationships; in the January *Church School Builder*?

Until next month,

BT

FOR THE
WHOLE
FAMILY 
in a BROKEN
WORLD!

The
"Herald"



THE
NAZARENE
PREACHER

APRIL 1965

"WHERE HIS REPUTATION IS SAFE!"
George Coulter

MY APPEAL TO MINISTERS
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WAS JESUS FORSAKEN ON THE CROSS?
J. Glenn Gould

MAXIMUM EFFECTIVENESS IN EVANGELISM
The Editor

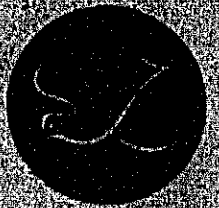
A MESSAGE TO YOUNG MINISTERS' WIVES
L. T. Corlett

VITAL CHRISTIANITY IN 4-D
J. Ray Shadowens

THE DISTASTEFUL ART OF TACTLESS PREACHING
Carlos H. Sparks

THE GOSPEL OF EASTER, A Sermon Outline
W. C. Roberts

—proclaiming *Christian Holiness*



NAZARENE PREACHER

APRIL, 1965

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CONTENTS

| | |
|---|----|
| "Where His Reputation Is Safe!" <i>George Coulter</i> | 1 |
| How to Reach Maximum Effectiveness in Evangelism, <i>The Editor</i> | 2 |
| Some Thoughts on Sermon Making, <i>The Editor</i> | 3 |
| My Appeal to Ministers, <i>Myron F. Boyd</i> | 4 |
| Let's Join the C.C.C.'s! <i>George J. Douglas</i> | 6 |
| The Distasteful Art of Tactless Preaching, <i>Carlos H. Sparks</i> | 7 |
| Vital Christianity in 4-D, <i>J. Ray Shadowens</i> | 8 |
| Separation and the Life of Holiness, Part III, <i>D. Shelby Corlett</i> | 11 |
| Was Jesus Forsaken on the Cross? <i>J. Glenn Gould</i> | 15 |
| An Educator Speaks to "Queens" in the Making, <i>L. T. Corlett</i> | 33 |
| Money and the Christian, <i>H. K. Bedwell</i> | 35 |
| Gleanings from the Greek New Testament, <i>Ralph Earle</i> | 37 |
| The Gospel of Easter, Sermon Outline, <i>W. C. Roberts</i> | 40 |

DEPARTMENTS

The Pastor's Supplement, pp. 17-32 • The Theologian's Corner, p. 15 • Queen of the Parsonage, p. 33 • Biblical Studies, p. 35 • Sermonic Studies, p. 40 • My Problem, p. 43 • Ideas That Work, p. 44 • Bulletin Exchange, p. 45 • Here and There Among Books, p. 47 • Among Ourselves, inside back cover

"Where His Reputation Is Safe!"

By George Coulter

IN ONE OF the many thought-provoking statements in his book *Invitation to Discipleship*, Myron S. Augsburger says, "God blesses the work where His reputation is safe!"

Often God passes up the clever, the unique, and the sensational to bless the labors of the humble, the sincere, and the committed. This is not an argument for shoddy technique or poor planning or hit-and-miss methods in the ministry. But God's reputation must be safeguarded. And God has a way of honoring those whose integrity honors His name.

Since His reputation is at stake in all that is done in the Church, total commitment is an essential quality in the life of the minister. God's reputation is never safe in the hands of any man who has not emptied himself of self-will, personal ambitions, and self-glory. This involves more than an academic understanding of the doctrines of holiness. This involves an invasion of the whole being by the purging fire of the Holy Ghost.

God's reputation is safe in the hands of those who have caught the true purpose of His redemptive mission in the world. The mandate of Jesus to His disciples is nothing less than the making of all nations His disciples. The Church was called into being to be a "saving community." When it becomes a self-centered, self-contained organization, it sabotages the purposes of God to redeem all mankind. The Great Commission requires a total dedication of all the resources of the Church to the growth of the body of Christ. This involves growth in numbers as well as growth in the grace and knowledge of Jesus Christ. Activities which do not contribute to growth should be carefully scrutinized. Programs that do not result in the enlargement of the body of believers should be sidelined. God's reputation is safe in the hands of those who are obsessed with soul-winning desire and activity.

The preservation of a sense of the sacred in the midst of the secular is of tremendous importance in keeping His reputation safe. The man who carries the atmosphere of the world into the pulpit in either language or demeanor cannot lift his people into the heavens. The art of creating a spiritual atmosphere in which God moves with ease is of tremendous value. While the pastor must never resort to cheap psychological gimmicks to create emotional reactions in his congregation, it is still true that the pastor must be able to sense the needs of his people and lift their aspirations to God in holy worship.

Often I have seen services where a song, a testimony, or an exhortation under the direction of the pastor unlocked the windows of

(Continued on page 16)

How to Reach Maximum Effectiveness in Evangelism

DR. R. T. WILLIAMS, SR., used to tell of the farmer who believed in keeping his preacher underpaid, but upon persistent questioning admitted that his mules did better work when they were well fed, and maybe the principle might work well with preachers too. Whether Dr. Williams would be as convinced of the validity of his reasoning were he to see us, now is an intriguing question. But at the moment we are thinking, not of preachers, but of their flocks.

Healthy sheep reproduce themselves. This simple fact is in danger of being the forgotten link in our chain of evangelism.

And health depends on proper food as well as abundant exercise. We make a mistake when we suppose that our sheep are "fed" merely by a multiplicity of meetings and activities. They may be starving in the midst of feverish bustle. Our meetings and activities will provide the exercise so essential to good health. But exercise must be backed by a balanced diet; otherwise we will run our people thin. Gaunt, undernourished Christians, no matter how busy we keep them, will soon become sickly and feeble. Next they will be hugging their hurts and nursing their ailments on the sidelines.

Cracking the evangelistic whip will not make soul winners out of laymen.

Laymen will be effective soul winners, both directly and indirectly, when they are radiant and happy Christians. This requires that they first be thoroughly holy; for unholy Christians can never be either happy or radiant. It requires also that they know God in a satisfying, Spirit-led walk. Furthermore, it requires that they be victorious over their own trials and adversities. Christians who are defeated by life are not winsome.

To develop such Christians is the pastor's supreme task.

This is evangelism too. Indeed it is just as indispensable to evangelism (properly conceived) as altar calls and altar work, or doorbell ringing. We lose too high a percentage of the people we win. Possibly it is time to take a square look at one possible cause. Could it be that we don't know how to nurture them? We give them a job (sometimes even fail to do that), and mix them in socially, and suppose that is sufficient. It is not. We must not forget that new people who are eager and earnest are also green and ignorant. Merely keeping them busy can be the surest way to turn them ultimately into disillusioned, tired, frustrated cynics. They need grounding in the Word, depth in prayer life, stability in faith, maturity in outlook. Bringing them to Christ is evangelism; leading them on in Christ is also evangelism.

If we believed in unconditional eternal security, then our evangelistic responsibility might be said to stop at conversion. But we know better than that. We know that we have not really saved a soul until he is safe in heaven. Should not our concept of evangelism be molded by our theology?

If so, we will see that evangelism includes nurture as well as winning, training as well as turning.

We have auxiliary aids in this task in our periodicals, the missionary reading books, our church school literature, C.S.T. courses, and N.Y.P.S. devotional lessons at various levels. These aids are unsurpassed. But they can only supplement—they cannot substitute—a teaching, feeding, ministry in the pulpit. "Feed my sheep," Jesus said to Peter, and He solemnly says the same thing to us. The need of the hour is for pastors everywhere to dig into the Word, spend hours on their knees, get into the homes of the people until they know their problems and needs and heartthrobs, read books on prayer and divine guidance and holiness; until Sunday after Sunday they can stand in the pulpit, not with a blistering, scolding sermon, but with anointed truth, fresh and clear, that will put courage into listening hearts and build spiritual muscle and sinew.

People want to know how to pray. Let us tell them! They desire to know what to do with defeat and failure. Let us tell them! How to cope with sorrow—tell them! How to recognize the voice of the Spirit—tell them! How to walk by faith—tell them!

And in the attempt to teach the people, the preacher will be teaching himself; so both pastor and flock will grow together into "the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13).

Some Thoughts on Sermon Making

PREACHERS SHOULD AIM to preach the truth. But preaching the truth effectively demands that it shall be clear, moving, and adhesive, so that the hearer can neither miss it or forget it. Only sound homiletical principles can make this kind of preaching possible.

While it is a mistake to suppose that homiletical skill will suffice without the anointing of the Spirit, it is equally a mistake to imagine that divine anointing is a substitute for sound sermonizing. God expects us to have both, and will hold us accountable for both, to the extent of our abilities.

To preach the truth one must first be honest with his text. To prepare a sermon of one's own ideas, then find a text afterward to hang it on, unmindful of whether the ideas of the sermon fit the basic idea of the text or not, comes uncomfortably close to "handling the word of God deceitfully" (II Cor. 4:2).

Some men, with a poetic cast of mind, like to ruminate on a text before turning to the helps on their shelves. This makes for originality, and should be encouraged. But it is perilous if not balanced somewhere down the line by careful study. Heresy always begins with thinking that is excessively independent and original. Unless we can claim personal infallibility, we had better check our spiritual "revelations" and discipline our fertile and creative minds by honest research in commentaries, dictionaries, and other exegetical aids.

For a preacher to belittle such tools and disciplines is like a carpenter who would scoff at hammers and saws. With his bare hands he might manage a sod house, but not a modern ranch-style gem.

Having isolated the basic truth of a text by a happy combination of imaginative insight and scholarly analysis, the preacher must decide, prayerfully, on the particular approach which will best meet the needs of his people. The average text is open to several methods of treatment, all of them faithful to its heart. But there is bound to be one facet which especially matches the immediate need of the church. Let the preacher seize upon this as his homiletical theme, resolutely rejecting the others. Then he should develop from this facet of truth an outline which in its courageous fidelity to this one idea makes it luminous and unforgettable.

Much preaching is crippled by three faults: (1) failure to "exegete" a text soundly; (2) failure to develop an outline that is both transparent to the understanding and faithful to the exegesis; (3) failure to limit one's treatment to one or two ideas, which are analyzed, expanded, illustrated, and applied without being multiplied. Many of us attempt too much in every sermon. We should attempt less but do it better.

Today's Need: a
Pauline Concept of the Ministry

My Appeal to Ministers

By Myron F. Boyd*

IN READING MY BIBLE the other day, I was challenged with these words of Paul, "I magnify mine office" (Rom. 11:13). Paul gave himself unreservedly to his task. He magnified his office by being a tireless worker, a diligent student, and a spiritual giant.

One key to Paul's success is found in his implicit faith expressed in these words: "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

Another key to Paul's success was his divine commission to proclaim a divine revelation. "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I

will appear unto thee" (Acts 26:16). There is real satisfaction in knowing that one is in the will of God, performing his tasks by divine bidding. Such knowledge gives poise and faith. Paul could testify: "... I saw in the way a light from heaven . . . whereupon . . . I was not disobedient unto the heavenly vision" (Acts 26:13, 19).

Moses witnessed to Pharaoh, Elijah to Ahab, John the Baptist to Herod, Peter to all the people on the Day of Pentecost, Paul to Felix and to Agrippa. These and others were faithful in delivering God's message.

Another key to Paul's success was his compassionate heart. He said, "The love of Christ constraineth us" (II Cor. 5:14). Paul further revealed his motivation in these statements: "by the mercies of God." "I am what

I am by the grace of God," "that we should be to the praise of his glory." It was this vision and passion that drove him to his knees and then out into the world against opposition and persecution to proclaim "the unsearchable riches of Christ." Throughout history, whenever the Church has been gripped with a passion for the lost, it has seen glorious revivals sweeping thousands into the Kingdom.

Paul saw miracles through the power of the Holy Spirit. He cast demons out of a young woman; he was released from prison after singing and praising God; he brought Eutychus back to life after a fatal fall from a window. The entire Book of Acts is a thrilling story of the power of the Spirit at work through men.

In Paul's first letter to the Corinthians, he attempts to show how the church must have a positive influence on the city, and how the spirit of the world must never be permitted to influence and control the church. In Paul's second letter to the Corinthians, he deals more with the ministry in the church. He declares that the minister's task is to prepare the churches to make an impact on the world. The church can come to perfection only as her leaders have the necessary spiritual qualifications.

Every true minister is such by reason of the gifts bestowed upon him by the Holy Spirit. The business of each minister is the "perfecting of the saints" in order that the Church might fulfill its ministry in the world. Some of the leaders in the Corinthian church were lacking in spiritual qualities. That was the reason for Paul's anxiety and tears.

Paul teaches that any man in the ministry—apostle, prophet, evangelist, pastor, teacher—should be there only by the appointment of God. If a man is in the ministry for any other

reason than by conviction that God wants him there, he is out of place. If a man knows he is speaking on behalf of God, he can speak with greater boldness and authority. No minister should ever be apologetic for the Word of God. Any minister who cannot embrace the Bible as the Word of God has no business being in the ministry.

No spiritual Christian should give his time, money, and talent in support of a minister whose program is essentially a religious social club rather than a dynamic, evangelistic, spiritual program. If a minister does not believe in the basic principles of the Christian faith as revealed in the Word of God, no layman has any business supporting him in any way.

Paul says concerning true ministers: "For we are not as many, which corrupt the word of God: but as of God, in the sight of God speak we in Christ" (II Cor. 2:17). Then later Paul says: "Therefore seeing we have this ministry, as we have received mercy, we faint not: but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God" (II Cor. 4:1-2). The Word of God is the only message given any minister to declare, whether he be apostle, prophet, evangelist, pastor, or teacher.

The purpose of any minister should be to be so spiritual and so led by the Holy Spirit that his ministry will cause the people to whom he ministers to obey God, to separate themselves from the spirit of the world, and to conform themselves to God's pattern of righteousness. If any minister fails to accomplish this, either he fails in receiving God's revelation or he fails to interpret properly that

*Bishop, Free Methodist Church, Winona Lake, Indiana.

revelation to his hearers. It is our responsibility to declare the Word of God clearly and in power. It is then God's responsibility to apply that truth, to save and to cleanse hearts. The truth under God convicts, transforms, and edifies. Those who sit under the influence and ministry of spiritual, dedicated men of faith will grow and abound in the things of God.

Preacher Friend, if you are not seeing such spiritual results, let me urge you to go down before God until your own heart is strangely warmed by the Holy Spirit. A ministry devoted

to the Word of God and anointed by the Holy Spirit will result in the building up of the kingdom of God and the glorifying of Jesus Christ.

I state with emphasis—"Christ is the Answer." He is the Answer for every minister and missionary; He is the Answer for every Christian; He is the Answer for everyone who is "without God and without hope in the world."

I urge you, my minister friend, to major on Christ. In so doing you will magnify your office as Paul did, and God will save souls through your ministry.

Let's Join the C.C.C.'s!

