

# THE NAZARENE PREACHER

MAY, 1965

Volume 10 Number 5

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## The Spiritual Instinct of the Children of God

By Hugh C. Benner

IN HELMUT THIELICKE'S small but stimulating book, *A Little Exercise for Young Theologians*, I discovered a phrase which arrested and intrigued me: "the spiritual instinct of the children of God"\* (italized by the author). This book is comprised of material by which this Hamburg preacher and teacher introduces his students to theological studies, but it contains counsel which may be received profitably by those of more mature years.

After alerting his students to the probability of questions which laymen, untrained in theological studies, may propound, and issues which they may raise, and often in ignorance, Thielicke continues, "But in spite of all that, they bear a trace of what I should like to call the spiritual instinct of the children of God." He reminds young preachers that this instinct is not to be ignored or despised but is to be considered in relation to everything of a theological nature which they may learn.

However, the word "instinct" seems not quite adequate or satisfactory to me in denoting this fact or phenomenon, although to be entirely fair it should be noted that the author, in other chapters, emphasizes the element of personal spiritual experience, a personal relationship with God! But in the deeper scriptural frame of reference this which he calls "instinct" is, in reality, the operation and ministry of the Holy Spirit actualizing the promise of Jesus: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things . . . he will guide you into all truth."

The Apostle Paul recognized this ministry as applicable not only to preachers but also to laymen. To the Corinthians he wrote concerning the natural man, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Then in clear contrast for the spiritual, he continued, "But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God."

Preachers of the gospel, younger and older, will do well to recognize always the validity of God's dealings with lay people. It must be remembered that saints of God, without formal training, may possess a deep and rich understanding of God's Word, God's will, and

(Continued on page 38)

\*Helmut Thielicke, *A Little Exercise for Young Theologians* (Grand Rapids: Wm. B. Eerdmans Publishing Co.) Used by permission.

## Seeing Through a Mother's Eyes

A LETTER from a concerned mother about her college daughter illustrates the desperate need for leaders whose spiritual radar is in good working order. This girl is doing well in her grades, writes the mother, but is unhappy. The complaint: "Too many 'do's and don'ts' and not enough 'I am really interested in you.'" Judging from the mother's description the girl suffers from ailments common to nineteen-year-olds: craving for recognition, a feeling of being "outside of things," combined with an excessive inner shyness which prompts a false front, invariably showing her worst side as a result. The mother explains, "M— is not the type to run for help. First she tries to work it out herself, and if that doesn't work, she hopes someone will see her need." Unfortunately, the letter adds, the too young supervisor in immediate charge is "not sensitive enough" to see anything or anyone outside her own little circle.

Our human limitations being what they are, a certain amount of tragic blindness to acute human need is bound to occur in both colleges and churches. But should not preachers, of all people, strive earnestly to reduce the amount? Pastors should give the matter much thought, and train themselves to be as sensitive to the human situation around them as is a maestro's ear to the sounds of his orchestra.

The famous Dr. Emanuel Libman is reported to have schooled his eyes to miss no detail that might tell a medical story. When walking down the street he noticed a man ahead of him drop a folded newspaper, which he had been carrying under his arm. Turning to his companion Dr. Libman demanded: "What's wrong with him?" When his companion had not the faintest idea, the doctor explained: "The paper was under his left arm. The arm stiffened just before he dropped—as if from a jab of pain. The man must have angina." Do we love people enough, do we study them, live with them, watch them with that intensity of concern that teaches us to read aright the little signs of inner anguish? Let it never be said that doctors are more alert to symptoms of physical pain than Christ's men are to mental suffering.

The mother understood her college daughter. Maybe this is what we should pray for—a little more of the seeing eyes and understanding hearts of mothers.

"My Most Unforgettable Character," by Jean Libman Block, *Reader's Digest*, December, 1964, p. 111. Used by permission.

## Competition or Cooperation?

ONE OF THE most alarming dangers of the contest method of promoting the Lord's work is implicit in a phrase in Samuel N. Smith's article in this issue (page 6). The phrase is, "Strengthened rather than threatened by the successes of their brethren." The proper frame of mind for Christian service is Christ-centered rather than achievement-centered. Then every other worker is seen as a fellow worker rather than as a rival.

A spirit of competition can quickly become a cancerous growth in the church body. It is insatiable, demanding ever more clever and bigger schemes to excite already jaded contestants. Then unconsciously the other side, or other person, is seen as a threat to my place. Maybe I have the reputation as a *producer*, a go-getter, a high-point man, a leader in every project, from *Herald of Holiness* campaigns to Sunday school promotion. When the other person gets into the competitive spirit and starts producing too, his success is a menace to my leadership. Instead of being a joy to me, his success is a cause of anxiety. Then I feverishly accelerate my efforts in order to preserve my reputation. The people praise me, but God does not, for He sees through the shabbiness of my motive, a motive which I did not intend, but which subtly took possession of me unawares, as I responded to the unhealthy atmosphere of competition in which I found myself.

Better do less that is statistically measurable and be able in the doing of it to rejoice in the success of those doing it with me. When their success strengthens my hand and inspires my faith and draws me closer to them as well as to the Lord, then we are both pulled more deeply and permanently into the heart of the work.

God does not measure either quantity or quality of Christian work as we do. Maybe we should ask His Spirit to examine with us our methods, and give us His grade.

Contests are lots of fun, to be sure. There may be a place for them as occasional spice. But as a bread-and-butter motivation let us not suppose that they will in the long run be an acceptable substitute for simple devotion to Jesus. To resort to them as the regular staff of life is a temptation, because it is the easy, exciting way, and guarantees quick returns. But the cost in spiritual hollowness will ultimately eat up all the gains. The smoker, too, is deluded by the immediate "lift" he gets from tobacco; but when lung cancer sets in, the "lift" is no match for the clutch of death. The "lift" of happy contests may also be a delusion, masking the face of death in the house of the Lord.

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You can't avoid doctrinal content as the basis for unity.—  
Samuel Young.

The man who feels no weakness possesses no strength

## Rear Guard of the Soul

By Ivan A. Beals\*

**P**ARADOXICALLY, Christian effectiveness and security depend upon the tempering qualities of these unpretentious words: "weakness," "fear," and "trembling." Their humble assimilation in Christian living renounces the popular humanistic teachings of self-reliance and self-realization. Thus "weakness," "fear," and "trembling" identify the necessary character of one's heart attitude toward God, and these qualities stand as the humble but all-important rear guard of the soul. This is dramatically demonstrated by the personal testimony of the apostle Paul in his first letter to the church at Corinth. He writes:

*And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God. (I Cor. 2:3-5).*

### A TREMBLING APOSTLE

Contrary to the teachings of secular psychology, such an admission of weakness, fear, and trembling did not hinder Paul's ministry at all. Rather, the presence of this rear guard, at the "back door" of his soul, strengthened his relationship with God, and thereby fortified his heart against the onslaughts of Satan.

\*Pastor, Benton, Illinois.

Paul's sincere reliance upon the power of God was one outstanding reason why God chose to use him so greatly, and he was thus enabled to victoriously "fight the good fight of faith."

The declared weakness of Paul cannot be associated with vacillation or compromise. Neither can his fear and trembling be viewed as a spineless reaction to crisis. Reading of the many rigors of his missionary journeys (cf. II Cor. 11:23-27), we find that the Apostle endured many things for the sake of Jesus Christ and His gospel. Beatings, stonings, imprisonments, shipwreck, and perils and hardships of diverse nature could not deter the unrelenting drive of his total dedication to evangelize the world.

Yet Paul's supreme desire was that people saw Christ, and not his own personal achievements. The Apostle continually affirmed that without the Lord he could accomplish nothing. This was the weakness Paul recognized. He was aware of his own inadequacy to meet the opportunities and the responsibilities of proclaiming the gospel of Jesus Christ to a hostile world. Then, the Apostle lived in fear and trembling because he knew that he, a sinner saved by grace, had been called and given the sacred trust to present the holy treasure of truth to sin-blinded men.

### A VULNERABLE BACK DOOR

To be effective and sound ministers of the Gospel, we must watch this

unobtrusive passage to our hearts, lest selfish pride, willful ambition, and carelessness overtake us from behind. The submissive and reverent character of "weakness," "fear," and "trembling" before God is the unglamorous but vital guard at the "back door" of our souls. Too often this vulnerable portal is left unguarded because confidence is placed in the human more than the divine, because of foolhardy attempts in tackling problems without the conscious leading of God, and because of the mechanical ease with which one may attend and engage in the means of grace.

As the Apostle Paul, we must set a watch lest we feel ourselves to be strong and self-sufficient. Also, we must be diligent in our refusal to become professional or careless in handling the sacred elements of God's Holy Word. We must beware of ever viewing any portion of a God-called ministry as being common. Then, we must recognize that whatever knowledge of spiritual things we may possess is not merely the result of study or experience, but that it is given to us through the instruction of the Holy Spirit.

The peril of losing our sense of "weakness," "fear," and "trembling" is very real. Gehazi, the servant of Elisha, is one tragic example. Despite the fact that he had been a faithful servant of the prophet, greatly privileged to behold the miraculous workings of God on many occasions, one day his blessing became a curse. Something dreadful happened to Gehazi. It really occurred within himself before the recorded act of his disobedience in II Kings 5. Sometime, somewhere, he began to take God's truth and power for granted, dismissing the guard of "weakness," "fear," and "trembling" from their watch at the gate of his soul.

Gehazi set his sights on material security, and his urgent desire for wealth and position obscured his relationship with God. It has been said that if you can observe a man's attitude about money and possessions you will soon discover his true character. The importance of keeping riches in proper perspective is emphasized again and again in the very teachings of Jesus. Thus, as ministers of the Gospel, we would do well to ask ourselves: What am I seeking? Whom am I seeking to please? The objects of our striving are soon identified as our intended sources of security.

In the case of Gehazi, he was not going to run the risk of being appointed Elisha's successor; he was going to make a name and a position for himself. Obviously, Gehazi no longer felt weak without the presence of God—the opportunity to wealth made him feel self-sufficient. Moreover, he no longer feared to disregard the instructions of the prophet of God. Then, finally, the awe of trembling, the knowledge that he had been an instrument of God, was past. Because of carelessness and selfishness, Gehazi had become too familiar with the holy things of God. The squelched warnings of the "rear guard" of his soul were forgotten.

After acting as the ministering servant of God's prophet to Naaman, Gehazi was cursed with the very leprosy from which the Syrian captain had been delivered. This tragedy stuck because he had spurned the virtue of "weakness," "fear," and "trembling," leaving the inner sanctum of his soul unguarded. All of the wonderful victories which Elisha had shared with Gehazi were drained of their benefit. Instead, those previous privileges intensified the curse placed upon him, and we never hear of Elisha's servant again.

Such an unguarded portal allows Satan to enter in and curse the heart with sin again. As God-called ministers, we must surely keep the "back door" to our hearts well guarded. Otherwise we will fall and join the defeated ranks of Gehazi, of Hymenaeus and Alexander, and of numerous others who started to serve the Lord and "made shipwreck." Even the spiritually gifted and the seeming "strong" are vulnerable to Satan's attack, if they should forget to guard their soul with "weakness," "fear," and trembling."

Let us never be deceived into thinking we are anything but weak in our own strength. May our dependence ever be upon the might and power of God. "The fear of the Lord is" indeed "the beginning of wisdom." An attitude of submission and reverence concerning God's will and purpose is our soul's only defense to preserve an acceptable response of love and service from the corrosion of selfishness, carelessness, and pride. Be sure the "rear guard" stands watch!

This disturbing, yet exciting, study will convince you that skillful administration is "spiritual work" too!