By George J. Douglas*

THE BUSY PASTOR turned quickly from his post-office box, and moved across the lobby with the purposeful stride of a man with an appointment. As he walked, however, he scanned the mail in his hand as if to determine its relative importance. Suddenly he checked in mid-stride to avoid an impending collision with a young matron and her tousled toddler. With an apologetic smile, he stepped around the pair and proceeded down the steps to the foyer.

Here he paused a moment to slip one envelope into an inside breast pocket and wrap the remaining bundle in a periodical. The slight hesitation was just enough to allow the mother and her lad to catch up with him, and almost automatically he paused to hold open the heavy door so that they could pass through.

Moving to the curb, he entered his car and fastened his seat belt, but before starting the motor, he withdrew the letter from his inner pocket and read it. Returning it to his pocket, he started the motor, and after a period of waiting for a break in the busy stream of traffic, swung smoothly from the curb.

He had hardly begun to accelerate when he noticed another car attempting to move out from the curb, and with a quick hand-signal he braked to a stop to let the other driver move into the flow of traffic. Then with a thrust of the foot he drove away into the routine of another day.

Weeks later, the same pastor rose from his knees at an altar of prayer, and suggested that the seekers would do well to "drive a stake" with a word of testimony. After several responses, a clear-eyed young woman arose and said,

"I'm sure that our pastor will remember calling at our door one day about five weeks ago to invite our family to visit this church. He may be surprised to hear that, although we had never met, I recognized him."

And then she recounted the events which I have just described. Her comment followed:

"I was not surprised when he held open the door of the post office for us, but I did take a closer look at him when he 'held the door' for me to get away from the curb. People don't usually do that, you know!"

*Pastor, Jamestown, New York.

(Continued on page 34)

Nothing is more destructive than "courage" without either sense or love—

The Distasteful Art of Tactless Preaching

By Carlos H. Sparks*

ARE YOU WEARY, are you heavy-hearted? Tell it to Jesus; tell it to Jesus . . ." These are the familiar words of a beautiful song, full of the overtones of mercy, and this is the need we are to fill, ministering to the flock. The burden of responsibility rests equally in proportion to time with both pastor and evangelist. Our churches are wonderfully blessed with called men of God who use good tact in delivering the message and reaping for the Kingdom. However, among this group are a few who are especially gifted with an ability to preach but who have not one half ounce of tact, or more basically, horse sense.

These are like the hurricanes that leave in their wake dirty beaches, wrecked villages, and complete unrest. Time is a great healer of the damage, and the relentless tide of pastoral labors and prayer will at last sweep the rubble out into God's sea of forgetfulness; but, oh, what damage! The terrible price of repair! What wasted labor and lost opportunity! How many souls are lost forever who once had hope as they sat in our congregations and grew on the nourishment of the Word? Only eternity can answer this serious question with certainty; but the deadly drop in attendance after and during these

so-called revivals indicates a defeat that will last through the judgment.

Recalling a Saviour who gave unto us not only the parable of the lost sheep but also the shepherd's effort to find it; the prodigal son, sin-laden and lost, but with a patient, loving father at the end of the lane, it is impossible to conceive of running away candidates for His peace by thoughtless words and acts.

Would I water it down? No, never! The tactless ones would thus accuse me, for to fail with the horsewhip (in their view) would be slighting the gospel and the church doctrine. How narrow can we be? We cannot create conviction; we preach words and the Holy Spirit arranges them to impress conviction upon a sinner's heart. Even Jesus showed us never to cut off ears if there was no one around with the ability to put them back. The two-edged sword is the weapon indeed but it belongs to God, not unto us. We hear no saber-rattling at His hand when the tactless orator proclaims: "Your appearance makes you unfit for the honor of being called mother by your own children," or, "If you are standing in the way of this revival, the Lord ought to strike you dead in your seat . . . NOW!" or, "If I had a wife who wore bobbed hair, I would trade her for a dog and then shoot the dog!" These are samples (and by no means

*Pastor, Cowan, Tennessee.

April, 1965.

the, crueler ones), and the cheers of those he missed with his tirade and their several trips around the aisles trying to wear off the "blessing" from his remarks, encourage Brother Tactless further but heap greater embarrassment and humiliation upon others who simply run home and shout, "I'll never go back!"

Often these learned men of great ability serve so very little real meat and potatoes in their message that it is necessary for them to assist the Holy Spirit to a great extent by pulling and tugging at these poor brow-beaten, unloved centers of attraction for the night. "You need God," he yells in a preacher tone. "You need God; move out and get your sins forgiven and get sanctified!" Mortified, and often broken up from the great shock of the awful things the preacher said about them in public, they go

to the altar and make peace with the preacher and let their sins stand. They find God far more merciful and long-suffering and loving than Brother Tactless.

My own poor ability would leave me at a loss to tell these fine gentlemen what or how to preach, but it takes no student of humanity to know that when we have hit a soul in the back we have missed his heart. Please . . . please let us shoot again, this time with a straightforward, honest, Christ-honoring delivery, and God will surely guide His truth.

It was Dr. Hugh C. Benner who stated in essence: "If all you have to feed your flock is another course of incidentals, more kicks and bruises, I suggest you get a good set of commentaries, a Bible, and a place to pray, until you have something to nourish their hungry hearts."

One man's program for
personal and corporate enrichment

Vital Christianity in 4-D

By J. Ray Shadowens*

DISCIPLINE, devotion, determination, and dedication are key words at this juncture in Church and world history. Our arch rivals in the present ideological war are said to be possessors of these qualities to an astounding degree. Perhaps we have been looking for "the gap" in the wrong area. Prophetic powers are unnecessary to predict accurately that the victors in this struggle will demonstrate clear-cut superiority here.

Our concern is with the spiritual breakthrough that our confused cul-

ture desperately needs. Promotion, propaganda, and programs, of themselves, are woefully inadequate to guarantee the solution we seek. Let us admit unapologetically that even Wesleyan-Arminians in the "sagging sixties" need to be imbued with the spirit of these obvious imperatives, discipline, devotion, determination, and, dedication. All this sounds challenging enough, but where and what would provide "first step" guidance?

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

The Nazarene Preacher

Four books, the soul-searching study and application of which could revolutionize Nazarenes, are:

For disciplined Nazarenes—*The Disciplined Life*, by Richard Shelley Taylor, Kansas City: Beacon Hill Press, 1962.

"Discipline or disintegration" is more than a cliché. If this be a recognized, though unacknowledged, need of moderns, advocates of Christian holiness must consider it a warning we ignore to our own peril.

Pilgrims on the path of personal sanctity are reminded by W. E. Sangster that "discipline comes into the holy life; not the toilsome, straining, failing to be good; but the faithful attending on God to receive." It is not spiritual discipline or Christian holiness; it is spiritual discipline and Christian holiness. What among us could be needed more and so little sought?

Disciplined Nazarenes might never establish enviable records in modern Christendom for having the greatest quota of applicants for the Peace Corps, but who knows how far-reaching their collective testimonies would extend to convict and convince an increasingly secularized age? If it is true that the "future belongs to disciplined men," how will the stewardship record of undisciplined Nazarenes read?

Let the most pious, who prides himself in what he considers a disciplined life, take another look through the probing pages of this book—with his Bible near at hand. His exposed inadequacies will prod him to pray for divine enablement for the bringing of all his capacities more into harmony with the ideals of a safe, sound personal sanctity.

For devoted Nazarenes—*Beyond Humiliation*, by John Gregory Mantle, Chicago: Moody Press.

April, 1965

Here is a book that merits a place among the great devotional classics of all times. It is doubtful that works in this field are being read by the people called Nazarenes. The deepening of their personal spiritual lives, if it comes at all, comes through other sources. Revitalized evangelical witnesses could be a present-day reality, if a prayerful study of *The Way of the Cross* were taken seriously by that segment of Protestantism of which we are representatives.

A sample of the wholesome sensitivity under which Mantle writes is reflected in this excerpt: "Anything that has been known to dull the spiritual vision, and unfit the body for sacred uses for which it is designed, will be avoided. 'What effect will this book have upon my spiritual life? Will it increase or diminish my relish for the Word of God?' are questions we shall ask when opportunities for reading are afforded us"* (pp. 234-35).

True, there may be found some isolated utterances where we might differ with the author. These should not be permitted to blind us to the great value of this work. The testimonies of spiritually minded persons will be that they are confronted in its pages by such profound insights that the areas of disagreement paled off into relative insignificance.

This is strong meat by any spiritual standard. Sincere Christians will find themselves shorn of everything that vaguely approximates superficial piety. There is little likelihood that one would remain in complacency when he closes the covers of this book.

For determined Nazarenes—*Why I Am a Nazarene*, by C. William Fisher, Kansas City: Beacon Hill Press, 1958.

To establish the members of a relatively uninfluential movement in

*Used by permission. Moody Press, Moody Bible Institute of Chicago.

a thoroughgoing sectarianism is to misinterpret the author's purpose. Fisher's avowed objective is to develop stalwart Christian witnesses. In an age that seems more religiously calloused each passing day, who could challenge the wisdom of a dedicated Christian writer to offer something in print designed to strengthen the concerted testimonies of enlightened Christian holiness adherents?

In an ecumenically minded Protestantism, where for the sake of a spurious unity all distinctives are surrendered, the urgency for determined Nazarenes was never greater. Gone are the days when we can take for granted that Wesleyan-Arminians are, by sound spiritual experience and by strong confidence in Christian certitudes, secure against the pressures exerted by the conglomerate of outside religious forces.

If we could be sure that our methods of religious instruction, evangelistic techniques, and distinctive fellowship, of themselves, were producing steadfast second- and third-generation Nazarenes, a book like this would not be so imperative. A more timely book could not have been written. The timeliness of its message will be attested to by every frank, spiritual leader of the Church of the Nazarene and by those who share our common faith.

For dedicated Nazarenes—*Beyond Conformity*, by W. Curry Mavis, Winona Lake, Indiana: Light and Life Press, 1958.

Few leaders in the Wesleyan-Arminian ranks can surpass Mavis' vision of the evangelicals' mission in contemporary Christianity. Some seem especially adept at analyzing our spiritual predicament. This is done brilliantly by Mavis. He does a great deal more; he convincingly points a way out.

If one is looking for an easy, shallow solution, he will not find it here. This book speaks of guiding principles that, if earnestly applied, will assure us of victories in our lives, our homes, and our churches.

One excerpt will prove sufficient to reveal the author's extraordinary spiritual insight: "Finally, evangelicals must work with God in turning the spiritual tides by maintaining effective evangelistic outreach. They must communicate the eternal gospel in terms that are meaningful to the present generation. In doing this, they will be aware of the present world view and they will not preach to the problems of a former generation. For greater effectiveness, they will be aware of the dynamic nature of human personality and they will appeal to the motives that move men. They will proclaim and witness to a message that appeals to men's minds and they will not seek an overly emotionalized response. They will declare the message in dynamic biblical preaching. They will proclaim a message that has social relevance in order that converts will not consider themselves isolated units in an evil world. They will seek an effective balance in the use of every valid type of evangelism. In doing all these things, evangelicals will unite with like-minded Christians in cooperative efforts, as opportunity affords, so that the largest number of men may be transformed by the power of God" (p. 160).*

Plans for the use of these challenging works are almost limitless. Any program to unfold their valuable contents and put into operation their superior spiritual directives is certain to be most rewarding. It is not claiming too much that these four books could revolutionize Nazareneedom.

*Used by permission.

Separation and the Life of Holiness

By D. Shelby Corlett*

Part III

THE PRACTICAL RESULT of the separation or commitment of the Christian to God is a holy life, a life of which God and His purpose are the center, a life in which the separated Christian looks upon himself and his possessions as belonging to God, and to the utmost of his abilities uses his powers, time, and opportunities for the service of God in bringing blessing to others.

St. Paul described the separated Christian living a holy life in this world when he said, "... the life which I now live in the flesh I live by the faith of the Son of God..." (Gal. 2:20). To "live in the flesh" meant living in a physical body with all of its normal and legitimate appetites, urges, drives, and passions, in this present world with all that life may bring—the evils of the world, its appeals, its pleasures, and the like as well as its blessings and opportunities to do good. In this world he lived "by the faith of the Son of God." While he lived "in the flesh" he found the true resources for effective living in a deeper level of life, "the faith of the Son of God." This meant separation from the world's evil through being empowered, enlightened, and inspired by the presence of Christ living in him.

In the World but Not of It

This same thought was stressed by Jesus in His prayer for His own peo-

ple when He said, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (John 17:15). This request was presented to the "Holy Father" (v. 11). Because of their relation to Christ and because they had received the word He had given them, the world hated them. (v. 8, 14). (It is always at the point of hearing and taking God's Word seriously that the world and the Christian part company.) Jesus said also, "They are not of the world, even as I am not of the world" (v. 16). He was separated from the world; so were His people. So the status of the true Christian, according to Jesus' word, is that of being "in the world, but not of the world"—a life separated to God.

The separation of the Christian from the world is emphasized also by these words of St. John; "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I John 2:15). Here the emphasis upon the separation from the world is inward, the way we love. It is possible to fulfill all the negations of the Christian life as they relate to the world, to abstain from all worldly activities and appearances, yet at the same time to love the world. So true separation from the world is at the point of love. The reason St. John gives for the Christian not loving the world is "the world passeth away, and the lust thereof" (I John 2:17); so when one loves the world, he loves something tran-

*Retired Elder, Pasadena, California.

sient and perishable. This is an unworthy object of devotion or separation, for it is he that doeth the will of God who abides forever (v. 17). St. John also states that the cure of love of the world is the love of the Father. A reversal of the clauses indicates this: "If any man love the Father, the love of the world is not in him. A continuing separation or commitment based upon love to the Father is the cure for love of the world. The same thought is stated by St. Paul, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2). It is only in the life separated from the world, the life committed to God, that one can prove what is the good, acceptable, and perfect will of God.

Specialists in Discipleship

There is a phase of meaning of separation, namely, that of distinctiveness, in which we may include the thought of specialization, which is of importance in the life of holiness. This thought is seen consistently in the call of Jesus to the people of His day: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23)—that is, If any man will come after Me, let him specialize on following Me. This the twelve disciples did, but when the rich young ruler was confronted with this separation or demand, he went away sorrowful. This distinctiveness is seen in the symbols Jesus used regarding the place of the Christian in the world: "Ye are the salt of the earth . . . Ye are the light of the world" (Matt. 5:13-14). Salt is effective only as it retains its distinctiveness. It give flavor, is a purifying and preserving agency, and serves

as an antiseptic only as it remains pure salt. Light is most effective when it is clear and bright, unhindered by shade or covering.