## Harnessing the Idle Lay Power in Your Church

By Samuel N. Smith\*

TWO THOUSAND YEARS AGO, in the "good old days," the fields were white unto harvest but the laborers were so few. In the passing of years, have the opportunities and responsibilities of the Church sufficiently diminished, or has the availability of workers so greatly increased, that this is no longer true? Is the Church able to meet every challenge and opportunity today? Is my congregation, or yours, so blessed with willing workers that no work of the Kingdom is left undone? Are all the homes called on? Are all the visitors greeted? Do all the institutions such as

jails, hospitals, and nursing homes, have sufficient teams coming with the message and witness of the Gospel? Are all the flowers planted, weeds pulled, trim painted, floors waxed, windows washed, tables repaired by a horde of anxious workers who can find little left undone?

From another point of view, let me ask, with you, if every member of our congregation has entered into real Christian vocation. Do the members know the field is white? Do they realize that they are needed, or are they by implication being taught that they are unneeded? It seems as if it would be most difficult actually to convince a person that he was most

valuable and greatly loved while all the while treating him as a superfluity.

### A Startling Discovery

In seeking a solution to this problem I will bring a rather careful analysis of the distribution of lay responsibility in the Emerald Avenue Church of the Nazarene. Whether it reflects the typical situation, I do not know. In that it may suggest the need for careful analysis of your congregation, it could be helpful.

The essential concern of the inquiry is that we might most effectively mobilize the talents of every member of the church and that we might encourage him to learn the joys of regular responsibility in the service of the Lord.

The procedure of the study was as follows. The names of members were listed on specially prepared forms. All regular responsibilities which were assigned to any individual were then designated. This included those responsibilities that came to them by way of election, appointment, or by their volunteering. It did not include the occasional task. The study was directed to those areas of lay responsibility, no matter how menial, that required regular discipline of time and responsibility. Three groups who might not be expected to be active were identified. They were: (1) Those members who were non-resident; (2) Those who were totally inactive though still in the community; (3) Those who were under fifteen years of age. Those indicated as nonresident included students and those in Christian work. People within driving distance of the church were considered resident. "Totally inactive" was defined as those who had for a period of at least six months shown no interest in the work of the

church and had not attended. The findings revealed the following statistics:

Total membership was 171.

Nonresident membership came to 21.

This left a resident membership of 150.

Of these 150, there were seven members who were inactive.

This left a total of 143, 7 of whom were under fifteen, leaving 135 active, adult, resident members—voting members, if you please.

In studying the jobs assigned to laymen, I found 165 tasks were assigned that required regular activity. These jobs were distributed among only 66 members, which represents 38.6 percent of my total membership and 48.5 percent of this so-called active, adult, resident membership. Looking at it again, I found that 11 percent of the total membership carried over half of these responsibilities.

Although I had eleven members holding from four to eight areas of responsibility, I had seventy members at least fifteen years of age, attending some of the services, living in the local area, with no personal, active, regular responsibility in the church to which they belonged. These people could take their letters or drop dead without creating one single job vacancy the way the church was presently organized. They could be absent six months without causing one ripple in the organizational work of the church.

### Some Heart-searching Questions

What are the implications of these findings? Since this is my church, I have to plead guilty. I am in no position to proclaim loudly what the answers are without further self-incrimination. Let me then share

\*Pastor, Emerald Avenue, Chicago, Illinois

with you several questions that rush in upon my own mind as I seek to appraise the situation and respond to it.

1. Is all the work being done by laymen that needs to be done or are there in fact areas of lay responsibility not being met?
2. Are those persons with four to eight responsibilities able to do effectively that which is assigned to them and still be sufficiently relaxed to receive the blessings of Christian service?
3. Is my church crippled in terms of its outreach because of the lack of more lay leadership?
4. Are these seventy "do-nothing members" suffering spiritually because of their inactivity?
5. Are there really joys in Christian service, and opportunities afforded therein for growth in grace, that seventy of my members are being deprived of?
6. Have I developed irritability among the overworked?
7. Am I creating an atmosphere of segregation identifying the doers as the "in group," leaving the others without the witness of the unity of the body of Christ?
8. Am I in fact denying the dignity of these seventy individuals, denying that they have a God-given talent and responsibility to serve?

As I have made this study, my mind has gone back to the building program of one of my churches where volunteer labor was so very important. So many men first got really interested in the church seeing a two-by-four or pushing a wheelbarrow. What would have happened to them if I had greeted them with a hearty handshake, given them a chair, and told them if they would stick around

for a while we would put them to work?

What should we do? I noticed in reading of Jesus' work among men that so often, coupled with the invitation to follow Him, was this promise that He would give them something meaningful to do. Peter followed on the promise that he would be given the responsibility of fishing for men. Jesus assigned work to the twelve and to the seventy. His last conversation was to include a promise that, after being baptized with the Holy Spirit, they would be witnesses.

#### A Positive Program

So what am I going to do? I am entering now into an effort to find a responsibility commensurate with the talents of each of these seventy local, resident, adult members. Although some jobs will be easier to do myself than to show another and guide him in the doing, I see my task as being to help these idle folk dig up the buried talent and put it to use, for the sake of the Kingdom and for the sake of their own souls. I will endeavor to make all of my members aware of at least these three things:

1. That God has called them to serve in the most important cause in the world.
2. That any lack of interest or unwillingness to sacrifice in service is a clear indication of spiritual need.
3. That the church does have a place where we need them and want them to serve.

This will mean that the overworked adage that says, "Find the busy person if you want someone to get the job done," will be reversed to declare that we will look for the idle person if we want work to be redemptive.

More specifically; the work of the Sunday school (and other departments as well) will need to be so organized as to give greater importance to working with small groups. Our supervisors will need to start working with trainees. Extension work in slum areas will need to be developed. More of the key leadership in the local church will need to become assistants in training and encouraging less experienced laymen.

In the church office I plan to maintain a list of at least ten available jobs requiring a variety of talent and skills. With this, I will maintain this record of the members without regular responsibility. New members and new converts must be enlisted at once into at least a trainee situation. These older members already in the habit of "going along for the ride" may prove hard to motivate, but for their souls' sake they must be confronted.

As pastors we undoubtedly need to reexamine the value of our being so quick to assume responsibilities that can only burden us when some layman could be greatly blessed in doing the same thing and in turn release to us the time to train another layman for Christian service. Too

many times in our efforts to get all of our laymen involved we have had to rely upon the competitive techniques, which so seldom offer a real sense of spiritual accomplishment or Christian service, and in turn fail to develop adequately the high Christian motivation. Our people, on the periphery desperately need fellowship. To win a contest might momentarily bring them into the "in group" but would only increase the threat of losing out. Somehow we need to bind our people together in the fellowship of work so that their joy will be in their mutual dedication. This then will mean that in times of apparent failure they will sense the joy of this service and will be strengthened rather than threatened by the successes of their brethren.

I am sure that by putting all of my people to work I can more than double the effectiveness of my congregation. Therefore I shall seek to discover new ways to put laymen to work. Particularly I shall endeavor to find those tasks that will bring to them satisfactions without frustration, and at the same time give some indication of potential. From neighbor pastors and others I come in contact with, I am seeking guidance in this important task.

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Francis Asbury: "Only preaching that molds the lives of the people is great."—Quoted by Leonard Ravenhill in *Dayspring*.

No, he didn't miss the point!

## Developing Preaching Potential

By John W. May\*

THE REVEREND Mr. John Wesley Jones chewed on the end of his pencil. His study was warm and comfortable, his desk and chair acceptable. Am I the preacher I can be? he mused. How can I develop my preaching potential? He glanced at his books, well arranged in their cases, but for some reason they might have been as many wooden soldiers standing at attention and held in line by a drill sergeant bookend. He mentally stabbed at definitions of preaching potential, preaching at its best. He had heard it explained by someone evidently acquainted with working with dogs as laying back the ears and going after it. One phrase seemed to stick in his mind which he had heard over and over again, "Preach with unction." But then, what is unction? Is it one of those words which have become trite and generalized with overuse? Has its real meaning become obscured by opinions and conjecture?

He mused, To some it is loud preaching, and the louder the more unction. This can be, he thought, but it is not necessarily an indication of unction. It may mean that the man is in the brush and screaming for help. A slight flush crept to his cheek as he remembered several sermons. To some it is a machine-gun type of speaking, a rat-a-tat-tat, in which a man is afraid to pause for

fear he may lose it. To others it is a blockbuster type of thing when a man tears off his coat and tears up the platform. The next time I go to preachers' meeting I am going to try to get a discussion started on the meaning of unction, he determined. Surely it is not sanctimony on the one hand, nor mere oratory or gymnastics on the other. Neither is it something you can turn off and on like an electric light. It is most certainly God speaking through man. While it beggars description, there is not a minister of my acquaintance who has not felt it as he spoke, when he preached beyond himself and topped the tall timbers. But unction must be the result of something. There can be no result without a cause. What is it? he puzzled. How can I be assured of unction? Of this I am certain, unction must be prayed in and worked out. A prepared mind, the result of study and contemplation, is no substitute for a prepared heart. On the other hand, a prepared heart utilizing a prepared mind must spell effective preaching.

Almost fearfully, the Reverend Mr. John Wesley Jones let his mind slip back to Sunday. He had prayed, studied, and felt he had the mind of God for the message. His outline was as homiletically correct as he knew how to make it. He had developed the theme on paper, true to the Bible and Nazarene doctrine. His illustrations were true to the theme and

painted pictures. The congregation, some lustily and some lousily, had sung the songs of Zion. The announcements (not sermonettes this time, he remembered) and offering were out of the way. The special song had been presented, and he stood alone at the pulpit ready to preach.

Suddenly from the recesses of his mind there sprang to his memory a formula for preaching he had heard somewhere. He could not now remember the source. "Start low, speak slow; rise higher, strike fire; wax warm, quit in a storm." J. W. idly wrote the words on his work pad. "That is surely a basic formula or framework for the preaching ministry," he said aloud, and glanced up to see if the janitor outside the partly open study door had heard him talking to himself. Really fearfully now he began to relive that crucial half-hour last Sunday.

"Start low." An introduction should be just that, he thought. He smiled self-consciously as he remembered his best critic, Mrs. John Wesley Jones, saying that a preacher shouldn't preach two sermons end to end of equal length and call one an introduction.

Safely gotten off to a good start, the Reverend Mr. J. W. J. continued to reminisce. "Rise higher." A preacher should really get on with it at this point, he said to himself. He should proportionately take his first-ly, secondly, and thirdly. He should persuade men. He should rise higher in warmth to his subject. Suddenly a face loomed in front of the Reverend. Old, sour Burton Blue Nose it was. Did I imagine it, he asked himself, or did I hear him mutter, "Get with it, Brother"? J. continued to chew on his pencil.

But then there was Granny Lighthouse, who squeaked out a little

"Amen." That was like saying, "Sic 'em," to a bulldog; he chuckled. Then he remembered plain-clad, mousy Mildred wiping a tear with the corner of her handkerchief. And those youngsters on the front seat had quit writing in the hymnals and were listening for a change.

J. W. remembered he had struck fire about then. A strange fervor had encompassed him. Any mechanics in that sermon must have been second nature, for I forgot myself, he thought. A charge of electricity streaked up my backbone. I could feel my face flush and I forgot to gesture as I had practiced before the mirror at home. While he was musing the fire burned—again! Come to think of it, he thought, I guess any stiffness, stuffiness, or starch must have disappeared. Brother, he exclaimed almost out loud, I was in there pitching, I mean preaching!

He remembered that rapport seemed to be complete, a mystical magnetism existing between pulpit and pew. Tired faces seemed to lift and worry lines disappear. Some were vigorously shaking their heads in agreement. Some were wiping tears. Some faces were wreathed in smiles. Several looked troubled and desperate. A few were leafing through hymnals or correcting their children in an apparent effort to cover up conviction. A few had scooted out to the edge of the seat. Several had seemed to be measuring the distance from their pew to the altar with their eyes. He remembered how that in perfect tune with the voice of the pastor there was a background chorus of "Amens." While J. W. realized he was thinking of one of a thousand types of services, that different sermons call for different responses, his heart was warmed again.

In the midst of the storm—he remembered it being more like a warm

\*Pastor, Weirton, West Virginia.

spring rain on the cold earth—he quit preaching and drew the conclusion and net. He would not soon forget the climax of that service.

I preached with unction, he declared to himself as he bowed his head in gratitude to the Lord. He had felt what he had once read about from the pen of Dr. G. B. Williamson, "a sense of mission." He had delivered his soul. My preaching may not have been as great as others, he thought, but I preached to the limit of my present potential.

With that in mind the Reverend Mr. John Wesley Jones wrote this title on his desk pad: "Principles for Developing My Preaching Potential." Underneath he penciled:

1. Soak it in. Read, study, contemplate. Remember I am to preach with spirit and understanding. Read good books. Look for illustrations in life. Accept every opportunity to hear great preachers.

2. Pray until the message is clear, until it is a burning fire in my bones, until it becomes a sense of mission.

3. Tell it out. Put myself into it. I am a poor imitation of my favorite preacher but the best example of what the Lord can do with me.

4. Let myself go. Be natural. Be myself. Let style, gestures, pulpit mannerisms be almost unconscious activities. Abandon myself to the presentation of the Word. Preach with all there is within me.

5. Let God. There can be no unction without Him. Words are mere sounds unless they are freighted with His power. Lord help me to take hands off and let Thee have Thy way, for Thou art my Helper.

With that J. W. J. laid down his pencil and picked up a hymnal. On page three he found and pondered these words,

*A mighty fortress is our God  
A bulwark never failing*

*And tho' the world with devils  
filled*

*Should threaten to undo us,  
We will not fear, for God hath  
willed*

*His truth to triumph thro' us.*

Was the reasoning of the Reverend Mr. John Wesley Jones right? Or did he miss the point concerning his preaching potential?

## Saved from All Sin

By J. B. Chapman

Surely no one can answer the following question in any but the affirmative: Is God able to save us from all outward and inner sin? Then there is one more question that is not so simply answered; "Why does God not save me from all outward and inner sin and make me free and holy just now?" But the answer to this is, after all, not so far to seek. God is able and willing to save from all sin. If therefore He does not so save me, it is only because I do not this moment submit myself to the divine processes according to the conditions laid down in the Bible. The responsibility for any sin that may yet remain in me is my own responsibility. Christ is able and willing today.

"It is easy to change drawings, but difficult to rebuild structures," this architect says

## Guides to Working with Your Architect

(For Educational Facilities)

By Ray Bowman\*

THE PRIMARY CONSIDERATION in working with your architect is to select a firm in which you have full confidence as to its professional ability to serve the church. Selecting an architect is very similar to choosing a medical doctor for your family or a lawyer to represent you in court. Before making your choice, talk with previous clients and look at the work that has been done for them. Analyze what they received for their investment. What structural type, materials, equipment, and design? Will the structure be easy to maintain? What is the insurance rate? Does the work of this architect indicate that he could provide the services necessary to the construction of a building that would be functionally correct, aesthetically pleasing, and economically feasible? Cost comparisons are easier if the cost per square foot of building area is used. Don't mistake "cheapness" for economy.

After selecting your architect, the next step is to give him all the information needed for the development of the building. An architect acquainted with an evangelistic church will no doubt be better prepared to serve you; however, there is no reason why any well-trained architect cannot design a good facility

if he is given the proper information and guidance. He should be told of the church's theology and, if possible, should attend some of the worship services and Sunday school sessions. It is suggested that you furnish the following information to him:

1. The present number of persons attending each division of the Sunday school.
2. The organization of the Sunday school by departments and classes.
3. The potential growth to be provided for.
4. Explain something of the educational philosophy which you wish to use in the Sunday school; i.e., open-room teaching in the Primary Department; or the use of an opening exercise and subdividing into classes.
5. Work out a realistic budget for the architect's consideration.
6. Consult with the architect about the site problems and requirements. Resolve such basic problems as parking, access to the building, utilities, easements, local codes, and zoning requirements. If a new location is to be selected, ask your architect to analyze the site.
7. Supply a suggested square-foot allowance for each age-group,

\*Architect, Bethany, Oklahoma.

obtainable from the Department of Church Schools. Other suggestions are also available from this department and from the Department of Church Extension.

The plan of the building comes about as a result of the architect's analyzing the problem and organizing a solution.

The location of various departments and age-groups should, if possible, be progressive within the building. Consider the location of sound areas, access to toilet facilities, use, and overall relationship to the worship area. For example, nursery areas, which are very noisy, are best placed away from the sanctuary. When a kitchen is included with a fellowship hall, it needs to be as remote from the sanctuary as possible.

Space is very expensive and needs to be utilized for as many functions as possible; thus, the necessity of using a fellowship hall for educational purposes. Educational areas can work well as overflow for the sanctuary.

As the building plan develops, try to imagine how your Sunday school will function in this building, thinking of the equipment to be placed in the rooms, the size of tables, the number of chairs, storage and play areas, secretarial space, and other requirements.

It is necessary for the architect to consider more than the function of

the spaces, and there will no doubt have to be compromises, due to the limitations of a structural system, a limited site, a limited budget, or other factors. Try to make these compromises work for the good of the complete building.

There will be many differences to be resolved between Sunday school departments. It is impossible to completely please everyone, but a balance must be supplied throughout the building so that all areas will have equal facilities. If you have good reasons for making changes, your architect will readily consider such reasons and resolve them as well as possible within the limitations that exist. Work with your architect to obtain the best; don't fight with him.

Allow enough time during the planning stages for the architect to arrive at a solution and for the building committee and educational personnel to thoroughly analyze and criticize the proposed plan. With each presentation, the plans should be reviewed to discover all possible improvements. When in doubt, obtain a criticism from the Departments of Church Schools and Church Extension in Kansas City. It is easy to change drawings, but difficult to rebuild structures.

Plan for growth. Try to consider the next phase of growth while planning the present one. Ours is a growing church; look to the future in your planning.

**Dr. R. T. Williams, Sr.:** When you stand up to preach, your audience will do three things:

- They will look at you
- They will listen to you
- They will feel you.

What they feel will determine how long they will look at you and listen to you.

A clear statement of our position on this holy sacrament

—A sermon here too!

## Paul's Instructions on the Lord's Supper

By Albert J. Lown\*

**W**ORSE, rather than better, in Christian grace after receiving the bread and wine of Holy Communion? Less a Christian than before partaking of the sacrament? If this does seem an untenable thought in any New Testament or twentieth-century evangelical church, it was certainly a fact and a problem with which Paul had to contend in Corinth. "I praise you not, that ye come together not for the better, but for the worse," writes the Apostle in verse seventeen of the familiar Communion passage, I Cor. 11:17-24, in which he seeks to correct the disgraceful situation of an irreverent, loveless, self-seeking observance.

There were Christians in Corinth, actually partaking of the sacrament, whom the Apostle could not commend because of their *gluttony!* The love feast held prior to the Lord's Supper was being turned into a parade of wealth and class distinction. The rich flaunted their luxury before the poor, so that "one is hungry, and another drunken." Paul pulls no punches in dealing with this state of affairs, but he pronounces no vitriolic condemnation. "What? have ye not houses to eat and drink in? or despise ye the church of God, and shame them that have not? . . . I praise you not." The absence of com-

mendation is a more severe stricture than vials of verbal wrath.

Others are rebuked for their *grudges?* for division and schism caused by a vindictive remembering of real or supposed hurts, by attitudes of evident dislike, even cold hatred—uncharitable weaknesses throwing into greater relief those who are "approved" in the church, those who manifested a mature freedom from the cherishing of petty hurts, so often the breeding ground of cliques or "sects" within the fellowship.

"This is not to eat the Lord's supper," or, "Ye cannot eat the Lord's Supper" in this spirit or frame of mind, is the forthright verdict of Paul. Hence, to correct these, and all abuses, and to set forth the true celebration of Holy Communion, the Apostle tells how he received this revelation directly from Jesus himself. He is delivering truth "received of the Lord," not hearsay or second-hand knowledge; therefore the possibility of mistake is ruled out.

### The Visible Signs of the Sacrament

These were chosen by the Lord. He took the bread, and then the cup (of wine), elements that were within the reach of all, and in that day essential for all. There is no specification as to the size or shape of the loaf as there is no commandment concerning the liquid in the cup. It

\*Pastor, Church of the Nazarene, Paisley, Scotland.

May, 1965



is clear that Jesus used wine, for each of the Gospels records His words: "I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God." But if wine is not available, as, for instance, in a prisoner-of-war camp, the observance of the sincere in heart would not lose its value because of an alternative element.

Neither is there any transformation of the bread and wine through the prayer of the officiating celebrant or the partaking of the laity. Certainly, and gloriously, there is a comforting thrill, a healing joy, as faith receives the presence of Christ with the elements—but the emphasis of the New Testament is not upon any mystical change in the bread and wine; rather, a practical change in the believing communicant.

*Reservation* is also forbidden by the fact recorded in Mark 14: 23, "and they all drank of it." No scriptural ground exists for withholding either chalice or consecrated bread from those who hunger after righteousness.

### The Inward and Spiritual Meaning

Divinely chosen and appointed as witnesses and signs, the inner meaning of the outward and visible emblems is twofold. For Jesus it was the seal of a new covenant, a pledge that the benefits of His atoning death are available to the least of His disciples. In every remembrance the Saviour is offering himself to His own. As bread and wine are taken, eaten, and digested, faith is invited and commanded to take the redeeming life of Christ, the virtue of His body and blood.

For the believer there is a fivefold privilege to be appropriated at the Lord's table. First and foremost, the duty of remembrance: of calling to mind with every power of humble,

penitent memory, the wonder of His death on the sinner's behalf and the sanctifying benefit of His sacrifice for the Church; also remembering with adoring gratitude that this was the death of an "Absent Friend" who rose, ascended, and ever liveth to make intercession for those who savingly remember Calvary.

There is a revealing purpose too in the celebration: "Ye do shew the Lord's death till he come." This one, sufficient oblation is spread before a holy God, proclaimed in the Church, and witnessed to the world as the only sacrifice for "our sins . . . and the sins of the whole world." "There was no other good enough to pay the price of sin"; with emblems in hand and experience in the heart, the believer is testifying,

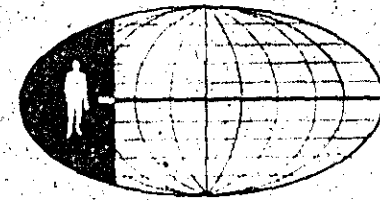
*My ransom and peace,  
My surety He is.*

Regularity holds a central place in the Christian's privileged obedience to His Lord's command, although "as often as ye eat this bread, and drink this cup" will mean for some a monthly, weekly, or even daily communion. Wisely, our own *Manual* specifies at least a quarterly observance. Whatever the heart and church custom dictate (and for the writer a monthly observance presents the soul with as much responsible self-examination as can be borne at this sacred table), it is essential that familiarity should not breed contempt nor neglect be permitted. For every Nazarene the Communion service of the church should be a holy trust, a duty and covenant of fellowship.

The ordinance is to be retained "till he come," and regularity will ensure this. So greatly desired by Jesus, and having such meaning for Him on "the same night in which he was betrayed," surely there should be

*(Continued on page 46)*

The Nazarene Preacher



# The PASTOR'S SUPPLEMENT

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

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NAZARENE RADIO LEAGUE

## NATIONAL RELIGIOUS BROADCASTERS

HONOR

### "Showers of Blessing"

"Award  
of  
Merit"  
Presentation



Dr. Eugene R. Bertermann ("Lutheran Hour"), president of the National Religious Broadcasters, presented their AWARD OF MERIT "for distinguished leadership in the field of religious broadcasting" to "Showers of Blessing" at their annual convention in Washington, D.C., January 27, 1965. Rev. S. N. Whitecack of the Nazarene Radio League is shown receiving the plaque signifying this award.