Let us return to the statements in the prayer of Jesus regarding the Christian and the world. He said these disciples were to remain in the world, but they were not of the world. He prayed the Holy Father to "sanctify them through thy truth: thy word is truth." Also He said, "And for their sakes I sanctify myself, that they also might be sanctified through the truth" (John 17:17, 19). When Jesus spoke of sanctifying himself, it is evident that here sanctification means loving devotion or separation to the Father in fulfilling His purposes of redemption. Jesus needed no cleansing; hence the meaning of sanctification here cannot be limited to cleansing. The idea of separation or devotion as seen in the Old Testament is appropriate; for the sake of His own people He sanctified or devoted himself to fulfilling the purposes of the Father in providing redemption, that they might be sanctified through the truth; that is, that His own people might be brought into the place of full devotion and separation to God in fulfilling His purposes in their lives. Cleansing is essential in sanctification as it relates to Christ's people. There can never be the separation or commitment to fulfilling the purposes of God, never a life of which the attitude, "Not my will, but thine, be done," is supreme, without the cleansing away of all impurities from the heart, the removal of self-will and of all carnal dispositions and affections, or the work of God in sanctifying His people. The distinctiveness of God's people becomes apparent through their being sanctified through the redemptive work of Jesus, or "through the truth."

Sent Back to the World

The effectiveness of this distinctiveness is indicated by the statement of Jesus which comes between the two verses just quoted regarding their sanctification; "As thou hast sent me into the world, even so have I also sent them into the world" (v. 18). Jesus had said that His own people were to live in the world, yet they were not of the world even as He was not of the world. Now He emphasized that the world was their sphere of service, and through their being sanctified as a result of His redemptive work they had a real mission to the world. Like the teaching of the Old Testament relative to the holy God who is separate from man but not remote, so sanctified Christians must be separate from the world but not aloof; they must maintain and manifest a true concern of love for the people of the world, for the world needs the Christian just as it needed Jesus. The saving mission on which the Father sent Jesus into the world now becomes the mission of Christ's own separated or devoted people. The world needs the true Christian now as never before, but God's people can meet this need only as they are truly sanctified; only as their hearts are inspired by Christ's love and as they give themselves in unreserved devotion to Him and to the mission He has given them, that of making Him known to the world. In other words, they can serve the world as God would have them serve it only as they become wholly the Lord's, only as they remain in the distinctiveness of being committed to Him, or being separated, although not aloof, from the world which needs their witness to Christ.

The effectiveness of this distinctiveness is seen in the record of the Church in the Acts of the Apostles. These Spirit-filled followers of the

risen Christ with purified, burning hearts went into the world with the saving message of a resurrected Saviour, and the Holy Spirit made them so effective in their mission that they were accused of turning the world upside down (Acts 17:6). They refused every compromise with the world whether the appeal to compromise came from the religious leaders of the Jews, the Sanhedrin, who commanded them to refrain from preaching and healing in Jesus' name, or from civil authorities who threatened them with imprisonment and death—and they did put to death some of their leaders; or from the unfaithful members of the Christian community such as Ananias and Sapphira. They retained their distinctiveness, their loyal commitment and obedience to the risen Lord at all costs. By so doing they were fulfilling the mission of Christ; they were going into the world on the same saving mission on which He was sent of the Father. Such distinctiveness and devotedness are required today for effective Christian living and service.

We saw that separation or holiness in the Old Testament meant activity; God, the Holy One, is ever active in and with His people, saving, keeping, empowering, strengthening, loving, and making them effective in life and service for Him. This we recognize to be the ministry of the Holy Spirit within the individual Christian and within the Church, the body of Christ. His holy, separated people are likewise very active in their relationship with and service for Christ. Dr. Agar Beet says that holiness in man "implies the most intense mental and bodily activity of which we are capable. For it is the employment of all our powers and opportunities to work out God's purposes; and this implies the use of our intelligence to learn how best to do His work, and the

bodily effort which His work requires . . . the word Holy is never used to denote simple salvation from sin" (*Holiness, Symbolic and Real*, p. 117).

Some Perils to Be Avoided

There are always dangers to be faced in this life of separation or commitment to God, the life of holiness. The observation made by a saint of years past is always true, "There are plenty to follow our Lord halfway, but not the other half." The example and influence of the "halfway separated" presents a constant threat to the fully committed Christian. He is always in danger of drifting to become like them, or of retaining an outward separation from the world and maintaining his activities in the service of Christ and the Church, but at the same time of losing the inner devotedness, that which is inspired by perfect love, in fullhearted separation or commitment to Christ.

Closely related to this is the danger of centering the separation or devotion upon laws, rules, standards, things, and service at the loss of true devotedness to Christ and of the separation of the heart to Him. Those who become the victims of such separation to laws and standards lapse into the servitude of the oldness of the letter—the service of servants—from that of serving God in the newness of the Spirit as His devoted sons who keep alive the romance of their marriage to Christ (Rom. 7:6). Or they slip into "the spirit of bondage again to fear" away from "the Spirit of adoption" in which the Holy Spirit gives them a vital, living witness to their sonship in Christ, a relationship which inspires the cry of "Abba, Father" (Rom. 8:15). Commitment or separation to laws, standards, and the like is deadly to spiritual life, for

it is centered in things and not in the living relationship with Christ. These standards and laws prohibit; they command; they produce the legalistic bondage and concern about what may be permissible or what may be acceptable to others of their group who are governed by the same standards. Christians thus concerned have lost their true center of commitment, which is the living Christ, who through His Spirit gives guidance, inspiration, instruction, help, and the fellowship of His presence to those who are separated or devoted to Him. The separateness of legalism is deadly to spiritual life and witness, whereas the separation or devotedness to Christ alone makes a Christian effective in his life and witness for Him.

Separation and Discipline

The act of total separation or commitment to God is a decisive act, a once-for-all dedication of the whole person with all that he is and has placed unreservedly in the hands of God. As such, this act need never to be repeated, although there may be frequent reaffirmations of the commitment, or the occasional confirmation of the quality and status of the separation to God. As we have seen, God's acceptance of the committed Christian means His work of entire sanctification and the vital relationship with Him which results in holiness of life. As a personal relationship with God, this must be nurtured to be maintained in a state which is satisfying both to God and to ourselves.

The thought of separation continues in observing consistently the disciplines of Christian life; the devotional exercises of meaningful study of and meditation upon the Scriptures, of communion with God in the

(Continued on page 46)

THE THEOLOGIAN'S CORNER

Conducted by the Editor

Was Jesus Forsaken on the Cross?

By J. Glenn Gould*

THE ANGUISHED CRY of Jesus from the Cross, "My God, my God, why hast thou forsaken me?" (Mark 15:34) has frequently been made the basis for the view that God had indeed abandoned His Son in His direst extremity. Admittedly these are difficult words to construe, and we may well ask what meaning we are justified in seeing in them.

An obvious answer is based on the recognition of this cry of our Lord as a quotation from Ps. 22:1. During His incarnate life the Psalms had provided much spiritual sustenance for the man Christ Jesus; and so in this hour of physical torment and human desolation this psalm came instinctively to His mind. Perhaps in His inner consciousness He recalled more than the first verse, though only this initial sentence of the psalm was uttered audibly. For that psalm is not all desolation. It contains such passages as this: "But thou art holy, O thou that inhabitest the praises of Israel. Our fathers trusted in thee: they trusted, and thou didst deliver them. They cried unto thee, and were delivered: they trusted in thee, and were not confounded." Here indeed is comfort and solace for a stricken spirit. According to this view, our Lord turned to the language of this treasured psalm to strengthen and assure His own spirit in His hour of supreme need.

*Professor of Religion, Eastern Nazarene College, Wollaston, Massachusetts.

This, however, is not the view which has prevailed most widely in the Church. For most interpreters the cry of Jesus denotes a sense of desolation, if not of dereliction; an abandonment which made it seem to God's suffering Servant that the face of the Father himself was averted from the terrible scene. Dr. Alan Richardson states that "the cross of Christ . . . is the supreme revelation of the wrath of God against all ungodliness and unrighteousness of men,"¹ and one of the verses cited in support of this statement is Mark 15:34. Furthermore, Dr. Vincent Taylor sees this sense of desolation as the last in a series of events in Jesus' life which reveal "the very shadows of the divine judgment which rests upon sin," as that shadow darkened and oppressed His spirit during the event of His passion. It began with His foresight of the Cross, continued in His sense of being "straitened" until His "baptism" be accomplished (Luke 12:50) and in His struggle over "this cup" in Gethsemane (Mark 14:36), and came to its fullness here on the Cross.² The new Testament clearly teaches that He was "made . . . to be sin for us" and He became "a curse" for us. Taylor suggests, however, that there is an element of hyperbole in such language which should warn us against interpreting it too literally.

Without question Jesus endured the uttermost loneliness on the Cross. His human nature craved the support of

human fellowship, as is indicated by His gentle chiding of His sleepy disciples in the Garden: "Couldst not thou watch one hour?" (Mark 14:37) Yet on the Cross, He was beyond the reach of such sympathy. Indeed, He suffered alone, without any clear assurance that even the Father shared with Him this terrible hour.

It seems to me that an adequate interpretation of this cry of desolation must embrace both of the views we have suggested. In His loneliness He sought comfort and strength in Psalms 22. But we are justified in seeing in His words

a deeper significance, suggestive of the inner torment His pure spirit was compelled to endure as He took the place of the paschal lamb and made atonement for the sins of the whole world. In the words of J. S. Whale (quoting P. T. Forsyth): The cry of desolation "reveals Him as indissolubly one with the very Father who cannot look on sin 'save to abhor and curse it even when his Son is beneath it.'"³

1. *An Introduction to the Theology of the New Testament*, p. 77.
2. *Forgiveness and Reconciliation*, p. 209.
3. *Victor and Victim*, p. 78.



"Where His Reputation . . ."

(Continued from page 1)

heaven with spiritual refreshing. The pastor is more than a "master of ceremonies" giving announcements, directing the program, and keeping the schedule intact. He leads his people to the throne of grace. He intercedes

on their behalf. He becomes that vital link which brings God's abundant grace to bear upon man's spiritual poverty. He solicits the response of the congregation so that the Holy Spirit can make the things of God meaningful.

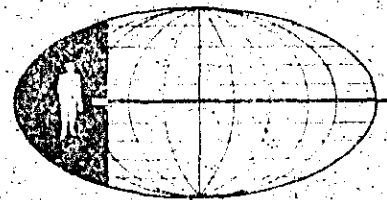
God's reputation is in our hands. A fearful responsibility! But also a glorious privilege!



FAITH

Faith came singing into my room
 And other guests took flight;
 Fear and anxiety, grief and gloom
 Sped out into the night.
 I wondered that such peace could be.
 But Faith said gently, "Don't you see?
 They really cannot live with me."

Author unknown



The PASTOR'S SUPPLEMENT

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

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BOARD OF PENSIONS

BY ENACTMENT OF PUBLIC LAW 88-650

TIME EXTENDED UNTIL APRIL 15

Ministers who have passed other deadlines have one more opportunity to sign Waiver Form 2031 and join Social Security. The new deadline is April 15, 1965. Ministers who did not sign the waiver when the system was inaugurated in 1955 and those who have started their ministry since then, will welcome this new provision.

Filing of Form 2031 is necessary. This form is obtained from the local District Director of Internal Revenue. Besides signing the waiver, Social Security taxes on ministerial earnings for 1962 through 1964 must be paid. Earnings over \$4,800 a year are excluded.

For details concerning the time extension and the benefits which accrue from Social Security participation contact your District Director of Internal Revenue or write:

Dean Wessels
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SOME STRAIGHT TALK ABOUT WILLS

WHY IS THE CHURCH INTERESTED
IN THE WRITING OF WILLS?

1. Because too many people are not writing them at all.
2. Will-making is a matter of values and a Christian should decide where his money goes at his death.
3. Will-making enables a Christian to realize the full measure of stewardship even beyond his own lifetime.
4. Will-making is an opportunity to testify to one's faith by his concern for persons and causes nearest and dearest to him.
5. Will-making can be a source of tremendous financial strength for Christian causes of every kind.

Write for the brochure

"Some Straight Talk About Wills."

Name _____

Address _____

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Send to:

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6401 The Paseo
Kansas City, Missouri 64131

LAYMEN DO WANT TO TRAIN

Recently a Nazarene layman came up to me in a Sunday school convention and said, "I have been in the Church of the Nazarene only a year and one of the things I like best is the training program. We never had any training in the church I used to attend."

Another layman, not quite so enthused, said, "I have been a member of the Church of the Nazarene eight years and have never heard C.S.T. mentioned in our church. What can I do about it?"

Here is a letter received recently from a Sunday school teacher who has earned the Certified Teacher Award.

Dear Mr. Dudney:

How true it is that we gain when we train! Words cannot express the value to me personally of the C.S.T. courses I've taken. They have been a great source of blessing to me. C.S.T. books like "Bible Holiness," "The Fullness of the Spirit," "Meet the Major Prophets," "Meet the Minor Prophets," and others have given me a better understanding and love for God's Word and a greater desire to study it. I've purchased the "Search the Scriptures" volumes and now I'm having a wonderful time in Matthew!

I've learned of methods of teaching, the value of keeping records, importance of personal evangelism, etc., and I was greatly inspired by the "Life of John Wesley."

I feel it has helped me to become a better teacher but I know it has enriched my own Christian experience. I feel if our S.S. teachers will all get busy and take the C.S.T. courses we will see a good increase in our S.S. attendance.

One cannot study these many and varied C.S.T. books and not be challenged, inspired and have a greater desire to fulfill our mission to win the lost to Christ.

I'm thankful to the Church of the Nazarene for having such a wonderful C.S.T. department.

Yours for better service to Him,

Hazel M. Hunter
Maine District

ANNOUNCEMENT

TO ALL DISTRICT SUPERINTENDENTS

AND

TO ALL PASTORS

THE GENERAL BOARD VOTED—THE GENERAL ASSEMBLY APPROVED

Beginning January 1, 1965

IT'S IN EFFECT!!!

HERE'S HOW IT WORKS:

- Who?** Every licensed minister and ordained elder listed in the district minutes, who holds the basic \$1,000 life insurance coverage with the Board of Pensions.
- What?** Will have double coverage (\$2,000) for 12 months, if remaining on the same district.*
- When?** Beginning the first day of the month, 45 days following the close of his district assembly.
- IF . . .** THE DISTRICT ON WHICH HE HOLDS OFFICIAL MINISTERIAL MEMBERSHIP HAS PAID 90% OF ITS N.M.B.F. 2% FORMULA BUDGET.

*NOTE: If a minister holding double coverage transfers to another district during the assembly year, this coverage continues until the assembly of the district to which he moves. THEN, he is officially a member of another district and coverage will depend on whether or not his new district is a "NINETY PERCENTER."

NOTICE

To ministers who are covered under the General Church Group Life Insurance PLAN ONE:

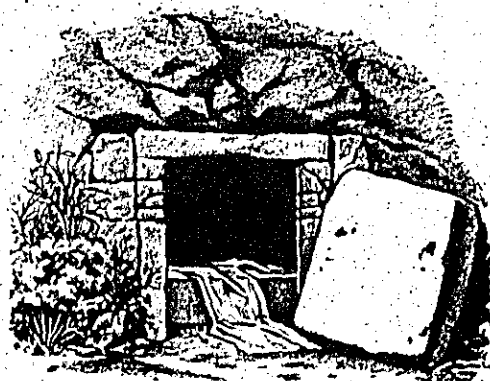
Your Annual Insurance Questionnaire has been mailed to you. It must be returned by May 15, 1965 if PLAN ONE insurance is to be continued for another year.

If your questionnaire has not reached you, please notify BOARD OF PENSIONS at once:

Dean Wessels, Executive Secretary
6401 The Paseo
Kansas City, Missouri 64131



Easter



Last January the asking budgets of the overseas Home Mission fields and the special fields in the United States totaled \$529,000. These requests for needs had to be cut by \$100,000 to get them within anticipated income. That income is the Home Missions share of the General Budget.

Your Easter offering counts! Every dollar of it counts for missions around the world. World evangelism—through World Missions and Home Missions—depends upon the Easter offering to help meet the daily needs of our mission fields. Let every church enthusiastically give in the 1965 Easter Offering.



*There are easier ways
to learn about
the Overseas
Home Mission Fields!*

SEE THE NEW FULL-COLOR FILMSTRIPS

With recorded tape narrative!

Now Available:

Bermuda
New Zealand

Samoa
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Order from the Department of Home Missions, 6401 The Paseo, Kansas City, Missouri 64131. Rental, \$2.50. All sets in either filmstrip or individual slides.

FROM 20 YEARS' EXPERIENCE DIRECTING OUR INTERNATIONAL RADIO WORK

Three Facts Emerge:

I. OUR AIR MINISTRY HAS BEEN POPULAR

PROOF:

1. Worldwide coverage (now aired in forty-seven states, and thirty-five countries outside U.S.A.).
2. Largest number of stations now employed.
3. \$4,000,000 air-time concessions given to it.
4. Three thousand three hundred seventeen different radio stations have carried it.
5. This year it received the National Religious Broadcasters' annual Merit Award ("Showers of Blessing").

688

II. THIS AIR MINISTRY HAS BEEN HELPFUL

1. Many souls have testified to receiving strength from it.
2. New churches have been organized by its help.
3. Missionaries are encouraged by its messages, and new fields open to them as a result of it.

481

III. ITS FUTURE SHOULD BE EVEN BRIGHTER

1. Radio use is increasing.
2. Large city markets are open to us.
3. Our past performance commends us and gives us an increasing number of open doors.

— T. W. Willingham

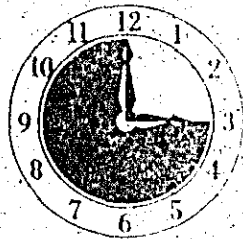
207

"LA HORA NAZARENA"
STATIONS

"SHOWERS OF BLESSING" STATIONS

TOTAL OUTLETS FOR OUR BROADCASTS

Nazarene Radio League
6401 The Paseo
Kansas City, Missouri 64131



THE FIRST QUARTER OF 1965 IS ALREADY HISTORY. ARE WE AS MINISTERS OF THE CHURCH OF THE NAZARENE "DOING MORE THAN IN '64" FOR THE EVANGELIZATION OF THIS GENERATION?

LET US MAKE OUR BIGGEST DRIVE IN '65 throughout the months just ahead. How shall we do this? By "Doing the work of an evangelist." Your Department of Evangelism suggest **THREE** requirements so that we might do more in the final **THREE** quarters of 1965.



INTERCESSION

Genuine holiness evangelism is always preceded and accompanied by periods of fasting and prayers of intercession. Every Nazarene minister in these crucial days of 1965 must saturate evangelism with that kind of intercession typified by "prayers that cannot be uttered" for lost souls.



INVOLVEMENT

An honest reappraisal of our evangelism will show too often that the minister of God lives too remote a life from the people of this contemporary day. Let our evangelism be such that we will become involved with the problems, the heartaches, the tragedies, the sufferings of today's people.



INTERPRETATION

To interpret evangelism to our day means that we will use every means and method that we can to get our message across to our generation. **PLAN NOW TO USE THESE THREE REQUIREMENTS AS YOU "EVANGELIZE IN THE POWER OF THE SPIRIT" DURING THE REST OF 1965.**

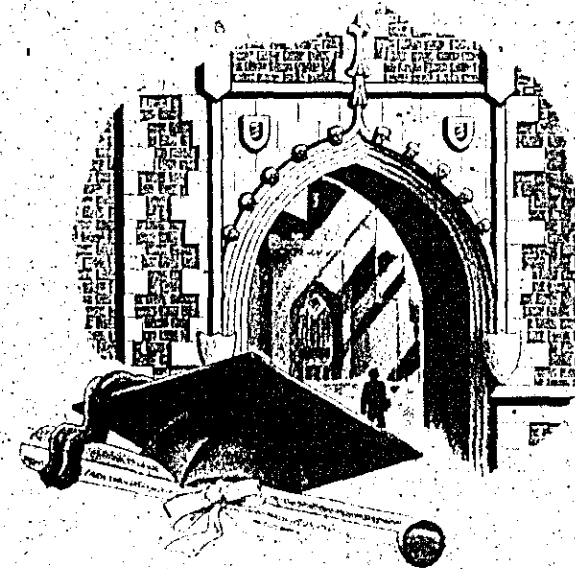


TENTH OF 50 HOLY WATCH NIGHTS

Thursday, April 8, 1965

**PRAYING PREACHERS PLEADING
FOR SPONTANEOUS REVIVAL NOW
IN EVERY CHURCH**

SUNDAY, JUNE 6, 1965 "A DAY OF UNFORGETTABLE WITNESSING"



**NATIONAL
CHRISTIAN
COLLEGE
DAY**

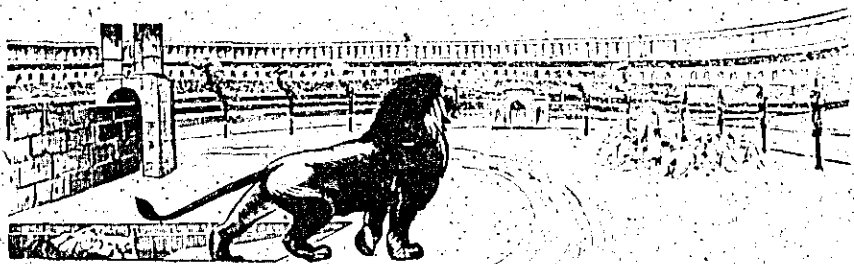
April 25, 1965

**How Can a Nazarene Pastor
Make This Day Meaningful in His Church?**

- ★ Perhaps a special Bible message highlighting Christian Education.
 - ★ Perhaps a special Christian Workers group from your zone college and an opportunity for college students to visit your church families for noon meal or fellowship after church.
 - ★ Perhaps a special student-led youth hour and evangelistic service.
 - ★ Perhaps a special "Love Offering" for the college on your zone.
- | | |
|--------------------------------|----------------------------|
| Bothany Nazarene College | Northwest Nazarene College |
| British Isles Nazarene College | Olivet Nazarene College |
| Canadian Nazarene College | Pasadena College |
| Eastern Nazarene College | Trevecca Nazarene College |
| Nazarene Theological Seminary | |

PASTOR: These are only first thoughts—one of them may work for you. If it doesn't, You'll Find a way! And Make Christian College Day **SPECIAL** for your church.





NOT SINCE THE FIRST CENTURY...

have the powers of darkness raged in such open fury and the influence of men in high places been so determined and set against the gospel of Jesus Christ as sovereign Lord. A time of real soul-searching is the order of the day, a time of rededication to all which He began both to do and to teach. High on the list of our priorities will be the strengthening of the Christian home, which of old has been a chief progenitor of faith. If our homes are strong, our faith is secure. Their spiritual strength is being threatened by much within our society—materialism, secularism, and the inroads of godless communication.

So important is this matter deemed that a day has been set aside for the entire church to evaluate and regird its homes for spiritual warfare.

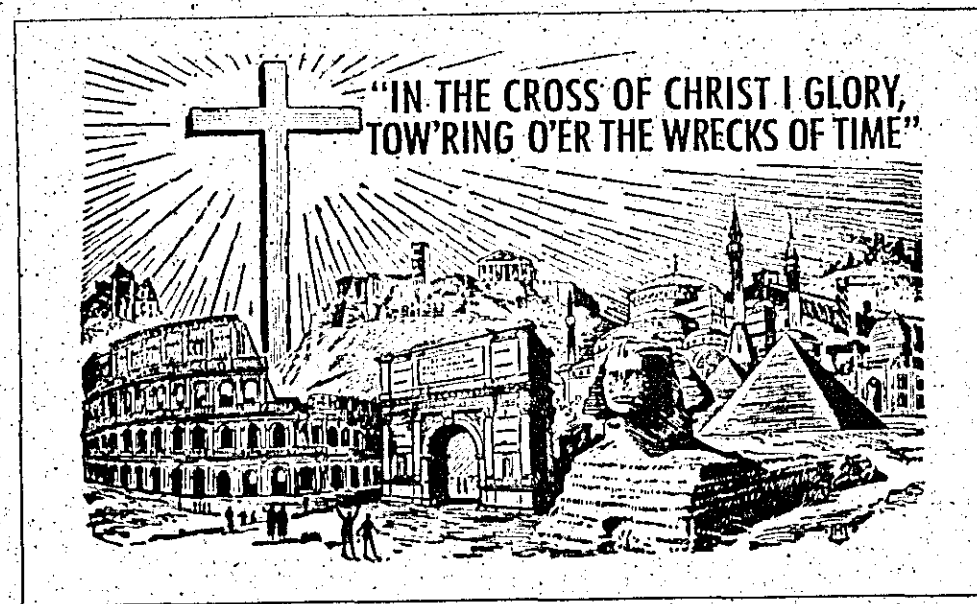
MAY 2—FAMILY ALTAR COMMITMENT SUNDAY

Part of the "March to a Million in Enrollment" Campaign, two main functions are to be emphasized:

1. Every family pledging to begin or strengthen their family altar.
2. Every family pledging to attempt to enroll and win another family during the month of May.

THE PASTOR'S PART:

1. Meet with the Christian Family Life director to lay plans and order Christian Family Life Packets.
2. Set the day aside and begin promoting it through every means of church communication.
3. Pray and preach on the strengthening of family life and reaching others.



Thank You, Pastors

The General N.W.M.S. Council wishes to take this opportunity to thank you for your wholehearted support of the New Guinea Hospital Offering. The total amount received up to December 31, 1964 was \$213,342.66. You played a very important part in this N.W.M.S. Golden Anniversary Project. Thank you.



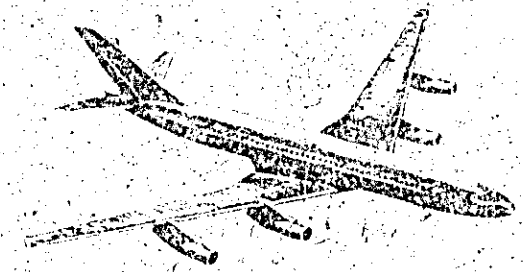
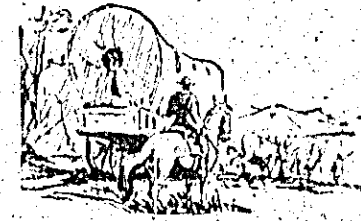
Announcing

A second project of the N.W.M.S. Golden Anniversary Year will honor the General President Emeritus by establishing a Louise R. Chapman Literature Foundation for Africa. These pertinent facts regarding the project will be of interest to you as pastor:

- ① GOAL—\$50,000 minimum
- ② METHOD OF RAISING—We do not plan a "one Sunday church-wide offering" as such. Plans and method for raising the apportionment requested from each district will be decided upon by the district N.W.M.S. president and council (of which the district superintendent is an ex officio member). Suggested methods include: allocation to each local N.W.M.S. or pledging by societies (or individuals) at the 1965 district N.W.M.S. convention.

A SECOND PROJECT

- ③ CREDIT—As an approved World Missions special, your church will receive credit on 10 percent giving.
- ④ WHERE SHOULD THE OFFERING BE SENT? In order to give each local church credit for 10 percent giving, the money should be sent direct to Dr. John Stockton, General Treasurer, in Kansas City.
- ⑤ HOW WILL THE MONEY BE USED? The Louise Chapman Literature Foundation will supply capital funds primarily to translate and publish much-needed books in the seven major languages used in the various countries where Nazarene work is being carried on in Africa. Proceeds from the sale of the books will be placed back in the Foundation Fund.



STATISTICS CAME SLOWLY IN EARLY DAYS—

BUT TIMES HAVE CHANGED!!



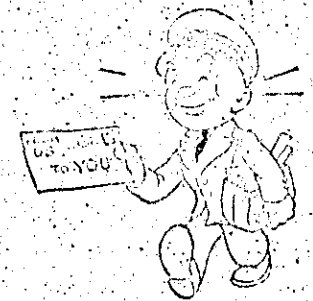
THE DISTRICT ASSEMBLY SEASON

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

YOUR HELP IS APPRECIATED

Your district secretary will send you the necessary forms about sixty days prior to assembly. There are some changes. It will help if you:

1. Read the instructions.
2. Notify your departmental officers of the help you will need from them.
3. Present a complete, accurate, and neat report.
4. Return forms promptly so he can compile his district report before the assembly begins.



STATISTICS ARE PEOPLE

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

—B. EDGAR JOHNSON



MAY 9

BABY DAY

Cradle Roll and Nursery supervisors work together to encourage all the grand babies and their grand parents to attend Sunday school on May 9.

"... and a little child shall lead them."

PASTOR:

Will the junior boys and girls of your church attend your district summer camp?

Why not start the "Camp Savings Plan" today!



Write:
 Division of Camps and Caravan
 6401 The Paseo
 Kansas City, Missouri 64131

The Nazarene Preacher

TAKE THESE STEPS TOWARD YOUR GOAL*



1. Appoint a supervisor and organize a Home Department, if you have not already done so.
2. If you already have an organized Home Department, meet with your supervisor and other workers to plan for an increased enrollment this spring.

3. Send for these free materials:

Ten Ways to Reach Them
The Home Department—Why and How
Four Reasons Why We Need a Home Department
Adult Class Sponsorship Plan
Sample Packet of Visitor's Supplies

Your Home Department Goal is a membership equal to 10 percent of your total Sunday school enrollment.

Check your Sunday school literature

Be sure your teachers have all the helps provided for them.