The high quality of "Showers of Blessing" and "La Hora Nazarena" has kept them among the leaders in evangelical broadcasting for many years.

These programs are available without cost to your church for sponsorship on your local radio station. You arrange the air time—we supply the programs.

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

May, 1965

(209) 17

## PENTECOST SUNDAY—JUNE 6

"A Day of Unforgettable Witness"

Five Witnesses by Every Nazarene in One Day

- TRACT • LETTER • TELEPHONE
- PERSONAL • PRAYER

*Pastor*—Perhaps on Sunday, May 31, or in prayer meeting, June 2, or as late as Sunday morning, June 6, you might have a Day of Commitment, pledging your people to take part in this day of witnessing.

### NEED A REVIVAL?

*Pastor*—How long has it been since your church had a spontaneous revival? A proven biblical way to have one is found in II Chronicles 7:14 to fulfill these conditions and bring such a revival—WHY NOT OBSERVE THE 50 HOLY WATCH NIGHTS? The eleventh is to be held Saturday, May 1, 1965.

A SHINING LIGHT AND A PRAYING HEART IN EVERY CHURCH on the first night of every month from 6:00 p.m. to midnight.

*Pastor*—Join with Nazarene preachers around the world, PRAYING PREACHERS, who are praying every month for spontaneous revival in every Church of the Nazarene.

### DO YOU QUALIFY for the Evangelistic Honor Roll?

Check these qualifications below:

Group	Membership Reported at the Last District Assembly	Gain of New Nazarenes Required
I	1-24	4
II	25-74	8
III	75-149	12
IV	150-299	18
V	300 and above	25

### ANNOUNCING

#### THE MID-QUADRENNIAL CONFERENCE ON EVANGELISM

Music Hall, Kansas City, Missouri

Tue., Wed., Thur. January 11-13, 1966

## Have You Ever Wondered—

—Why some missionaries fly to their assignments and others go by boat?

Sometimes the urgent need for a nurse or doctor or a veteran missionary on a field necessitates their going by the fastest method possible.

Sometimes travel by air is cheaper than going by ship.

However when possible, and economically practical, missionaries usually go by ship. It is better for them to accompany their freight when entering some countries. Also, ship travel gives missionaries a little time for rest and readjustment after the pressures of deputation work, packing, and farewells at home.

—Why we send most missionaries to the field by freighter?

Because the missionaries request it. The holiday atmosphere of passenger boats, the crowded accommodations, the sponsored activities, all are distasteful to missionaries. A freighter usually carries no more than twelve passengers. Food and accommodations are excellent. The trip is quieter and more restful than on the passenger boats.

—Why there is an upper age limit of thirty-five years on missionary appointment?

Experience has proven that it is more difficult for older persons to master a new language or adjust to a new culture and a new way of life than it is for younger people. Usually the older couple has older children who also find the adjustment more difficult.

Persons over thirty-five are usually well established in their work. They find it difficult to adjust to being "green beginners" among missionaries who may be younger.

People over thirty-five have more difficulty adjusting physically to the severe changes of climate and diet on most mission fields.

—If exceptions are ever made to the "not over thirty-five" rule?

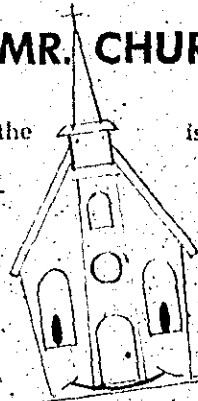
Yes. Sometimes persons with specialized training and experience are sent out to meet a special need. Dr. Howard Hamlin is an example of such an exception. His medical training and experience were greatly needed, and they offset his age and language limitations. He was sent out as a specialist to do the more difficult surgery in both of our hospitals in Africa.

—Why some mission fields have four-year terms, while others have five, or even seven years?

Usually the climate is a deciding factor. Countries with extremely hot, humid climates, or those of unusual altitude, like Bolivia, or British Guiana, have shorter terms because of the greater health hazards for the missionaries. If the missionaries have opportunity to leave their area for healthier climates for a vacation period each year, sometimes the term can be longer. Each field must be studied according to its individual conditions and needs.

# MEET MR. CHURCH RECORD CARD

In the office of the Department of Ministerial Benevolence there is a card like the one pictured below kept on every Church of the Nazarene.



Year	10% Apport	Balance	ss.
1947-48			
1948-49			
1949-50			
1950-51			
1951-52			
1952-53			
1953-54			
1954-55			
1955-56			
1956-57			
1957-58			
1958-59			
1959-60			
1960-61			
1961-62			
1962-63			
1963-64			
1964-65			
1965-66			

As you can see, the card gives the name of the pastor of the church and indicates the years he pastored there. The 10 percent record is indicated. Also listed are the N.M.B.F. apportionment and the unpaid balance for each year. The little column headed, "ss." is a record of the amount of the pastor's Social Security tax which the church has paid through the years.

Would you like to see your church's record card? Stop by the office sometime. We'll be happy to show it to you.

Department of Ministerial Benevolence  
 Second Floor—South  
 Headquarters Building—Church of the Nazarene  
 6401 The Paseo  
 Kansas City, Missouri 64131

## "This Ought Ye to Do . . ."

**A**UTHORITIES agree that, of all modern techniques for impressing ideas upon individuals, newspapers rate first.

Almost every American has one or more newspapers that he calls "my newspaper." The newspaper is a local thing—a lifeline between the citizen and the community about him.

### A Public Servant

Most Nazarene pastors are aware of this but not all are enjoying the benefits that could be theirs from knowing and working with the local newspaper.

Nazarenes have a responsibility to our day to tell people who we are, what God has done for us, and what God has promised to do for those who are faithful to Him.

We believe that God's greatest good is the gift of the Holy Spirit in His fullness. We read much these days about "speaking in tongues" but practically nothing in the newspapers about the "fullness of the blessing" in the Wesleyan tradition. The fault does not lie with the newspapers.

When a church has an evangelistic program that is reaching out, newspapers and other public media will help to speed the victory for others.

### Catalogue of Reasons

Here are some other reasons why a Nazarene pastor cannot afford to ignore working with his local newspaper:

Newspapers are an open door for church news.

Newspapers present one of the few

ways we have of getting into many homes.

The Nazarene church is a relatively young denomination that is making news that the newspapers will print.

The people we are trying to reach with the gospel read the newspaper. Their friends subscribe also.

Regular news stories help to create a favorable "climate of opinion."

### Dispel False Rumors

News stories help to break down barriers and work against misunderstandings.

A program of sound press relations invariably enhances the standing of the pastor and his church in the community.

The news columns of a newspaper are one place where the relatively small Church of the Nazarene can compete on a fair and impartial basis with the old-line churches. News is news to the editor.

The newspaper editorial staff will be friendly and helpful. The newspaper news space is free.

Pastors should bear in mind that newspapers are in business and need paid advertising to continue in business. When a church has special meetings of any kind, a paid ad is a "must."

### Billy Graham's Word

If any Nazarene pastor remains unconvinced that press relations are important, Billy Graham says the press has helped him to win thousands to the Lord. The five leading factors in his successful campaign for souls are these: prayer, Bible preaching, the Holy Spirit, support of churches, support of the secular press.

1965

YOUNG ADULT RETREAT THEME:

*“Young Adults—  
Young Churchmen”*

*Churchmanship is a call to:*

- **Worship**
- **Evangelism**
- **Missions**
- **Study**
- **Social Concern**

*For more information about theme implementation write:*

Director, Young Adult Fellowship  
6401 The Paseo  
Kansas City, Missouri 64131

**0 to 100**

*in thirteen months*

**I**N 13 MONTHS we have gone from 0 in Sunday school to 100 in average attendance. Our enrollment is 147." Rev. Dale Galloway is the pastor of this rapidly growing church at Grove City, Ohio.

"The C.S.T. emphasis has been a very decisive factor in our growth here," reports Mrs. Galloway, the local C.S.T. director. One hundred four Christian Service Training credits were granted this past year. Every teacher is a Registered Teacher; seven are Qualified Teachers and working toward the Certified award.

"Only two of our teachers had ever taught to any degree before," writes Mrs. Galloway. "Not only have the courses helped them to become better teachers, but I believe they have all grown more spiritually alert and stable as a result. Without exception every teacher has said to me, 'Oh, I learned so much from that book! Do you have more for me?' It's truly thrilling!"

The Grove City church held a Teacher Appreciation Banquet honoring its teachers. The highlight of the evening was the presentation of awards. The awards were appropri-

ately framed for display in the classrooms.

Charles Hughes, junior boys' class teacher, was named "Teacher of the Year." When he took the class, there were four boys and girls enrolled. The class is now divided (boys and girls) with a combined enrollment of eighteen and average attendance of sixteen. Chuck has done an outstanding job with outside activities for his class.

Marie Mitchell, teacher of the first-grade class, was named "Most Improved Teacher." Starting with an enrollment of three, she reached an enrollment of twelve with an average attendance of ten. She called faithfully on her pupils and had many outside-the-classroom activities.

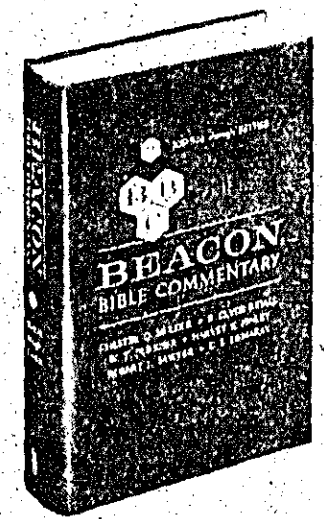
The theme of the banquet was, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalms 126:6).

The general church recognized the outstanding achievements of the Grove City church by awarding them the Small Church Achievement Award for the Central Ohio District.

# VOLUME 2\*

JOSHUA to ESTHER

## NOW READY!



# BEACON BIBLE COMMENTARY

THE FIRST COMPREHENSIVE ARMINIAN-WESLEYAN COMMENTARY SINCE ADAM CLARKE

"Have been using your new commentary in developing a series of messages, and extremely pleased with the full expository treatment offered."