Check each item:

For Adults

Bible School Journal
Advanced Bible School Quarterly
Bible Maps and Charts
Today's Bible Lesson—Lesson leaflet
Standard (story paper)

Older Teen-age

Bible School Journal
Youth's Bible School Quarterly
Bible Maps and Charts
Today's Bible Lesson—Lesson leaflet
The Youth's Comrade (story paper)

Younger Teen-age

Junior High Teacher
Junior High Activities
Junior High Pupil
The Youth's Comrade (story paper)

Children

Junior Teacher
Magnetic Junior Nu-Vu Background Set
Junior Nu-Vu Quarterly Packet
Junior Bible School Workbook
Primary Teacher
Magnetic Primary Nu-Vu Background Set
Primary Nu-Vu Quarterly Packet
Primary Bible Lesson Teaching Pictures
Primary Bible Lessons—leaflets

My Bible Story Book—leaflet cover
Primary Handwork
Kindergarten Teacher
Magnetic Kindergarten Nu-Vu Background Set
Kindergarten Nu-Vu Quarterly Packet
Kindergarten Bible Lesson Teaching Pictures
Kindergarten Bible Lessons—leaflets
Kindergarten Bible Story Book—leaflet cover
Kindergarten Handwork
"Listen and Sing!" records for each age-group
Children's Praises songbook
Junior Joys (story paper)
Sunshine (story paper)

Nursery

Nursery Teacher
Nursery Teaching Pictures
Nursery Bible Stories for Twos
Nursery Bible Stories for Threes
Activities for Nursery Class
"Listen and Sing!" records

Cradle Roll

First Steps Toward God—Packet

For information on any of the above items you are not using, write: Department of Church Schools, 6401 The Paseo, Kansas City, Missouri 64131.



MAY 9

BABY DAY

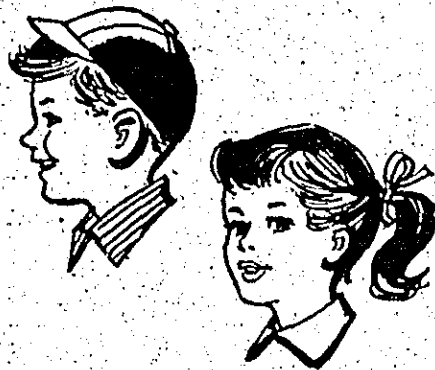
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Older Teen-age

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- Bible Maps and Charts
- Today's Bible Lesson—Lesson leaflet
- The Youth's Comrade (story paper)

Younger Teen-age

- Junior High Teacher
- Junior High Activities
- Junior High Pupil
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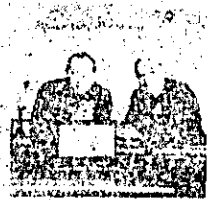
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Honor Each Mother of Your Church in One of These Special Ways

MOTHER'S DAY—MAY 9

The Oldest Mother . . .



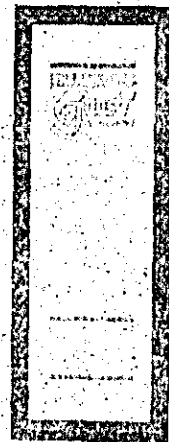
Songs
Our Mother
Taught Us.

L.P. RECORD

RAY and GARY MOORE join in singing old favorites—"Sweet Will of God," "Sweeter than Them All," "How Can I Be Lonely?" and nine others. The unique multiplex recording of the two voices on some numbers gives the effect of a quartet. 33 1/3 rpm, 12-inch.

L-303 \$2.98

The Youngest Mother . . .



"The Honored
Guest"
Wall Decoration

The dynamic message of General Superintendent G. B. Williamson is beautifully hand-lettered in soft colors and printed on Snow-Parch paper. To give it a fitting setting this lovely piece is mounted under glass and sealed in a rich, dark, grain-finished frame. 8 1/2 x 23"

PX-395 \$3.95

Mother of Most Children . . .



Daily Light on
the Daily Path

Inspirational readings, comprised wholly of scripture. Each is introduced with a topical verse followed with related passages. There are two readings for every day of the year—one for morning and, on a facing page, one for evening. More than thirty readings for special occasions are also included. Handy 4 1/8 x 5 1/2" size.

Cloth board \$3.95

All Other Mothers . . .



Meditations
for Mothers

Delightful as a remembrance for young and old alike. In this little book are twenty-eight inspirational readings in which scriptural applications are given to various family situations. Imitation leather, gold-stamped, 2 x 3", 65 pages.

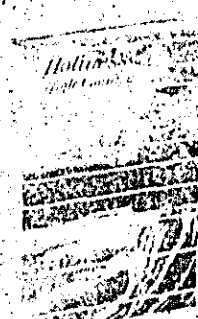
BL-118 25c; 12 for \$2.75



"Inspira"
Electric
Clock

Meaningful and practical! Highlighting this large, self-starting electric clock is a 2 x 3 1/2" full-color transparency of Sallman's "Head of Christ," giving a soft, peaceful glow. Comes in a decorative metalized-plastic, gold-finished case, 5 1/4 x 8 1/4". Works guaranteed by Mastercrafters. Includes bulb and 5 1/2-foot cord.

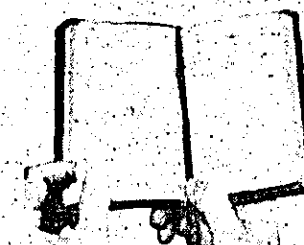
GI-608 \$12.50



Holiness and
High Country

By A. F. HARPER

To many, a study of the doctrine of holiness might have limited interest. Not so here, however. Through daily devotional readings, Dr. Harper takes his readers into a year's study of this important teaching. The material is scholarly in its presentation but practical in its application and in the language all may understand and follow. A NEW book everyone should read—well founded on scripture. 380 pages, cloth board. \$3.50



Miniature
Praise and
Worship
Hymnal

A personal copy of the church hymnal. Exquisitely bound in genuine cape morocco, printed on India paper with cross cover design stamped in gold. Red under gold edges and ribbon marker. Size 5 1/2 x 3 3/4—only 3/8 inch thick!

Available in BLACK or RED Each, \$4.95



Flower
Ball-point
Pens

Every mother would be delighted with one of these!

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

PE-496 25c; 24 for \$4.95

Prices slightly higher outside the continental United States

MOTHER'S DAY and FATHER'S DAY PROGRAM BUILDERS

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

ORDER BY NUMBER MP-301, MP-302, or MP-303 Each, 50c

NAZARENE PUBLISHING HOUSE

The Nazarene Preacher

Post-Office Box 527
Kansas City, Missouri 64141

Pasadena, California 91104
Washington at Breeze

IN CANADA: 1592 Bloor Street
West, Toronto 9, Ontario

April, 1965

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MOTHER'S DAY—MAY 9

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The Youngest Mother . . .

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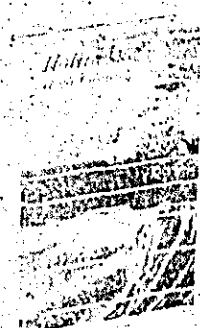
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A Special Occasion**

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Pasadena, California 91104
Washington at Breese

IN CANADA: 1592 Bloor Street
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April, 1965

Operation Opportunity!

JUNIOR HIGH CAMPING:

- Theme Text:
"On the Stretch for God"
- Summer Christian Activity

YOUTH INSTITUTE

- H.I.S. (Holiness Institute Series)
Books 7 & 8: "The Tempter and the Teen-ager"
and "Doctrines Are Different"
- Theme: Ranch Roundup

*Make your district summer camp program
available to your teens!*

The Publicist's Decalogue

A LIFETIME of work in the religious news field is wrapped up in a ten-point outline that Walter E. Orthwein, church editor of the *St. Louis Globe-Democrat*, calls his decalogue. The points follow:

THOU SHALT NOT fail to affix thy name, address, and telephone number to thy news story, prominently displayed in an upper corner.

THOU SHALT rigorously eschew the use of longhand. Type it and type it double-spaced on one side of the paper.

THOU SHALT document thy facts fully, omitting nothing pertinent and striving always for the ABC's of accuracy, brevity, and clarity.

THOU SHALT SPECIFY precise date, time, and place. Not "Monday evening," but "7:45 p.m. Monday, April 5, at the etc." A post office box is NOT an address. On this commandment hangeth the law and the profits!

THOU SHALT NOT abbreviate, neither use initials in place of given names.

THOU SHALT provide brief biographies of subjects including age, marital status, and specific present occupation, with complete address. Marital status is signified by Mr., Mrs., or Miss, which also serve to clarify the sex in the case of ambiguous names like Marion or Leslie.

THOU SHALT obtain texts and summaries of addresses from thy speakers and supply same to the press in advance.

THOU SHALT avoid eleventh hour notification of coming events.

THOU SHALT MAIL announcements rather than telephoning or calling in person, whenever possible.

THOU SHALT NOT fail to provide a seat for reporter or place at press table within earshot of speaker when spot coverage is desired.

CHANGE OF ADDRESS FORM

PASTOR—a Service for You

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

Name Date of change

New Address

City State

Name of Church District

New position: Pastor Evang. Other

Former address

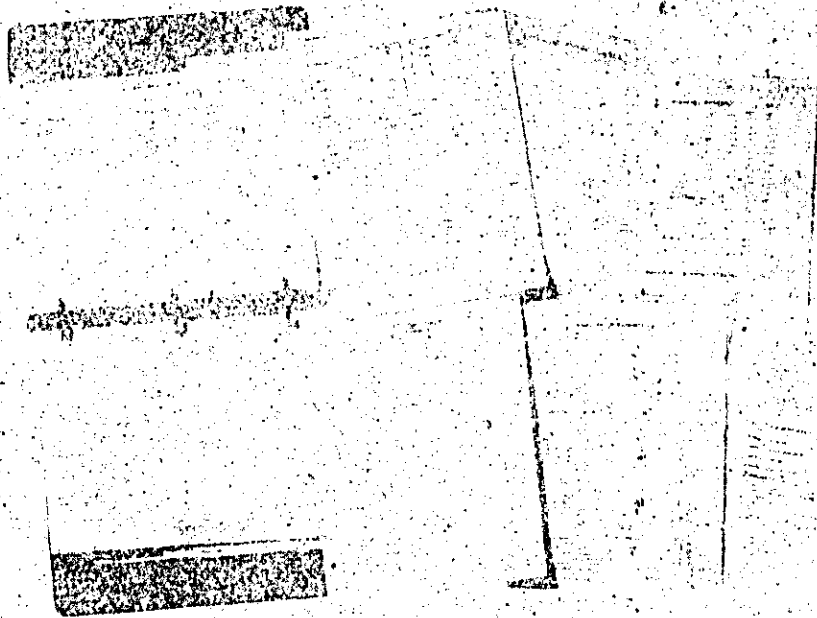
Former Church District

Check: HERALD OF HOLINESS OTHER SHEEP

NAZARENE PREACHER OTHER

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

Now Updated and Available
In This Handy Loose-leaf Binder



UNIFORM CHURCH TREASURER'S RECORD

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

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

Forms Include: Counter's Reports (in triplicate) . . . Journal Sheets . . . Individual Ledgers (for local, district, general budgets) . . . Month and Annual Report Forms . . . Individual Giving Records

Instructions and Sample Forms provide a concise, clear "How to use" explanation. The stiff-board, 3-ring binder is covered in a durable black, grained imitation leather and imprinted in gold. Pages may be easily removed and inserted by thumb releases. Size 10 1/4 x 11 1/2 with 8 1/2 x 11 insert sheets.

No. R-150 . . . \$5.95

Prices slightly higher outside the continental United States

Pastor—learn the advantages this NEW record book can be to your church—a system that will give you an accurate, complete, and up-to-date financial record.

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

Queen of the parsonage AUDREY J. WILLIAMSON

An Educator Speaks to "Queens" in the Making

By Dr. L. T. Corlett*

SOME SUGGESTIONS for you to consider as you look forward from the threshold (Seminary) to the open door (the ministry).

1. You yourself will regulate what you become.
 - a. God is always watching for ways to guide and help you.^b
 - b. Learn to be sensitive to the guidance of the Holy Spirit and trust Him at all times.
2. Plan to build a proper concept of a minister's wife in your thinking.
 - a. Do not settle it so rigidly that it cannot be changed, for you should be enlarging and enriching it continually.
 - b. Do not set it so high and make it so demanding that it becomes an abnormal ideal which keeps you in bondage and fear.
 - c. Find the spiritual therapy in homemaking. *Guideposts*, July, 1961: "Perhaps we feel frustrated because in becoming machine-tenders, button pushers, we have lost the sense of doing anything worth-while or creative ourselves . . . For if you bake bread with indifference you bake a bitter bread that feeds but half man's hunger."^c
3. Be sincere, honest, upright, no duplicity.
 - a. To God—in all things.
 - b. To yourself—be honest with yourself.
 - c. To others—do not try to impress others either with your wisdom, possessions, or what you have done.
 - d. To your husband.
4. Give God time and assistance to help you to mature.
 - a. Holy Spirit will guide, teach, rebuke, check.
 - b. Plan to enrich yourself mentally, spiritually, and physically.
 - c. Study yourself and keep yourself so in the love of God that He can bring the best out of your personality.
 - d. It takes time to mature. "If you find your world too narrow, the answer is not a change of scene, but a change of philosophy. Widen your horizon."
5. Cultivate a true optimism which grows out of faith in God and man.
 - a. Learn to accept your lot in life without an inner sense of frustration or hopelessness.
 - b. Always plan to be dissatisfied enough with conditions to plan to improve them, yet be so satisfied with what you have that you can enjoy life while you are endeavoring to improve things.

*President, Nazarene Theological Seminary. Outline of address given to Seminary "Parsonettes."

**Copyright 1961, *Guideposts* Associates, Inc., Carmel, New York.

c. Learn how to find inner release from distractions. Be sure you have a safety valve that works, and that it is holy, not carnal.

6. Be patient. Wait until the day after tomorrow to get the explanation of things you cannot understand today.

a. "God made a promise. Faith believes it. Hope anticipates it. Patience waits for it."

b. God may reveal it.

c. Circumstances may explain it.

d. You may have sufficient blessings as not to care about the explanation.

e. Learn to rest in God's love and wisdom.

7. Be congenial.

a. With your husband and family.

b. Plan to put other people at ease in your company. Do not be bossy.

c. Cultivate a true appreciation and interest in people.

d. Give the other person the benefit of the doubt.

e. While boosting all people, seek some associates which will help you to mature—learn to talk about something besides the children, what your husband has done, what you dislike or like, etc.

f. Cultivate a good sense of humor.

(1) Learn to laugh at yourself.

(2) Don't take yourself too seriously.

(3) "Put a polish on dull moments."

(4) Many have lived in unfavorable conditions and made a valuable contribution to God—you can too.

8. Realize the greatness and importance of your task.

There are no small things in God's work—all are important.

I found this poem in the bulletin of the Central Baptist Church of Miami, Florida:

Too Small

"Father, where shall I work today?
And my love flowed warm and free.
Then He pointed me out a tiny spot,
And said, "Tend that for Me."
I answered quickly, "Oh, no, not that!
Why, no one would ever see,
No matter how well my work was done,
Not that little place for me!"
And the word He spoke, it was not stern;
He answered me tenderly,
"O Little One, search that heart of thine;
Art thou working for them or for Me?
Nazareth was a little place,
And so was Galilee."
(Author unknown)

Let's Join the C.C.C.'s!