*Pastor in New York*  
 appreciate a commentary that is thoughtfully Wesleyan."  
*Pastor in Oklahoma*

Single Volume, \$5.95



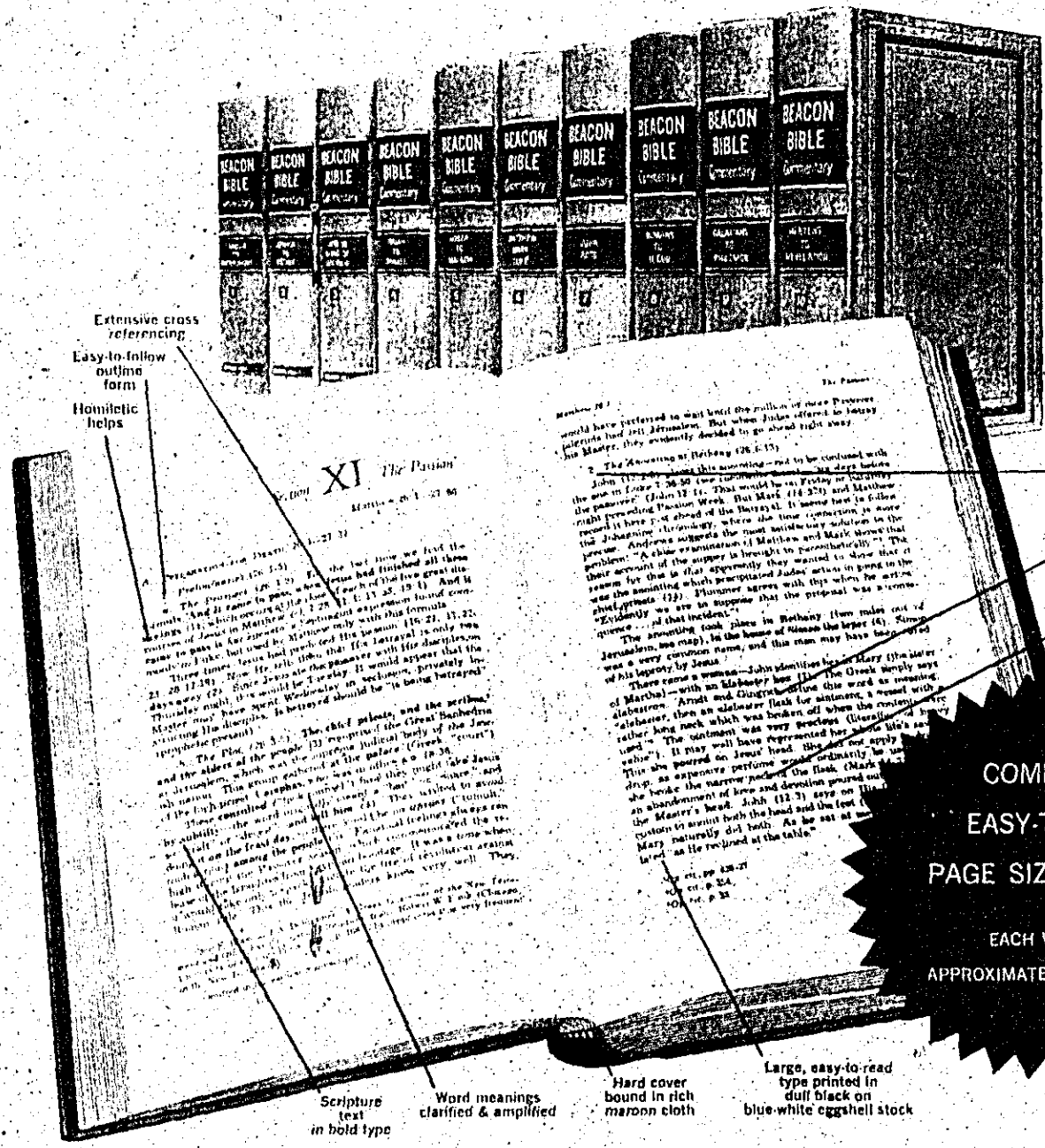
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 VOLUME 6, MATTHEW-MARK-LUKE

First to be released of the set  
 Now in its second printing

**Volume 7\* (John-Acts)**  
 Scheduled for late summer

**MONEY-SAVING SUBSCRIPTION PLAN**—Place your order now for the complete set. Volume 6 will be sent immediately at the Special Subscription Price of **ONLY \$4.95**. Other volumes completed will be shipped one each month, at this same price. Remaining volumes will be shipped as printed (scheduled for about two annually), also at \$4.95. **A \$10.00 Savings!**

Prices slightly higher outside the continental United States.



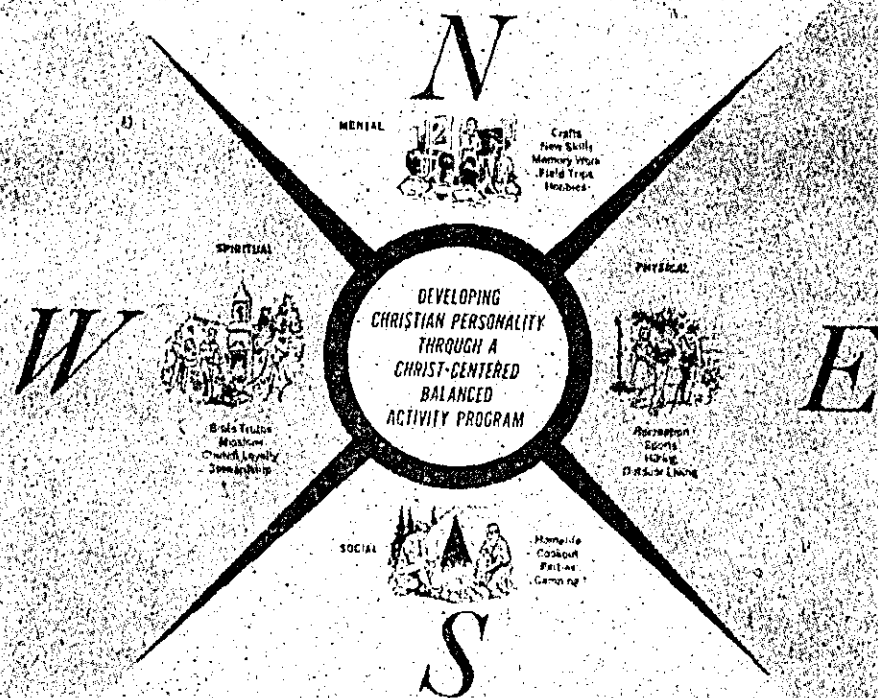
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**COMPACT, EASY-TO-USE**  
**PAGE SIZE 6" x 9"**  
 EACH VOLUME APPROXIMATELY 500 PAGES



**PASTOR:**

Have you started a Caravan in your church?  
Write for information.

Division of Caravans  
6401 The Paseo  
Kansas City, Mo. 64131

**ARE YOU INTERESTED IN A NEW BUS?**

Last year between 80 and 100 new buses were bought by Nazarene churches. A member of our Church Schools Department of the General Board made a contact whereby from \$1,500 to \$1,700 per bus can be saved by buying ten or more at a time.

If you are interested in a new bus, send a card or letter to K. S. Rice, 6401 The Paseo, Kansas City, Missouri 64131, simply saying, "We are interested in a new bus at this saving." When we know who is interested, we can let you know the plan. This is simply a service to provide our churches the savings made possible by a fleet plan.

Write immediately if you are interested.



**SPRING ENROLLMENT DRIVE**

*"Every Family Enroll a Family"*

commencing with

**FAMILY ALTAR Commitment Sunday  
Sunday-May 2**

Let your families help your church become a MILLIONAIRE CHURCH by pledging to:

- (1) Establish or strengthen their family altar
- (1) Attempt to enroll and win another family during May

**DO YOU WANT**

**NEW FAMILIES**

**FOR YOUR CHURCH?**



You can reach new families through a vacation Bible school. Listen to the unsolicited testimonies from last year's vacation Bible schools.

CANADA—"Out of twelve actual conversions, ten of these were from homes outside the Church of the Nazarene."

ILLINOIS—"Several new families contacted—prospects for church. Workers used who had never helped. Good interest."

WASHINGTON—"Thirty new families contacted. Twelve new children enrolled in Sunday school."

SOUTH DAKOTA—"Opened new homes to the church..."

KENTUCKY—"Fifteen boys and girls found the Lord; one adult helper (with family) saved after Bible school was over."

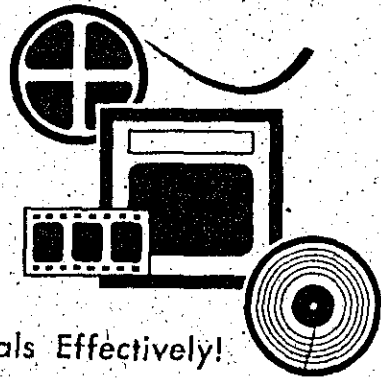
KANSAS—"We believe we reached several homes that were unchurched, and seed sown that may be reaped in the future. We had a large attendance for Demonstration Night with many visitors."

CALIFORNIA—"We made many new contacts for our Sunday school."

There is time to plan for a vacation Bible school if you will order materials right away. For special help, write Office of Vacation Bible Schools, 6401 The Paseo, Kansas City, Missouri 64131.

HOW TO GET

# Started



## Using Church Audiovisuals Effectively!

First of all, get a clear picture of why use audiovisuals in church work at all. Certainly not just to fill up time, or substitute for other program. They can be used effectively to teach, to inspire, to clarify meanings, to motivate to action. *Audiovisuals can be valuable tools to help accomplish our spiritual purposes.*

Unless we understand this we can never use these tools effectively. Remember never to *show* audiovisual tools—*use* them. Here are three simple ABC's to help a church get started using these tools effectively:

### A ppoint an Audiovisual Coordinator

This should be someone who has some knowledge of these tools or someone willing to learn. He will work with the various departments of the church to help them secure and use church audiovisuals. He should be tied into one of the regular boards or committees in the church. Order free leaflet, *To the A.V. Coordinator in the Local Church.*\*

### B egin a Training Program

The A.V. Coordinator will try to train as many persons as possible in every department of the church. In no case will he try to make the presentation every time an audiovisual is used. The official training text is *Teaching and Training with Audiovisuals*, by Waldrup. Price: 75c.\*\*

### C reate a Plan of Finance

A group in the church may buy some piece of equipment as a special project. Some regular budget, however, should be allocated for the purchase of slides and filmstrips, and the rental of films.

\*Write: NAVCO, 6401 The Paseo, Kansas City, Missouri 64131.

\*\*Order from Nazarene Publishing House, Box 527, Kansas City, Missouri 64141.

## THE RECORD OF GROWTH



The first statistical year of the new quadrennium was completed with the 1964 district assemblies. The General Secretary reports the following information relating to the growth of the church:

Total number of churches, end of year	4,877
Net gain in membership	7,238
New churches organized	83
Churches dropped	55
Net gain in number of churches	28
Districts with no increase in number of churches	44

The goal for new churches this quadrennium is 500. The count for this achievement is from General Assembly to General Assembly. In the first seven months of the quadrennium 23 new churches were organized. Every church can have a part in making this a great four years for home missions.

## THE RURAL CHURCH



The number of rural Nazarene churches is gradually increasing. Our success in building strong rural churches usually begins with a minister with a love for souls and a vision. The successful rural church pastor needs not only the basic training of his fellow ministers, but an increasing understanding of the rural church.

He must plan to stay long enough to do constructive building within the community. He must know, love, and understand rural people. He does not force his ideas on the church, for he knows that rural people do not change their established ways overnight. As the church begins to move forward and the people assume new interest, he will suggest only one step at a time, and he begins such steps where progress will be easily seen.

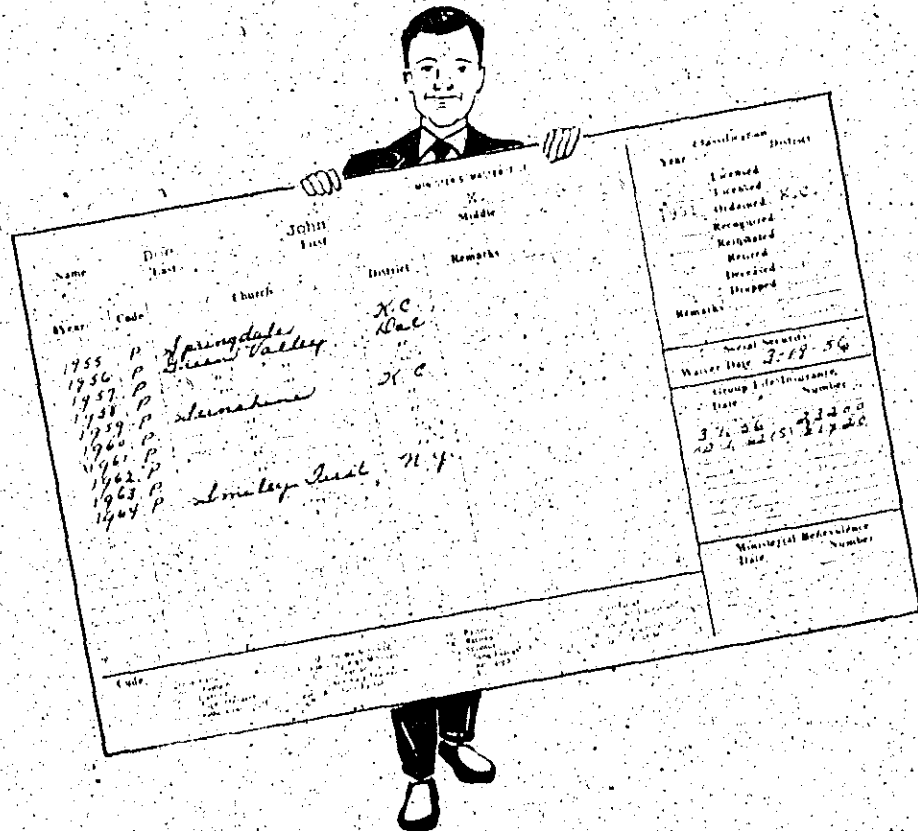
Most of all, the pastor of a rural church will live close to God and close to the people. He will keep his heart in vital tune with the Lord and thereby be enabled to gradually lead his people into the deeper things of God.

Such a pastor and people will be a real evangelistic force in any community. There are countless rural communities where the Church of the Nazarene can and should enter. We can be the means of evangelizing the lost in these areas where, in many cases, other denominations have moved out.

Our prayer must be for men with a love and passion for the lost to enter these rural doors!

# REV. PASTOR—

Say, "How D'Ya Do?" to MR. PASTOR RECORD CARD



He is a very important part of the file in the office of the Board of Pensions. He keeps us well informed as to where you have pastored and when. He even tells us whether or not you have signed Social Security Waiver Form 2031 bringing your ministerial earnings under Social Security . . . whether or not you have Group I Life Insurance, and whether or not you have availed yourself of the supplemental insurance. We just couldn't get along without MR. PASTOR RECORD CARD. HE ALMOST MAKES US FEEL THAT WE KNOW YOU . . . personally, that is!

P.S.  
On his back

Name	Date	Score	Remarks
1955			
1956			
1957			
1958			
1959			
1960			
1961			
1962			
1963			
1964			

He has the address of where you were and of where you are . . . we hope! If you've moved recently and haven't informed the General Secretary, please complete and mail the Change of Address Form which appears below.

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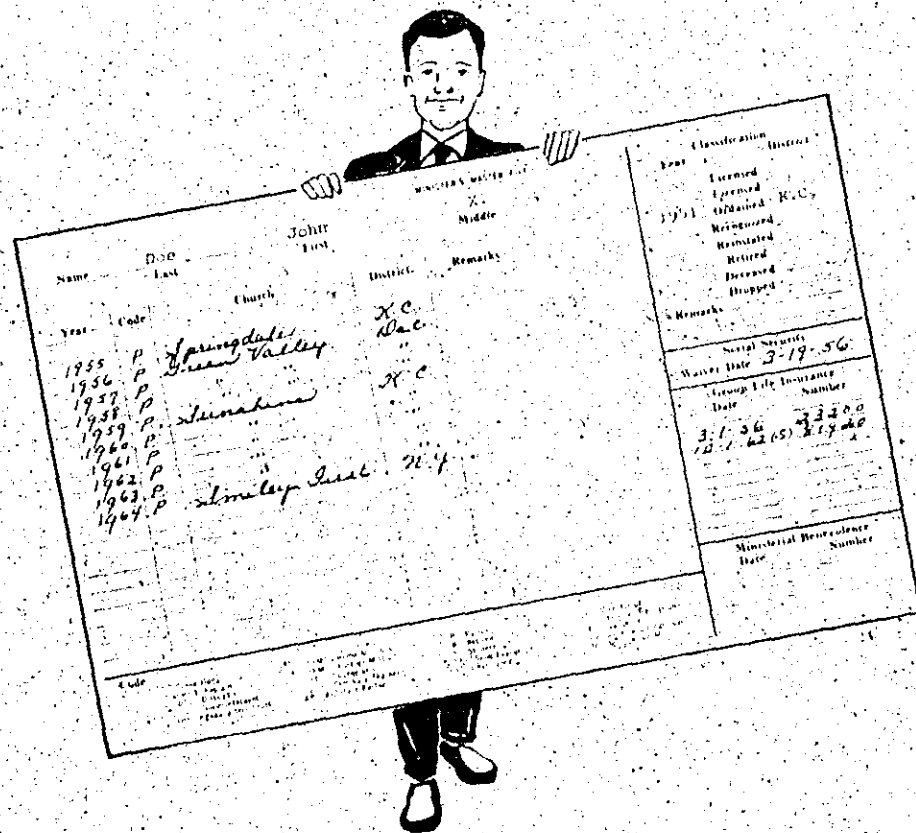
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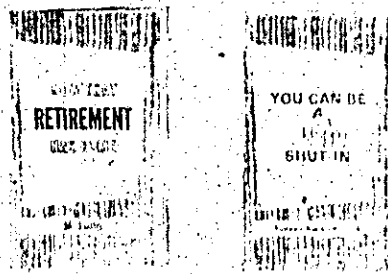
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The Nazarene Preacher

# Queen of the parsonage.....

AUDREY J. WILLIAMSON

## A Good Minister's Wife

By Mrs. Harold W. Ruopp

I learned today why it is not enough to try to be a "good minister's wife." Since this has been my goal . . . I have always thought of it as getting people to like me, entering into my husband's work, and doing my duty.

But that dear white-haired lady who lives next door said something this afternoon that made me to begin to reevaluate my goals. I had run over to borrow some flour and told her how much I appreciated having such a friendly person as my next-door neighbor in this new parish.

"Well, my dear," she said, "I've lived next to this parsonage for thirty-odd years, and it has been my privilege to know the various ministers' wives as they come and go. All were different, yet each had something unique to contribute."

"Which one was the best minister's wife and set the best example?" I asked.

My neighbor thought for a moment. "It depends upon what standard of measurement you use," she said slowly. "There probably was no 'best' in that sense, but the one who stands out the most is the one who likely never thought of being a good example, for she was too humble. She was the one who had the most radiant spirit and I am sure influenced the most people, although she was a rather dumpy middle-aged woman who never attempted to put up any front or pretense. She was too busy caring about people. And she loved

them, I finally discovered, because she was a person growing in her own knowledge and love of God."

We were silent a moment thinking of this woman, and then in answer to my question on whether she discovered how she did that, my neighbor said, "I always felt it was a matter of growing. She seems to have found her own center within, and love welled up from that center and was released to the world. She seemed so aware of her own shortcomings, that she could easily accept those of others and forgive them. She never expected perfection."

All I could say to my neighbor was many thanks; later as I was finishing baking my bread, I had ample time to think about my own goals.

Since I have been meditating about this, I see that instead of just having the limited, and perhaps false, goal of being a "good minister's wife," my predecessor was living in harmony with the inner laws of the spirit—governed by love, which after all is the way of Christ.

"Blessed is the minister's wife who is learning to understand herself: her motives, her goals, her attitudes and temperament; who knows her limitations and talents, her immature or inferior side as well as her good side, and can move with humor, grace, and wholeness through the many exigencies of life."

Reprinted by permission from *Seminary Quarterly*, fall, 1962.

May, 1965

(245) 33

## Studies in the Sermon on the Mount

By H. K. Bedwell\*

No. 12 Matt. 7:1-12

### The Critical Faculty and the Christian

THESE TWELVE VERSES form one whole, and deal with one of the most pressing and baffling problems in Christian relationships. At first glance it would seem that the second portion is unrelated to the first, but a closer examination reveals that it is very vitally connected. If we can really master the teaching of Jesus on this subject, it will be of untold benefit to us in our contacts with others, specially with our fellow Christians. The critical faculty is part and parcel of human nature. It cannot be ignored; it may be very much abused, and it may be put to the highest use. Jesus puts before us three facts in relation to it.

#### 1. The Abuse of the Critical Faculty "Judge not" (7:1)

This is a clear-cut command to abstain from judging another. It is important therefore that we should be very clear in our understanding of what Jesus really meant. There is a sense in which judgment is necessary, as we shall see. It is with its abuse we are now concerned. The Greek word used is *krimo* and is sometimes translated as "condemn" or "pass sentence on." It refers therefore to harsh and unconstructive criticism, faultfinding, and

ensoriousness. Destructive criticism is always barren, embittering the critic and paralyzing the powers of the one criticized. Jesus gives two reasons why we should refrain from the practice of condemning others.

(a) Criticism is a boomerang. "Judge not, that ye be not judged." This statement is further amplified in the second verse, "For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." If we give ourselves to criticism, it will come back to us with deadly aim. Sow criticism and you will reap criticism; sow love and you will reap love. We ourselves become bankrupt by trying to expose the bankruptcy of others. It is not merely that God will judge us—that of course is inescapable—but we shall be judged by our fellowmen by the standard of our own judgment. Criticism always comes home to roost. Haman in the Book of Esther was hanged on the very gallows on which he had planned to hang Mordecai. See Esther 7:10. Of Ishmael we are told, "His hand will be against every man, and every man's hand against him" (Gen. 16:12). In Judges, chapter one, we read of Adonibezek who had cut off the great toes and the thumbs of seventy kings, and he suffered the same fate as that which he had inflicted on others (Judg. 1:6-7).

Criticism is not only a budgeon; it is a boomerang! So be very careful how you use it.

(b) Criticism is a mark of low spirituality. Jesus calls the critic a hypocrite. He says, "Thou hypocrite" (v. 5). Jesus declares that the man who can see splinters in the eyes of others has a log on his own eye! That log is the spirit of faultfinding. A critical spirit in me is far more reprehensible in the eyes of God than the minor faults of others. The very spirit of criticism renders us unfit to correct others. The eye is a delicate organ, demanding the most expert fingers, if an operation is to be performed. The critic is blind to his own faults, and so unfit to see those of others. Dr. A. McLaren said, "A blind guide is bad enough, but a blind oculist is a still more ridiculous anomaly." It has been truly said that when we start backsliding we begin backbiting. Stanley Jones says, "This sitting in moral judgment on others is the return of the old self-life now clothed in the habiliments of a moral judge." Criticism is really a form of self-righteousness. When we say, "How bad he is, we really mean to say, 'How good I am! Lack of love is the beam that blinds the eye.' Bengel said, "Do not judge without knowledge, without love, without necessity." It is dangerous to find fault when in a low state of grace. Paul insists on the necessity of spirituality when dealing with the defects in others. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1). Humility and spirituality do not find faults for finding's sake, but with the desire to see the fault removed. To "behold" the mote in the other's eye means to "gaze," with no intention of removing it. Regarding criticism, the command is plain—Don't!

#### 2. The Use of the Critical Faculty

As already intimated, whilst the critical faculty in us may be abused by developing a spirit of censoriousness

and faultfinding, yet it is an integral part of our human nature, and is essential to Christian living. In John 7:24, Jesus said, "Judge not according to the appearance, but judge righteous judgment." There is, therefore, a kind of judgment which is commanded. This thought is confirmed by Paul when he says, "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? How much more things that pertain to this life?" (I Cor. 6:2-3). Three uses of the critical faculty are brought out by Jesus in the passage under consideration.

(a) *Self-judgment.* If you must criticize—criticize yourself. "First cast out the beam out of thine own eye" (7:5). The most effective kind of criticism of others is your own life so purged by self-criticism that its very purity acts as a rebuke, when no word is spoken. Paul wrote, "For if we would judge ourselves, we should not be judged." It is a safe and wise practice to be stern with ourselves and generous with others.