(Continued from page 6).

"Anyway, that's why I recognized him when he called at our house, and I decided I'd like to hear what a considerate man would have to say. And now, after hearing him preach the gospel, I have found Jesus Christ as my personal Saviour, because our pastor practiced a Christlike courtesy."

Perhaps you are wondering . . . Did this happen to the writer? The answer is, "No." But I wish it had! And it could, you know, for while "Courtesy is contagious," it is also Christlike.

As Robert Louis Stevenson said, "Everybody, soon or late, sits down to a banquet of consequences." It might be wise occasionally to examine our conduct with respect to more than morals and ethics. Perhaps the seed of good influence springs most effectively to life when watered with the natural concern for the welfare of others which is the fundamental premise of courtesy.

The Bible (as well as the Manual) does not attempt to "spell out" all the details of Christian conduct, for it deals mainly in principles. But this seems clear, that righteousness wears well when cloaked in gentility.

Let's resolve—now—to join the C.C.C.'s! (those who practice Christlike Courtesy in Conduct).

The Nazarene Preacher

BIBLICAL STUDIES

TOWARDS BETTER BIBLICAL SCHOLARSHIP

Studies in the Sermon on the Mount

By H. K. Bedwell*

No. 11 Matt. 6:19-34

Money and the Christian

IT HAS BEEN SAID that "to be able to live a spiritual life in a material environment has been and is the perpetual problem of religion." It is just this problem which Jesus faces in this passage. We are spiritual beings but we live in a material world. How can we relate our spiritual life to material things? In order to live a victorious Christian life in the sphere of material things, we need to know deliverance from two things, viz., covetousness and care. Both these things are destructive of spiritual life. We may be mastered by desire for the things of this life so that the things that really matter are crowded out, or we may be obsessed by anxiety concerning these material things and our concern for the kingdom of God is crushed. The causes are different but the results are the same.

I. The Disease

1. The Curse of Covetousness

Three things happen when love of money fills the heart, and each of them is disastrous to the soul. (a) Covetousness wins the heart's affection. Money in itself is neither moral nor

immoral. It is the man who uses the money that makes the difference. Money is not the root of all evil, but the love of money is. Love of money makes men cruel and ruthless, for it steals their affections. "Where your treasure is, there will your heart be also." Put your heart into material things and material things will grip it and master it. Hence we have the amazing anomaly of men who are kind and generous in their own homes, but ruthless and cruel and unscrupulous in business. So much has money stolen their affections that they are paralyzed and withered in their spiritual life.

(b) Covetousness blinds the spiritual vision. "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!" Love of money blinds. It blinds the soul to its own poverty. It blinds the vision and need of others; it blinds the vision to spiritual values. Spiritual vision is an essential faculty of the soul. "It is that power whereby we can perceive the relative value of things, the relation of spiritual things to material, and the relation of eternal things to temporal.

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- c. Learn how to find inner release from distractions. Be sure you have a safety valve that works, and that it is holy, not carnal.
6. Be patient. Wait until the day after tomorrow to get the explanation of things you cannot understand today.
- "God made a promise. Faith believes it. Hope anticipates it. Patience waits for it."
 - God may reveal it.
 - Circumstances may explain it.
 - You may have sufficient blessings as not to care about the explanation.
 - Learn to rest in God's love and wisdom.
7. Be congenial.
- With your husband and family.
 - Plan to put other people at ease in your company. Do not be bossy.
 - Cultivate a true appreciation and interest in people.
 - Give the other person the benefit of the doubt.
 - While boosting all people, seek some associates which will help you to mature—learn to talk about something besides the children, what your husband has done, what you dislike or like, etc.
 - Cultivate a good sense of humor.
 - Learn to laugh at yourself.
 - Don't take yourself too seriously.
 - "Put a polish on dull moments."
 - Many have lived in unfavorable conditions and made a valuable contribution to God—you can too.
8. Realize the greatness and importance of your task. There are no small things in God's work—all are important. I found this poem in the bulletin of the Central Baptist Church of Miami, Florida:

Too Small

"Father, where shall I work today?
 And my love flowed warm and free.
 Then He pointed me out a tiny spot,
 And said, "Tend that for Me."
 I answered quickly, "Oh, no, not that!
 Why, no one would ever see,
 No matter how well my work was done.
 Not that little place for me!"
 And the word He spoke, it was not stern;
 He answered me tenderly,
 "O Little One, search that heart of thine;
 Art thou working for them or for Me?
 Nazareth was a little place,
 And so was Galilee."
 (Author unknown)

Let's Join the C.C.C.'s!

(Continued from page 6)

"Anyway, that's why I recognized him when he called at our house, and I decided I'd like to hear what a considerate man would have to say. And now, after hearing him preach the gospel, I have found Jesus, Christ as my personal Saviour, because our pastor practiced a Christlike courtesy."

Perhaps you are wondering . . . Did this happen to the writer? The answer is, "No." But I wish it had! And it could, you know, for while "Courtesy is contagious," it is also Christlike.

As Robert Louis Stevenson said, "Everybody, soon or late, sits down to a banquet of consequences." It might be wise occasionally to examine our conduct with respect to more than morals and ethics. Perhaps the seed of good influence springs most effectively to life when watered with the natural concern for the welfare of others which is the fundamental premise of courtesy.

The Bible (as well as the *Manual*) does not attempt to "spell out" all the details of Christian conduct, for it deals mainly in principles. But this seems clear, that righteousness wears well when cloaked in gentility.

Let's resolve—now—to join the C.C.C.'s! (those who practice Christlike Courtesy in Conduct).

The Nazarene Preacher

BIBLICAL STUDIES

TOWARDS BETTER BIBLICAL SCHOLARSHIP

Studies in the Sermon on the Mount

By H. K. Bedwell*

No. 11 Matt. 6:19-34

Money and the Christian

IT HAS BEEN SAID that "to be able to live a spiritual life in a material environment has been and is the perpetual problem of religion." It is just this problem which Jesus faces in this passage. We are spiritual beings but we live in a material world. How can we relate our spiritual life to material things? In order to live a victorious Christian life in the sphere of material things, we need to know deliverance from two things, viz., covetousness and care. Both these things are destructive of spiritual life. We may be mastered by desire for the things of this life so that the things that really matter are crowded out, or we may be obsessed by anxiety concerning these material things and our concern for the kingdom of God is crushed. The causes are different but the results are the same.

I. The Disease

1. The Curse of Covetousness

Three things happen when love of money fills the heart, and each of them is disastrous to the soul. (a) *Covetousness wins the heart's affection.* Money in itself is neither moral nor

immoral. It is the man who uses the money that makes the difference. Money is not the root of all evil, but the love of money is. Love of money makes men cruel and ruthless, for it steals their affections. "Where your treasure is, there will your heart be also." Put your heart into material things and material things will grip it and master it. Hence we have the amazing anomaly of men who are kind and generous in their own homes, but ruthless and cruel and unscrupulous in business. So much has money stolen their affections that they are paralyzed and withered in their spiritual life.

(b) *Covetousness blinds the spiritual vision.* "The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!" Love of money blinds. It blinds the soul to its own poverty. It blinds to the suffering and need of others; it blinds the vision to spiritual values. Spiritual vision is an essential faculty of the soul. It is that power whereby we can perceive the relative value of things, the relation of spiritual things to material, and the relation of eternal things to temporal.

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April, 1965

Covetousness robs a man of this power, and he becomes self-deceived. Light becomes darkness. The dangerous part of it all is that he is completely unconscious of the pit into which he has fallen.

(c) *Covetousness binds its victim.* "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Mammon, the god of material things, demands mastery. He makes man his slave. Because man worships mammon he cannot worship God, for mammon will not have a rival. Because he serves mammon he cannot serve God; for mammon is a ruthless and cruel taskmaster. How true this is to life! How common it is to see men crowding God out, stifling their consciences, and damning their souls in their blind pursuit of this world's goods! Mammon has enslaved them.

2. The Blight of Care

"Therefore I say unto you, Take no thought for your life. . . . take therefore no thought for the morrow." The idea here is not the prohibition of reasonable care regarding food and clothing and the future, but of anxious thought or—to use a more common term—worry. Jesus does not teach improvidence and carelessness, but He does show what a sin worry is. It has been said truly that "worry is the interest that we pay on tomorrow's troubles." There are three reasons why worry is a blight upon the soul.

(a) *Worry leaves God out of the reckoning.* It is an insult to God and a vote of no confidence in Him. It is a libel upon His character. Worry is in reality unbelief, for it faces difficulties in the light of its own resources and completely forgets that there is a God in heaven who loves and cares for His children. Worry wounds God. It breaks His heart and binds His hands. He loves to be trusted.

(b) *Worry puts second things first.* When the soul gets things in the wrong order, everything is out of joint. Jesus

said, "Is not your life more than meat, and the body more than raiment?" Get spiritual values right and the rest will follow. Put material things first and the spiritual will never get a chance. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

(c) *Worry accomplishes exactly nothing.* "Which of you by taking thought [worrying] can add one cubit unto his stature?" Worry will not add to your spiritual stature; it will lower it, for it will bend your back with its burden. It will only serve to unfit you for the battle of life.

Jesus never exposes disease without offering a cure and along with the warning of the danger of covetousness and the folly of worry He gives the remedy.

II. The Remedy

1. The Cure of Covetousness

(a) *Invest in Eternal Securities.* "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Heaven's investments are safe. Time cannot touch them, and men cannot rob us of them. Instead of allowing material things to crowd out the spiritual, we may use things to contribute towards eternal issues.

(b) *Keep first things first.* ". . . if therefore thine eye be single, thy whole body shall be full of light." The single eye is the one which holds things in a proper focus. We have two eyes, but they see a single vision, for they are focused. Beware of seeing double—the material and the spiritual. It leads to confusion; in fact it ends in blindness and darkness.

(c) *Let God master you.* If God is Master, mammon will have to go. He too will not brook a rival. If we worship and serve God, it will be quite impossible to worship mammon. Notice

carefully that Jesus did not say, "Ye must not serve God and mammon." He said, "Ye cannot serve God and mammon." It is a moral impossibility. Make God the Master of your soul, and money will take its rightful place—which is second place, not first. When God masters you, He will also master and control your money, so that material things, instead of being a clog on your spiritual life, become a cog in the wheel of progress.

2. The Cure for Care

The secret here lies in placing our values upon the right things. If we do that, the remedy for worry is ours. Jesus said that we must recognize the supremacy of five things and we shall then not have a care in the world. (a) *The supremacy of life.* Life is more than food and drink and clothing. Life is essentially a gift of God, and is greater than those things that go to its maintenance. "Is not the life more than meat?" (b) *The supremacy of man.* In the world in which we live, man is the crown and glory of creation. He was made in God's image. He was made to rule. If then God cares for birds and beasts, which belong to the lower crea-

tion, surely we can trust Him to care for man! "Are ye not much better than they?" (c) *The supremacy of God.* All the resources of the universe are at the disposal of God. He caters for a world; can He fail then to provide for an individual? He is not likely to forget. "Your heavenly Father knoweth that ye have need of all these things." (d) *The supremacy of the kingdom of God.* Our main business is not to make a living, but to seek the extension of the kingdom of God in the hearts of men. It is more important to be righteous than to be rich. It is more necessary to seek souls than to seek material prosperity. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." We are not to neglect the material things, but they must always take second place. (e) *The supremacy of eternity.* Time is mercifully divided into past, present, and future. We are called upon to face only today's troubles and burdens today. If we attempt to carry tomorrow's burdens today, we are carrying two days' load. It will crush us. If we live a day at a time, then we are living in the light of eternity. Tomorrow is eternity, and God will take care of that, and He will take care of you today.

Gleanings from the Greek New Testament

By Ralph Earle

Eph. 6:13-15

Stand as Victors

AGAIN PAUL URGES his readers to take up "the whole armour [panoply] of God." With this they can "withstand in the evil day"—the day when the devil makes his heaviest assaults. He adds: "and having done all, to stand." The ASV and RSV translate this exactly the same way. The NASB improves this

somewhat by strengthening the second verb: "and having done everything, to stand firm."

But the expression "having done" hardly seems adequate for the Greek *katargasamenoi*. This emphatic compound verb (from *ergazomai*, "work") means "to effect by labour, achieve, work out, bring about."¹ Thayer de-

finds it as "to perform, accomplish, achieve," and says that here it means: "having gone through every struggle of the fight."²

Arndt and Gingrich suggest two interpretations. The first is that of doing everything prescribed, putting on every piece of the armor. But they also find support in Herodotus and Thucydides (Greek historians) for the meaning "overpower, subdue, conquer," and give for this passage: "after proving victorious over everything, stand your ground."³

Many of the best commentators object to the meaning "overpower" in this passage. While admitting that *katergazo* has that sense in classical Greek, they insist that it does not in the New Testament. Alford writes: "To finish, or accomplish, is the invariable Pauline usage of the word when taken in a good sense."⁴ Meyer says that the verb "retains its ordinary signification, 'to achieve, accomplish, complete,' and is not . . . to be taken in the sense of . . . overpower, in which sense it is . . . usual enough, but is never so employed by Paul . . . or elsewhere in the N.T."⁵ Eadie agrees with this.⁶ Salmond writes: "There is no reason to depart from the ordinary sense of the verb . . . , doing thoroughly, working out, especially (the *kata* being intensive) accomplishing a difficult task."⁷ He adds: "The ability to withstand when the fight is on is to be sought with a view to holding one's position when the conflict is at an end,—neither dislodged nor felled, but standing victorious at one's post."⁸ Lenski thinks that the neuter "all" rules out "overpower," which would require the masculine. But he holds that *stenai* means: "'to stand' as victors."⁹ It would seem that, while we cannot stress the idea of "having overcome all things," yet this is implied in the closing word, *stenai*—"stand as victors."

In this verse Paul commands the Christian to "take up" (literally) the panoply ("whole armour") of God. Gibbon, at the end of chapter 27 of his famous *Decline and Fall of the Roman*

Empire, has a passage which might well serve as a warning to the Church today: Describing conditions in the reign of the emperor Gratian (A.D. 375-83), he writes:

The effeminate luxury, which infected the manners of courts and cities, had instilled a secret and destructive poison into the camps of the legions. . . . The relaxation of discipline and the disuse of exercise rendered the soldiers less able and less willing to support the fatigues of the service; they complained of the weight of the armour, which they seldom wore; and they successively obtained the permission of laying aside both their cuirasses and their helmets. The heavy weapons of their ancestors, the short sword and the formidable pilum, which had subdued the world, insensibly dropped from their feeble hands. . . . The enervated soldiers abandoned their own and the public defence; and their pusillanimous indolence may be considered as the immediate cause of the downfall of the empire.¹⁰

Girdle of Truth

Paul writes in verse 14: "Stand therefore, having your loins girt about with truth." But the latter verb is middle, not passive, and so is correctly translated: "having girded your loins with truth" (ASV, RSV, NASB). *The New English Bible* renders this clause: "Buckle on the belt of truth."

Vincent notes that the loins constituted "the point of junction for the main pieces of the body-armor, so that the girdle formed the common bond of the whole," and adds: "Truth gives unity to the different virtues, and determinateness and consistency to character."¹¹ Helpfully he defines "truth" as meaning "the agreement of our convictions with God's revelation."¹²

Concerning the different items mentioned here Vincent remarks: "The principal terms in this description of the Christian armor are taken from the Septuagint of Isaiah."¹³ The girdle of truth is mentioned in 11:5; the breastplate of righteousness and helmet of salvation, in 59:17; the sandals of peace, in 52:7. In addition, one might find an allusion to the *Sword of the Spirit* in 49:2.

Breastplate of Righteousness

The Greek word for breastplate is *thorax*, first meaning "breast" and then "breastplate." "Of righteousness" is the genitive of apposition. It means the breastplate which is righteousness. This refers to the righteousness of Christ, made available to us through faith. Lenski says of this: "It is the central part of all saving truth. The heart of the Word makes our heart invulnerable against Satan."¹⁴ (The function of the breastplate was to cover the vital organs of the body, particularly the heart.)

Vincent describes the breastplate in the Roman armor as being a "corselet of metal scales fastened upon leather or linen, or of flexible bands of steel folding over each other."¹⁵ The "cuirasses" mentioned in the quotation from Gibbon were heavy breastplates of chain mail worn by the Roman spear-men.

Sandals of Peace

The literal wording of verse 15 is: "And have shod yourselves as to the feet in readiness of the gospel of peace." Lenski writes: "The general sense is: 'ready, eager courage that is due to

the gospel which fills us with the peace of God."¹⁶

The Greek word for "preparation" is found only here in the New Testament. Vincent says of it: "*Hetoimasia* means readiness; but in Hellenistic Greek it was sometimes used in the sense of establishment or firm foundation, which would suit this passage: *firm-footing*."¹⁷ The Roman soldiers wore sandals, "bound by thongs over the instep and round the ankle, and having the soles thickly studded with nails."¹⁸ God's peace gives us firm footing in fighting the enemy.

²Abbott-Smith, *Lexicon*, p. 240.
³*Lexicon*, p. 339.
⁴*Lexicon*, p. 423.
⁵*Greek Testament*, III, 146.
⁶*Galatians-Ephesians*, p. 542.
⁷*Ephesians*, pp. 465-66.
⁸*EGT*, III, 385.
⁹*Ibid.*
¹⁰*Ephesians*, p. 663.
¹¹*Great Books of the Western World*, ed. R. M. Hutchins (Chicago: Encyclopaedia Britannica, 1952), XL, 457.
¹²*Word Studies*, III, 408.
¹³*Ibid.*
¹⁴*Ibid.*, p. 407.
¹⁵*Op. cit.*, p. 687.
¹⁶*Op. cit.*, p. 408.
¹⁷*Op. cit.*, p. 667.
¹⁸*Op. cit.*, p. 409.
¹⁹*Ibid.*



The Gospel of Easter

By W. C. Roberts

Text: For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

And that he was buried, and that he rose again the third day according to the scriptures (1 Cor. 15:3-4).

Introduction: Paul is saying, The gospel of the atonement which he delivered to the Corinthians was first delivered unto him; and this was by special revelation. In his mind the atonement had priority over all other doctrines.

Note: he confirms the fact of Christ's death and resurrection, "according to the scriptures."

I. THE SUBSTITUTIONARY DEATH OF JESUS.

"Christ died for our sins according to the scriptures."

A. Why was death necessary?

1. Because of sin.
2. Because of the penalty of sin.
3. Because the law was irrevocable, therefore man was hopelessly doomed.

B. God's love found a way of redemption (John 3:16).

C. Scriptural testimony concerning Jesus' death.

1st. 53:12—"He hath poured out his soul unto death: he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors" (700 yrs. B.C.).

Dan. 9:26—"Messiah shall be cut off [die], but not for himself."

From Paul's own revelation, we have this testimony: Rom. 5:6—"For when we were yet without strength [powerless to help ourselves], in due time [the nick of time] Christ died for the ungodly."

Note: Paul calls attention to the motivating factor in the substitutionary death of Jesus: v. 8—"But God commendeth [displayeth] his love toward us, in that, while we were yet sinners, Christ died for us."

Here is the only explanation of Calvary. Why that cruel, gory scene, with its cross, its blood, groans, darkness, and anguish? He suffered it all, and died for me, to atone for my sins: he died that I might live.

II. HE WAS BURIED

A. Ordinarily, brief mention was made of burial in those days, but this was an unusual case.

B. Love and affection carefully prepared His body for burial.

C. Devotion offered Him a tomb.

D. Contempt and hate sought to keep Him there (Matt. 27:62-66). The chief priests and Pharisees asked Pilate "that the sepulchre be made sure until the third day." Pilate said, "Make it as sure as you can," giving them authority to seal the door and set a watch.

III. THE RESURRECTION

Note the sweep of literary brevity and grandeur in this paragraph, "Christ

died . . . he was buried . . . and he rose again."

Matt. 28:2—An angel descended from heaven to the accompaniment of an earthquake, put the guard to sleep, broke the Roman seal, rolled the stone away, and sat upon it.

What transpired in the tomb is not recorded. John says, he "saw the linen clothes lying . . . and the napkin . . . wrapped together [folded] in a place by itself," indicating there was no hasty, disordered retreat, as though escaping from something, but a dignified, orderly departure.

Paul briefly states the objective of the Resurrection: Rom. 4:25—he "was delivered for our offences, and was raised again for our justification," that we might have the fullest assurance that His death had accomplished the end for which it took place. It also established the fact of immortality, in defeating death and the grave. We surely could never have been justified in believing in a dead Christ, but only in a living Saviour.

The commission—"Go quickly, and tell his disciples that he is risen from the dead"—yea, the commission to every Christian is to tell it everywhere that Jesus lives.

Arrogant Scoffers

II Pet. 2:10b-13a

Not afraid to speak evil of dignities

INTRODUCTION:

1. Peter continues his characterization of the false teachers. He indicates that it was their custom to make light of the unseen, to foster a sense of unreality of both sin and goodness, reducing the motives for conduct to a vulgar hedonism.
2. The net result is an attitude the opposite of all true piety.

"It is one of the effects of religion to produce respect for superiors; but when men are self-willed, and when they purpose to give indulgence to corrupt propensities, it is natural for them to dislike all government. Accordingly it is by

no means an unfrequent effect of certain forms of error to lead men to speak disrespectfully of those in authority, and to attempt to throw off all restraints of law. It is a very certain indication that men hold wrong opinions when they show disrespect to those in authority, and despise the restraints of law."—Barnes' Notes.

3. Let us seek to comprehend Peter's arraignment of these sensual and corrupt pretenders. We note:

They are not afraid to scoff at angelic glories—something that angels of superior order of being would not do. But these—irrational animals, creatures of mere instinct, born to be butchered—scoff at what they are ignorant of, and shall surely suffer corruption and ruin—befitting as the outcome of their evil-doing.

I. ARROGANT AND PRESUMPTUOUS

A. Overweeningly proud and self-confident

1. Such as go beyond all that is right and proper, taking for granted that which is unwarranted.
2. The Greek term *tolmetai*, used here, occurs nowhere else in the entire New Testament. It suggests a "ruthless daring."

B. Self-willed and self-sufficient

1. "Following their own opinions, which no authority can induce them to relinquish."—A. Clarke.
2. The Greek term *authadeis* is a compound of *autos*—"self," and *hedonai*—"I enjoy myself." Thus it indicates that self-pleasing, self-complacent, "I love me," attitude of the arrogant soul.
3. These false teachers manifest absolute confidence in their own conclusions. "Reckless and headstrong"—*New English Version*.

II. SLANDERING THEIR SUPERIORS WITH INSULTING CRITICISMS (verses 10b-11)

A. "They are not afraid to insult celestial beings."—*New English Version.*

1. The Greek term *doras* means literally "glories," but may also indicate unseen powers, whether good or evil.
2. Hence Phillips says: "They think nothing of scoffing at the glories of the unseen world."

B. *Contempt for dignitaries.*

1. Wesley says for "dignities, persons in authority."—*Notes.*
2. "... they blaspheme civil government, they abhor restraints laid upon them by the laws, and would wish all governments destroyed that they might live as they lust."—A. Clarke.
3. They spurn all human authority.

C. *They are more daring than angels (verse 11).*

1. The angels abhor all scurrility and violence of language. They simply state matters as they are. "Railing accusations" and "blasphemous judgments" were never used by them.
2. As Adam Clarke says: "The holy angels, who are represented as bringing an account of the actions of the fallen angels before the Lord in judgment, simply state the facts without exaggeration and without permitting anything of a bitter, reviling, or railing spirit, to enter into their accusations."
3. Jude, verse 9, seems to indicate a contest between Michael and Satan over the body of Moses. See the Apocryphal book known as "The Assumption of Moses." Cf. also Zech. 3:1-2. "Michael the archangel treated a damned spirit with courtesy; he only said the

Lord rebuke thee, Satan. But these treat the rulers of God's appointment with disrespect and calumny."—A. Clarke.

4. "The angels who are greater in power and majesty than men tremble with awe at the very thought of the slightest infringement on the divine administration."—Godbey.

III. *LIVING LIKE CATTLE (verse 12)*

A. *As natural brute beasts*

1. "Irrational animals."—Moffatt.
2. "If a man sinks himself to the level of brutes, he must expect to be treated like brutes."—*Barnes' Notes.*
3. Notice God's indictment of such in Isa. 1:3.

At least the ox and the donkey recognize their owner and their source of sustenance and shelter.

B. *Made to be captured and slaughtered*

1. The animals cannot help themselves. It is their nature to rush after that which will prove their ruin, as they are enticed to the slaughter pen by their desires.
2. But these false teachers voluntarily seek their own destruction as they live against true human nature.
3. Peter seems to indicate that they make their own lusts (their laws—with no prompting but appetite, and no lord but self).
4. He who lives by his lusts rather than by his reason and insight is doomed.

IV. *SCOFFING AT WHAT THEY DO NOT UNDERSTAND*

A. *Their self-assurance is matched only by their ignorance.*

1. They understand not (verse 12).
2. Speaking evil of objects whose worth and value they have not sense enough to appreciate.

3. Blaspheming things whereof they are ignorant.

B. *Abusive in their ignorance.*

1. "Loud ignoramus posing as professional experts."—A. T. Robertson. Cf. I Thess. 4:13 and I Tim. 1:7.
2. "In their ignorance they are abusive."—Weymouth.

V. *DESTROYING THEMSELVES IN THEIR OWN CORRUPTION*

A. *Living in corruption insures eternal corruption.*

1. Peter makes a play on words here. The idea of sowing and reaping as per Gal. 6:7-8 is in mind. He who corrupts another is also corrupting himself.
2. He who lives in corruption and grows by it shall die in it.

B. *"Utterly perish."*

Call to mind here the Sodomites who scoffed at the angels of deliverance and sought to practice their sodomy upon them, thus insuring the vengeance of fire and brimstone.

VI. *INSURING FOR THEMSELVES DOOM IN FULLEST MEASURE (verse 13)*

A. *The iniquitous reward of iniquity.*

1. Sin pays off with its sure and certain wages.
2. Such are the profits of evil-doing.

B. *Rewarded with retribution.*

In their corruption they will perish, receiving injury in retribution for the injuries they do.

CONCLUSION:

1. Arrogant and fanatical heresy is no insignificant matter, as Peter assures us.
2. Daring, deceived, opinionated profaners of sacred things can hope for nothing but reward appropriate to such unrighteousness.
3. Contempt for holiness guarantees hell's harvest.
4. May God grant to each of us a true sense of values and some real and genuine spiritual discernment.

—ROSS E. PRICE

MY PROBLEM

PROBLEM: I expect to take a home mission church, and I probably will have to supplement my salary with secular employment. What kind of work is most suitable in such a situation? Are there certain jobs that should be particularly avoided—assuming that I have some choice?

A TENNESSEE PASTOR SAYS:

Having pastored two home mission churches in the beginning of my ministry, this is my opinion and experience.

Possibly the best secular work a pastor could do is teaching. However this takes a great deal of valuable time, including many evenings. I had experience in interior decorating, having worked at this for several years before entering the ministry. When I began pastoring, this proved to be wonderful help; I was able to work with building contractors, which is often part-time work. It was an easy matter to pick up extra work such as redecorating one room, a whole house, or refinishing furniture at home. This pays well, and being self-employed, one is able to take time off at a moment's notice when necessary.

One type of work I feel a home missionary pastor should avoid is factory work, especially when required to work swing shifts.

One thing for a pastor to remember is to keep secular work in its place even though you earn much more from it than from pastoring. The ever-present danger and snare many pastors have fallen into is that pastoring has become of secondary importance.

A KANSAS PASTOR WRITES:

I know something about the problem of self-support while pastoring a small or home mission church and having to do secular work in order to supplement his income. For over five years I pastored a small church and taught in the

public school. If the pastor is a college graduate, he can get a one-year teaching certificate and with a few additional hours in education an extended certificate (one to five years, certification laws vary in different states).

The schoolwork will tie him down—five days a week, nine months a year—but he will become acquainted with more people in one month than he would at some other work. However, it is rewarding—for instance, at the grocery store, when one of the students will say to his or her mother, "Mother, this is Mr. Doe, our teacher." An open door! He must remember he cannot preach Christ in the schoolroom but he can live a life that is a sermon of kindness and fairness. After the students become acquainted with him, many will bring their personal problems to him for help.

I would be very careful about any type of selling for employment.

A MISSISSIPPI PASTOR WRITES:

The problem of pastoring a small church and holding down an appropriate secular job faced me less than two years ago. Finding a job that will not jeopardize one's ministry or interfere with building the kingdom of God, is nearly a thing of the past. One or the other must suffer. Yet nowhere in God's plan have I read that it is His will that His Church or children should be failures. An open door awaits the pastor, in a Nazarene day nursery or school. The nursery or school is not primarily a moneymaking idea, but is a means of keeping a pastor in his field of labor and his call of God, and giving contacts for the church. It is the solution that will not jeopardize his beliefs or interfere with building God's kingdom, but to the contrary. My statistics will uphold those of others, that one family in every five is won to the church through the day nursery. Last Sunday three families sat in our service whose children first attended the nursery, and they gave in both the morning offering and our revival. Put full time to your call and be "all things to all men," whereby you might "save some," and save yourself.