(b) *Discrimination.* "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." We are not to condemn others by harsh and bitter faultfinding, but it is absolutely necessary to exercise our powers of discrimination. This wisdom in discrimination is necessary in many walks of life. As Christians we handle holy and precious things, and we must be careful how we use them. This applies in the manner in which we witness for Christ in the world. It applies to the people in whom we place our confidence, and to whom we confide our deeper experiences. It applies in the choice of those who are to do God's work. It applies to the manner in which we use the precious gifts God has given to us.

(c) *Helpfulness.* When we have "cast out the beam," we are able to see clearly the mote in the other's eye. What for? To gaze upon it and gloat? No! We must do our best to pull it out. The spirit of love and humility will

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

make it possible to help those who have fallen, without arousing resentment and bitterness. God lets us see the faults of others sometimes, not to blame, but to pray.

### 3. The Control of the Critical Faculty

If on the one hand we are to refrain from judging others, and yet to exercise our powers of discrimination, it is obvious that we shall need an extra supply of wisdom and love in order to put the teaching of Christ into operation. The section here on prayer is not just thrown in haphazardly; it is the natural sequence of that which has gone before. In order to control the critical faculty two things are necessary.

(a) *A spirit of prayer.* "Ask . . . seek . . . knock." "Ask" is the attitude of dependence; we cannot buy what we need; we come to God as paupers—we can only ask. How can we be delivered from censoriousness? *Ask God.* But it eludes me! Then *seek.* This means carefulness. How necessary it is, for it is so easy to become careless in this matter of faultfinding! The victory may not come in a day, so *seek.* Still it eludes me! Then *knock.* This means persistence. Keep at it. It is worth it. The resources are outside of ourselves;

they are to be found in God. The spirit of criticism kills the spirit of prayer, and the spirit of prayer kills the spirit of criticism. You can't criticize and pray at the same time. Criticizing Christians are never praying Christians, and praying Christians are never criticizing Christians. The victory is found on our knees. Undoubtedly this teaching on prayer has a wider application, but its primary intention was to encourage us to live up to the standard that Jesus raises up on the matter of criticism. How can I discriminate? "If any of you lack wisdom, let him ask of God." Prayer is the key.

(b) *The spirit of love.* "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." This is the very essence of love. Criticism is a sign of the lack of love. It is destructive and paralyzing. Love is constructive and inspiring. We are not merely to refrain from faultfinding; we are to do others good. Love can project itself into the mind of the other man; see his standpoint, enter into his feelings, and appreciate his aspirations. Meanness and spitefulness arise from hearts devoid of love; consideration and generosity are the product of love shed abroad in the heart by the Holy Ghost. Prayer and love together can work miracles.

## Gleanings from the Greek New Testament

By Ralph Earle\*

Eph. 6:16-17

### "Above All" or "with All"?

Two Greek readings are involved. The bulk of the later manuscripts (represented in the so-called Textus Receptus) have *epi pasan*; literally, "upon

all." The two oldest, with several others, have *en pasan*, which means "in all" or "among all."

These two Greek readings permit a variety of English renderings. We find "above all" (KJV, RSV, Berkeley, Moffatt, Phillips), "withal" (ERV, ASV), "with all these" (NEB), "besides all

these" (Beck, Goodspeed, Weymouth, Williams), or "in addition to all" (NASB).

It is very difficult to choose between these. Numbers of commentators—Alford, Braune (in Lange), Eadie, Meyer—agree in objecting to the emphatic "above all." Lenski and Meyer both prefer "in addition to all," adopting *epi* as the better reading. "In all" (*en pasan*) could mean "on all occasions."

### "The Great Shield"

This is the translation in the New English Bible. The reason for this is that the Greek word for "shield" is *thyreos*. This comes from *thyra*, "a door." Homer uses *thyreos* for a large stone placed in front of a doorway. Vincent writes: "The shield here described is that of the heavy infantry; a large, oblong shield; four by two and a half feet, and sometimes curved on the inner side."<sup>2</sup> He also says: "It was made of wood or of wicker-work, and held on the left arm by means of a handle."<sup>3</sup> This was like a door, protecting the soldier from his shoulders to his ankles.

This shield is identified as "faith" (genitive of apposition). Salmon says that faith has here "its distinctive NT sense of saving faith—the faith by which come the divine forgiveness and the power of a new life."<sup>4</sup> But may it not be more? Eadie writes: "Such a large and powerful shield is faith—that unwavering confidence in God and His grace which guards the mind from aberration and despondency, and easily wards off such assaults as are made upon it."<sup>5</sup> And Blaikie comments: "Faith, in its widest sense, constitutes this shield—faith in God as our Father, in Christ as our Redeemer, in the Spirit as our Sanctifier and Strengthener—faith in all the promises, and especially such promises as we find in Rev. ii and iii. "to him that overcometh" (comp. promise to Ephesus, Rev. ii. 7)."<sup>6</sup>

### "Fiery Darts"

With the "great shield" of faith one can "quench" (literally, "extinguish") all the "fiery darts" of the devil. The

Greek word *belos* (only here in NT) comes from *ballo*, "cast" or "throw." So it means a "missile" or "dart." The word for "fiery" is *peporimena*. The literal rendering of the Greek expression would be: "the darts, those which have been set on fire"—that is, "arrows tipped with tow, pitch or such like material, and set on fire before they were discharged."<sup>7</sup> Herodotus and Thucydides both make reference to these blazing arrows. Vincent comments: "Temptation is thus represented as impelled from a distance. Satan attacks by indirection—through good things from which no evil is suspected."<sup>8</sup> He also says: "Temptation acts on susceptible material. Self-confidence is combustible. Faith, in doing away with dependence on self, takes away fuel for the dart."<sup>9</sup>

The Greek expression may equally well be translated "flaming darts" (RSV), "flaming arrows" (NEB), "fire-tipped darts" (Moffatt), or "flaming missiles" (Goodspeed).

### "The Evil One"

The KJV rendering, "the wicked," is misleading. It implies a plural, "the wicked ones." The Greek clearly says "the evil one" and is correctly translated that way in modern versions. The reference is not to wicked men, but to Satan.

### "The Helmet"

The Greek word, *perikephalaian*, literally means "around the head." It is found (in NT) only here and I Thess. 5: 8. Vincent writes: "The helmet was originally of skin, strengthened with bronze or other metal, and . . . furnished with a visor to protect the face."<sup>10</sup>

"Of salvation" is again the genitive of apposition, salvation is the helmet which protects the Christian's head, as the breastplate of righteousness protects his heart. Blaikie observes: "The glorious truth that we are saved (comp. ch. ii. 5, 8) appropriated, rested on, rejoiced in, will protect even so vital a part as the head, will keep us from intellectual surrender and rationalistic doubt."<sup>11</sup>

\*Professor of New Testament, Nazarene Theological Seminary, Kansas City.

Eadie writes: "He who knows that he is safe, who feels that he is pardoned and sanctified, possesses this 'helme of helthe,' as Wyckliffe renders it, and has his 'head covered in the day of battle.'"<sup>12</sup>

### "The Sword of the Spirit"

Here "of the Spirit" is not the genitive of apposition. Rather it means: "The sword *supplied by the Spirit*, the Word being inspired by him, and employed by the Spirit; for he enlightens us to know it, applies it to us, and teaches us to use it both defensively and offensively."<sup>13</sup> This is the only offensive weapon mentioned in the Christian's armor.

### "The Word of God"

Heb. 4:12 says: "For the word of God is quick, and powerful, and sharper than any two-edged sword." There the term for "word" is *logos*. Here it is *rhema*, which properly means "what is uttered or spoken." Salmond says that here it means "the spoken Word, the preached Gospel."<sup>14</sup> But it seems better to take it in the more general sense as meaning the Scriptures.<sup>15</sup> This is what Jesus used to defeat the devil. (Matt. 4:1-11).

<sup>12</sup>Alford, Greek Testament, III, 147.  
<sup>13</sup>Word Studies, III, 409.

<sup>14</sup>Ibid.

<sup>15</sup>EGT, III, 387.

<sup>16</sup>Ephesians, p. 470.

<sup>17</sup>"Ephesians" (Pulpit Comm.), p. 259.

<sup>18</sup>EGT, III, 387.

<sup>19</sup>Op. cit., III, 410.

<sup>20</sup>Ibid.

<sup>21</sup>Op. cit., III, 410.

<sup>22</sup>Op. cit., p. 259.

<sup>23</sup>Op. cit., p. 472.

<sup>24</sup>Blake, op. cit., p. 260.

<sup>25</sup>EGT, III, 388.

<sup>26</sup>So Eadie, op. cit., p. 472.

Might I suggest that there are already some old and tested codes of ethics? There are the Ten Commandments, the Sermon on the Mount, and the rules of the game which we learned at our mother's knee. Can a nation live if these are not the guides of public life?—HERBERT HOOVER.

## The Spiritual Instinct (Continued from page 1)

God's providence. Here is the reason why our services must be open consistently to the witness of laymen, testifying to the presence of God and the power of divine grace in their lives. Furthermore, regarding standards of godly living, through the centuries those possessing this spiritual instinct and its spiritual discernment have held amazingly comparable views, have had conspicuously common convictions, and have adhered to remarkably uniform standards.

In all these practical areas preachers never are justified in considering such activities, reactions, or convictions as obsolete and out-of-date. Let us never feel that the revelation of God is for preachers only; and furthermore, we as preachers must share in that element of personal spiritual experience. As Thielicke emphasizes elsewhere, we must not be content to think of God and His revelation only in the third person, as an objective study, but must operate in the second person, in terms of this vital personal relationship.

Not only must we recognize this "spiritual instinct," but we are responsible for encouraging its development among our people. Increase in scriptural knowledge, in spiritual discernment, in "effectual fervent prayer," in genuine manifestations of the presence of God, in the freedom of the Spirit, in experiential witness in the lives of our Nazarene laymen will produce strength, establishment, and achievement in Christian life and service, and will help build that "glorious church" for which Christ gave himself.



# SERMONIC STUDIES

TOWARDS BETTER PREACHING

## CONTEST WINNERS!



**First Place—Louis A. Bouck**  
—of Vancelevé, Kentucky. Rev. Louis A. Bouck is an ordained elder in the Church of the Nazarene, and a graduate of Portland Bible Institute and Pasadena College. For the past twenty-five years he and his wife, Hilma, have been on the staff of the Kentucky Mountain Holiness Association, serving in pastorates, the Bible Institute, and the radio station. Recently during a year's leave of absence Louis completed his residence requirements for the M.A. degree at Pasadena College.

**AWARD:** A complete set of *The Pulpit Commentary*. Congratulations, Mr. Bouck!

**A WORD FROM THE WINNER:** "The contest was its own reward. It compelled thorough study and uncovered a lot of good preaching material for which I found use."

### Second Place—Hudson Mackenzie

—of Hamilton, New Zealand. Rev. Hudson Mackenzie is an ordained elder in the Church of the Nazarene, and a graduate of the Nazarene Bible College in Sydney, Australia. He is a native of New Zealand, and a former schoolteacher. He and his wife and six children are serving the Church of the Nazarene at Hamilton, North Island, New Zealand.

**AWARD:** *Alexander Maclaren's Expositions of Holy Scripture*, plus *Strong's Exhaustive Concordance*. Congratulations, Mr. Mackenzie!

### Third Place—Bill Youngman

—of Wollaston, Massachusetts. Rev. Bill Youngman also is an elder in the Church of the Nazarene. He has recently moved from the Wichita, Kansas, Eastridge Church to Wollaston, where he is working with Dr. Milton Poole as associate minister in the College Church of Eastern Nazarene College. The Youngmans have three children.

**AWARD:** *Adam Clarke's Commentary* plus *Hasting's Dictionary of the Bible*. Congratulations, Mr. Youngman!

*Editor's Note.* The winning sermonic studies by Louis Bouck were published in the October, November, and December issues, 1964, and therefore will not be republished. The Sermonic Study following is by Hudson Mackenzie. Other winning entries will be published in subsequent issues.