PROBLEM POSED:

After serving more than seven years in one church, living through two building programs, watching finances and membership double, I feel it is time to change pastorates. What is the procedure to follow in order to move? Should I assume that there is no place to go but the present pastorate, since all legitimate contacts have failed to bring the desired results?

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

Exploiting a Community Celebration

Generally churches surrender historical jubilees and celebrations almost completely to the devil. But in Liberal, Kansas, according to the report of pastor Amos Williams, when the city fathers planned a four-day diamond jubilee, the ministerial alliance decided to sponsor a city-wide revival which would gear into the festive atmosphere. An evangelist was called from a nearby city and a song leader arranged for. The congregation was requested to attend wearing pioneer dress. One family was assigned to parade the streets, dressed in pioneer clothes in a horse-drawn surrey, to advertise the meeting.

Handmade pews dating back to the early days of the community were used in the services which were held in the old Pittman Grain building. The room was lighted with lanterns. The Nazarene pastor rode the streets of Liberal horseback dressed as a pioneer circuit rider and invited the people to the meeting.

A five-dollar reward was given to the person who brought for display the oldest Bible. The Chamber of Commerce cooperated by providing space for the Bible entries. Attendance each night was excellent and through the fervent, old-fashioned preaching of the evangelist some permanent good was done.

The Nazarene Preacher

Hymn of the month

"There Is a Green Hill Far Away"

No. 44, Praise and Worship Hymnal

This beautiful nineteenth-century hymn is written by Mrs. Cecil Frances Alexander. The profound story of the atonement is expressed in language so simple a child can understand, yet it is a favorite hymn of adults. The hymn tune is by George C. Stebbins, an associate of Dwight L. Moody and Ira D. Sankey. By many he is believed to be the best writer of gospel hymn tunes. See *Junior Joys*, April 4, for further background material.

Available choral arrangement for the younger choir: AN-1011, *There Is a Green Hill Far Away*, arr. by Rogers, 20¢ per copy.



Too Busy

The man next door's a funny guy
Who always seems to think
The Sabbath day is just the time
To fix the kitchen sink,

To mow the lawn, to grade the walk,
To put in that new sod—
Too busy with the earthly tasks
To give one thought to God.

But what if, when he knelt to pray,
His heart cut deep in sorrow,
God would turn His head and say,
"Too busy, come tomorrow"?

—Selected, *Midweek News*
Liberal, Kansas
AMOS WILLIAMS, Pastor

Dwight L. Moody described three kinds of faith in Jesus Christ: struggling faith, which is like a man in deep water; clinging faith, which is like a man hanging to the side of a boat; and resting faith, which finds a man safely within the boat, and able moreover to reach out with a hand to help someone else.—Quoted in *Decision*.

The criminal is the product of spiritual starvation. Someone failed miserably to bring him to know God, love Him and serve Him.—J. Edgar Hoover.

"Nothing lies outside the reach of prayer except that which lies outside the will of God."

PAUL S. REES,
Quoted in *Lowell Beacon*,
Lowell, Mass.
John B. Nielson, pastor.

God's people may work in complete harmony, but not always in complete understanding.

—*Central News*
Central Church, St. Louis, Mo.
R. Gouthey Jones, Pastor

You're strong and well;
That's fine!
You hope to remain so;
That's natural!
You may be disappointed;
That's possible!
You will die;
That's sure!
You'd better start to get ready;
That's wisdom!
You want to start right;
That's proper!
You don't know the way;
Then attend church regularly.

—Selected, *In the Midweek News*
Liberal, Kansas
AMOS WILLIAMS, Pastor

Separation and Holiness

(Continued from page 14)

secret place in the prayer of adoration and thanksgiving as well as of petition and intercession, in the fellowship of public worship of God, the making use of the means of grace for our edification, the mutual sharing of our experiences in Christ with others, and in doing good to all as opportunity is afforded; these all provide nourishment for the committed person in his relationship with God. There are also the disciplines involved in relationship with the world in order to remain separated from the world although we do live in it. These include avoiding of the appearance of evil (I Thess. 5:22), keeping ourselves pure (I Tim. 5:22) and in the love of God (Jude 21), not allowing the world to squeeze us into its mold—as Dr. Phillips translates Rom. 12:2—for there is ever the danger of the Christian being overtaken by the world's attitudes, its false appraisals of life, its desire for ease, its luxuries, and its self-concern in soft living, all of which tempt the Christian to shrink from being a "living sacrifice" for Christ. There are disciplines which keep the Christian from a life insulated from the world in which he fails to be sensitive to the world's needs and to his opportunity for doing good and being helpful to people of the world in the name of Christ. Of these disciplines St. James gives a good summary when he says, "The kind of religion which is without stain or fault in the sight of God our Father is this: to go to the help of orphans and widows in their distress and keep oneself untarnished by the world" (Jas. 1:27, *New English Bible*).

There are inner disciplines which are necessary to maintain the warm-hearted love which at first inspired the Christian's separation or commit-

ment to Christ. This love always "constrains" or "pulls"; it never "pushes" or "drives." It is the keeping alive of the free response of love such as St. Paul expressed in making it his aim or ambition to please God in all things (II Cor. 5:9); it is love ever seeking to fulfill that for which it is predestined, namely, to be conformed to the image of His Son (Rom. 8:29); it is love in its ever-onward reach of wholesome dissatisfaction as the Christian sees himself as he is, and what he may become, such as was expressed by St. 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).

It is the discipline of living in the constant awareness of being the temple of the Holy Spirit (I Cor. 6:19); of meeting the challenge of each situation in life in this awareness; of endeavoring to find solutions for the problems of life through the wisdom and power of the Holy Spirit within; of accepting His help and guidance in the total life, private life, family life, social life, working or professional life, business life, life as a citizen, religious life; the attitude toward money, the obtaining of it, the manner in which it is spent and given; in personal adornment, in reading, in listening or viewing radio and television, in thought life and conversation,—all of these and more are to be brought under discipline through the conscious awareness that the Christian is separated and committed to God, that He is always the living temple of the Holy Spirit, who is in him.

We must never lose sight of the fact that if today in response to God's

claim we have separated or committed ourselves to Him, and are in any measure living the life of holiness, it is because centuries ago Jesus in the fulfillment of the eternal purpose of God sanctified himself, and thus He consecrated with His blood the altar on which in our separation or commitment we have willingly laid our redeemed selves as living sacrifices, acceptable to God; and it is because this Jesus who once lived the human life on earth now intercedes for us at the throne of God and that He is now in some real, although mysterious, way living in us by His Spirit, inspiring in us the unreserved devotion to Him that He desires in the truly sanctified person, and is working in

us "that which is well pleasing in his sight" (Heb. 13:21; cf. Phil. 2:13). This is the gloriously wonderful and indescribable spiritual relationship of the separated child of God with his Heavenly Father, of the bride of Christ with her eternal Bridegroom, of the beloved with the Lover of souls; and it brings to God's people the most rewarding fellowship of the separated or committed, the fellowship of the saints in the Spirit. It is the satisfying experience of effective loving service and witness to Christ, in that, by the power of Him who is at work in us, He is doing that which by all natural standards is "exceeding abundantly above all that we ask or think."



HERE AND THERE

AMONG BOOKS



The Reality of the Resurrection

By Merrill C. Tenney (New York: Harper & Row, 1963. 221 pp. Cloth, \$4.00.)

The dean of the Graduate School of Wheaton College is a staunch defender of the faith. In this book he has given us a solid presentation of what Floyd Filson considers to be the keynote of New Testament theology (see his *Jesus Christ the Risen Lord*). In this day of fluctuating opinions about the Resurrection, there was need for a full-length, scholarly study of the subject. Dr. Tenney has met that need.

The author first deals with "The Relevance of the Resurrection." In the face of pagan philosophies which challenge the Christian faith in the twentieth century as crucially as in Roman days there is needed a convincing message of certainty. Tenney says: "Any reassessment of theology must begin with an affirmation of faith rather

than with a denial" (p. 15). He adds: "The gospel of Christ began with the message of the resurrection, for its foundation was an event, not a web of arguments" (p. 17).

For a background study, the author describes a number of "Pre-Christian Concepts" of death and the hereafter. He discusses pagan myths, Greek philosophy, and the Hebrew Scriptures and Apocrypha. He makes a brief but comprehensive survey of the interpretation of Old Testament predictions (including types and symbols) relating to the resurrection of Jesus. He shows how large a place is given in the Gospels and Acts to the Resurrection.

Then he traces "A Developing Theology" in the Pauline Epistles, the Petrine Epistles, the Epistle to the Hebrews, and the Johannine Writings. Dr. Tenney is at his best when dealing with the theology of the New Testament. He shows how the idea of the Resurrection dominated the thinking of the

inspired writers. Earlier he affirms, in essential agreement with Filson: "The author believes that the resurrection of Christ can supply the framework for Christian theology because it marks the intersection of the temporal and eternal worlds, of material existence and spiritual life" (p. 7). The entire volume is a working out of this thesis.

Chapter V deals with "An Emergent Creed." Here we find a rapid survey of what Clement of Rome (A.D. 95), Ignatius, Polycarp, Justin Martyr, Irenaeus, Tertullian, and Origen had to say about the Resurrection. There is no question about the attitude of the Early Church toward this vital doctrine.

In Chapter VI the author marshals "The Historical Evidences." He shows that the certainty of Jesus' death is matched by the certainty of His resurrection. He discusses the evidence of the displaced stone, the empty tomb (taking time to answer Kirsopp Lake's objections), the graveclothes, the post-Resurrection appearances, and the historical results: the transformation of the disciples, the descent of the Holy Spirit, and the growth of the Church. He says: "Only the Easter fact can provide an adequate cause for the Easter faith" (p. 142).

The only place where the reviewer would disagree with his highly respected former teacher is in the statement: "Between the crucifixion and the day of Pentecost a remarkable transformation took place, involving a complete reversal of the disciples' attitudes" (p. 135). A careful reading of the last chapters of the four Gospels and the first chapter of Acts does not seem to us to support this view. Rather, it was the outpouring of the Spirit on the disciples at Pentecost that changed them into courageous witnesses and Spirit-filled preachers. This was what Jesus had foretold would happen (John 15:26-27; 16:12-15; Acts 1:8).

In "The Theology of the Resurrection" (Chapter VII) Tenney deals with the relation of the Resurrection to the nature of God, to salvation, and to eschatology. In connection with the last of these he offers a good discussion of the nature of the resurrection body.

The concluding chapter is entitled "The Resurrection Today." Here the author discusses the views of Michael Ramsey, Reinhold Niebuhr, Karl Barth, Rudolph Bult-

mann, and others. He affirms that "... the resurrection of Christ remains the great unshakable reality of the ages" (p. 201).

The volume includes a comprehensive bibliography and two indexes (Names and Subjects; Scripture References). It is a careful, scholarly study that will enlighten the mind and strengthen the heart. Here is ample material for a series of sermons on the Resurrection, a topic too often neglected in present-day preaching.

RALPH EARLE

Books Received

Two Reprints

The Holy Spirit in the New Testament.
By Henry Barclay Swete (Grand Rapids, Mich.: Baker Book House, 1964. 360 pp. Cloth, \$6.95.)

Acts of the Apostles.
By Richard Belward Rackham (Grand Rapids, Mich.: Baker Book House, 1964. 513 pp. Cloth, \$6.95.)

These are additions to the Limited Editions Library, and naturally belong together. Both are deeply devotional, scholarly, standard works, written by outstanding scholars of yesteryear. The first is a biblical theology, and the second is a commentary, combining exegesis and exposition. Recommended highly by Dr. Ralph Earle.

Trials, Tragedies and Triumphs.
By R. Earl Allen (Westwood, New Jersey: Fleming H. Revell Co., 1965. 160 pp. Cloth, \$2.95.)

These provocative meditations are studies of the last words our Lord spoke as He walked on this earth—seven words before the Cross, seven words from the Cross, and seven words after the Cross. Applicable throughout the year, the book is especially appropriate for Easter reading.

Simple Sermons for Time and Eternity.
By W. Herschel Ford (Grand Rapids, Mich.: Zondervan Publishing House, 1964. 120 pp. Cloth, \$1.95.)

Some excellent evangelistic outlines and illustrations.

AMONG OURSELVES

What is "spiritual" work, and what is not? ... There is no trouble in recognizing the spiritual nature of praying and preaching. ... But what about urging people to write wills? (p. 18) ... Of course John Wesley would have frowned on any sizable surplus left behind at death. ... But he would at least have agreed with this principle: If there is to be a surplus its Christian owner has not discharged his office as a good steward until he has made full provision for the Christian distribution of that surplus. ... A Christian who has it within his power to arrange by means of a legal will the disposal of his earthly goods to the glory of God is under solemn obligation to do so. ... He becomes as responsible for the ill use or good use of his money after his death as he is for its ill or good use during his life. ... If he wouldn't spend it for liquor himself, it is his moral duty to prevent it from being spent for liquor by others. ... If his professed motive is to extend the kingdom of God by his means, he must prove his sincerity by seeking the extension of the Kingdom by the "means" left behind. To give to the devil in death what has been professedly given to God in life is deathbed robbery. It is strange that men will be the most careless about their stewardship at the very time when they should be most careful—when they are soon to appear in the presence of their Master to give account. ... "Lord, I hid Thy money in a bank. I wrapped it well in stocks and bonds. For years Thy money has been drawing interest, Lord. Where is it now? I'm really not sure, Lord. You see, I didn't make a will. I hope You get some of it—honest I do." ... So it is a simple matter of stewardship, after all, and Jesus linked our stewardship with our eternal salvation. ... So maybe in some cases will-writing may be as "spiritual" as altar work, or pleading for souls in revival meeting.

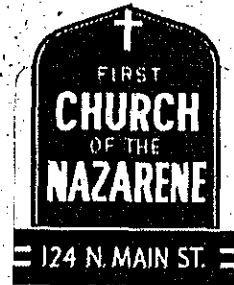
Until next month

BT

Complete freedom from fear of men can be found only in complete fear of God.—Sergio Franco.

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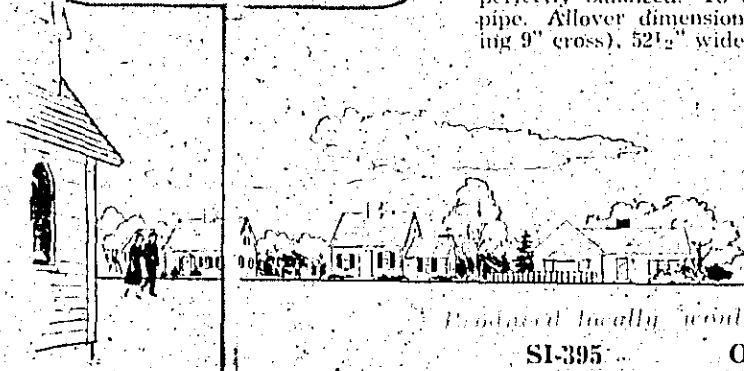


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