### Pentecost in the Parables

SCRIPTURE: Matt. 25:14-30

#### Critical Questions

1. Who went on a long journey and who were his enemies?
2. What are his "goods"?
3. Does it make any difference to the parable if we give the word "talent" its modern meaning?
4. What is meant by "his several ability"?
5. How can His servants bury the Master's goods, or make them available to the bankers?
6. What did the Master indicate was a basis for reward or punishment?

#### Exegesis

Most commentators agree that Jesus "pictures himself as a man travelling into a far country,"<sup>1</sup> so we could reckon on each servant as being a Christian, or at least considering himself one.

The "talents" are described by the Lord (v. 13) as "goods" (AV), "property" (RSV), or "bags of gold" (NEB). These talents or goods are to be distinguished from the abilities of the servants (v. 15), and if we keep this distinction throughout, we add much meaning to the heart of the parable. Carr says "that the word 'talents' seems properly to mean 'opportunities' or 'spheres of duty.'"<sup>2</sup> Surely this points us in the right direction, for, to the earnest Christian, opportunities are wrapped up in people, and it is people especially that make up the property or goods of the Lord. In a vitally important way, it is the living Church which is His particular property and His first concern (John 17:9-10). So it should be ours. The challenge which the Lord leaves with each servant is to care for and add to this property made up of people.

Infinitely more important than the development of our abilities is the extension of the kingdom of God. Little emphasis is placed on abilities here. They are but the vehicle through which our hearts, minds, and souls are applied to caring for and adding to the Lord's property—see I Corinthians 13. The emphasis must ever remain on the extension of God's spiritual kingdom. The Lord gazed with satisfaction upon the property and its 100 percent increase, then, looking straight past the abilities, He searched the heart behind them.

"His several ability" is rendered "his personal ability" in the *Amplified New Testament* and just "his ability" in the RSV—the idea being that each was given a task he could cope with if he would.

Thinking of the Lord's "goods" as being those people belonging to Him, we could "bury" these "goods or talents" by not being vitally concerned for their spiritual well-being—i.e., separating ourselves from their spiritual needs and aspirations, failing to give assistance and cooperation in their work for the Lord. Having himself resisted the strong "temptation to withdraw from active labour in the Church," Augustine, when preaching on this passage, said, "But the Gospel terrifies me. For with respect to the most tranquil withdrawal of care, no one would convince me. . . . To preach, to reprove, to chide, to build up, to be busied with everyone, is a great burden, a great weight, a great labour: Who would not shun that labour? But the Gospel terrifies us."<sup>3</sup> We can do our part in preserving the Lord's "goods" only through bearing and sharing burdens, teaching, exhorting, giving, and praying for them that are His. We can add to the Lord's "goods" only through gathering the lost into His kingdom. The last servant looked at this task and backed down. He could have made his gold fully available to the bankers and, although losing the full joy and reward that come from handling the treasure personally, he could have seen an increase. A Christian's full cooperation with the "bankers" (i.e., skilled workers), by faithful attendance at all the meetings, coupled with glad giving and earnest praying, will always result in the "birth"

of "offspring."<sup>4</sup> This is the least a Christian could do and feel safe from condemnation.

The Master could see in the work accomplished the heart that was behind it—this was His basis for reward. To the one who had something positive to show, more was given. To the one who had nothing to show, what was given to him in the first place was taken away (v. 28). See also Rev. 20:12-13; 14:13.

#### Homiletical Approach

This parable fits in between two passages which clearly teach "there is no such thing as negative goodness" and itself adds great force to this truth. It comes as a real booster to the energetic soul winner, a timely challenge to the timid or mildly interested, and a fearful warning to the indifferent.

Since one's talents are nowadays thought of as his own ability, the introduction may need to be used to show that here the Master refers to the talents as something outside one's own ability. Scriptures which support the idea of the Lord looking upon people as gold could be referred to (Job 23:10; Zech. 13:9; Mal. 3:3) and mention made of how in the Old Testament gold lavishly adorned the place where God "abode" (Exod. 25:10-22) and how in the New Testament "ye are the temple of the living God" (II Cor. 6:16).

"Pentecost in the Parables" could be the title for a challenging address on soul winning and would show that:

1. *Every Christian is involved.* The first two servants who "went at once," entering into a wholehearted support of the church's program and a vigorous campaigning to save the lost, could be contrasted with the last servant. He, embarrassed by their company, "went his own way," calling in at the church week by week so as to make himself feel still part of it. What a wicked heart that would say, "I know Christ," and stand idly by while souls for whom He died needed spiritual help (Ezek. 3:16-18)!

2. *Soul winning consists of nurturing as well as gathering in,* and calls for lifetime faithfulness. As well as having an increase, the first two still had the

equivalent of the original—Ezek. 3:19-21; 18:25-32; I Cor. 15:58; Heb. 5:10-12.

3. *The Lord calls His servants to be good, faithful, and effective.* Each of His servants must know a heart that is pure and perfected in love toward the Master and His "gold." Then he must do everything possible to bring about the purifying of all the "gold"—Christians are one another's gold—Mal. 3:2-3; I Thess. 3:12-13. Couple this purity of heart with the faithfulness of an Abraham, a Joseph, or the two servants; then thrilling miracles begin to happen in the spiritual world and the Lord's prayer in John 17:21-23 is wonderfully answered.

4. *The Lord has abundantly provided for us through the glorious baptism with His Holy Spirit—Matt. 3:11-12; Acts 1:4-5; 2:4, 15:8-9—*which is ours through consecration and faith—Rom. 12:1; Luke 11:13; Matt. 11:22; Mark 11:23-24.

Challenging and helpful applications of the arithmetic involved can be made to the Church's work. Take the "long time" as referring to a generation or thirty years. In this time the first two servants showed through their own efforts 100 percent in "goods" gathered in from out of the world—i.e., 3½ percent per year or 13½ percent for four years, consisting only of that from out of the "world."

Keeping the emphasis upon the goodness and faithfulness in soul winning that pleased the Lord, a message entitled "It's the Heart That Counts" could contrast the last servant with the others and be developed as follows:

1. What he was. Their hearts revealed unselfishness, trust, joyful cooperation, humility—when the accounts were settled they were surprised! All this led to efficiency, commendation, and peace—I John 3:21-24.

His heart troubled with selfishness (he had other things to do); distrust ("It's not worth it"); fear ("Couldn't do it anyway"); pride ("Might make a fool of myself"). Result—squandering of his abilities, fruitlessness, and condemnation—I John 3:14-16.

2. Where it led him.

- (a) To a place of captivity. He wasn't free to enjoy his life's work, God's

people, God's goodness, or God himself.

(b) To a place of blindness. Blind to his abilities, responsibilities, fruitlessness, and perilous spiritual condition. "Do you love Me? Feed My sheep."

3. What he could have been. "O house of Israel . . . make you a new heart and a new spirit: for why will ye die? . . . turn yourselves and live ye" (Ezek. 18:30-32). Let the preacher take this hopeless servant and have him led by the Spirit through the pathway of cleansing and assurance to the place of joyous and full cooperation in the service of God and His Church. Make of him a humble but delighted soul winner, who will lead others to be soul winners.

A message on the "Stewardship of the Gifts" could show that the key to successful stewardship of God's gifts of ability is not to be found in the abilities themselves, but only in the earnest and unceasing application of one's heart, mind, and soul through the abilities to the work of the Lord.

Change Barclay's title to "The Condemnation of the Wasted Abilities" and the word "gifts" to "abilities and opportunities" and there's another good outline.

#### Illustrations

There are many of these in Hills's, Sanders', and Gilliland's books listed below.

#### Bibliographical Aids

Worthwhile references for further reading and study include:

J. H. Jowett, *Twenty-six Week-Night Addresses*, "Dying We Live"—excellent

G. B. Williamson, *Labor of Love*

J. O. Sanders, *The Divine Art of Soul Winning*

P. W. Gilliland, *Witnessing to Win*

A. F. Harper & E. H. Kauffman, *First Steps in Visitation Evangelism*

A. M. Hills, *Holiness and Power*

John Wesley, *Notes on the New Testament*

R. C. Trench, *Notes on the Parables*

Clarke's Commentary

Matthew Henry's Commentary

Beacon Bible Commentary, Vol. 6

Beacon Bible Commentary, Vol. VI, 226.

Ibid.

R. C. Trench, *Notes on the Parables*, p. 280.

Beacon Bible Commentary, VI, 227.

John Wesley, *Notes on the New Testament*, Matt. 25:30.

See Beacon Bible Commentary, VI, 227-28, or Barclay's *Gospel of Matthew*, pp. 357-58.

#### Time for Action

TEXT: Matt. 19:21

INTRODUCTION: When the rich young ruler came seeking the missing element in his spiritual life, Jesus met his question with a penetrating challenge and command.

#### A. "GO"

1. In order to test the degree of his desire for perfection, Ezek. 33:31
  - a. Was he truly sincere?
  - b. Was he merely emotional?
2. In order that he might count the cost, Luke 14:28

#### B. "SELL"

1. In order to separate himself from loved possessions, I John 2:15
2. In order to test his obedience, Matt. 6:19-20
  - a. Would he lay aside his money for God's use?
  - b. Would he invest in new stock for further personal gain?

#### C. "GIVE"

1. In order to prove he loved his neighbor as himself, I John 3:17
2. In order to prove he loved God with all his heart, Luke 14:26
3. In order to create a capacity for spiritual things, Matt. 5:6

#### D. "COME"

1. In order to forsake the old life, Phil. 3:13-14
2. In order to be identified with Christ, Col. 3:1-2

#### E. "FOLLOW"

1. In order to serve, John 12:26
2. In order to know the Source of eternal life, I John 5:12

CONCLUSION: This young man went away sad, for possessions possessed him. But those who are willing to put the commands of Christ into action, even to the point of material loss, will find the true riches: spiritual satisfaction and life eternal.

ROBERTA LASHLEY

Mount Savage, Maryland

The Nazarene Preacher

#### Mother's Day Message

#### I. UNCHRISTIAN MOTHERHOOD (II Chron. 22:3)

- A. Wicked mothers who disregard the law and claims of God
- B. Unnatural mothers who disregard the claims and needs of their children
- C. Selfish mothers who are possessive and vain in their affection
- D. Blind mothers who do not see the true purpose and responsibility of motherhood, do not see spiritual values

#### II. CHRISTIAN MOTHERHOOD (II Tim. 1:5)

- A. Mothers who rear children with a Christian viewpoint
- B. Mothers who inculcate Christian values
- C. Mothers who practice Christian priorities
- D. Mothers who exemplify Christian self-sacrifice

—Selected



#### IDEAS THAT WORK

#### Revival Hosts and Hostesses

I suppose that all of our churches have hostesses for their regular services, but this is an extension of the idea for the revival services.

The pastor appoints a different family (man and wife) for each night of the revival to act as a welcoming committee. A list of the church contacts or church directory is passed from one family to the next, so that the hostess can telephone as many families as possible; of course they call their friends and neighbors too. At the close of the night service the host and hostess for the next night take over at the door to invite the people to come for them the following night.

In our last revival when we used the plan, one hostess made thirty-four calls; another, forty-one. The attendance was exceptional. One night was Sunday

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school night. The S.S. superintendent and his wife were host and hostess. For this night the S.S. teachers helped telephone. It was Friday night, usually an "off" night, but the church was full.

One time before when holding a revival in a small church, I used the plan with volunteer hostesses. Before the week was over, all seats were full and people standing in back.

Give it a try!

ROBERT A. RAPALJE

Patchogue, New York

## MY PROBLEM

QUESTION: How can I educate my people to sing and appreciate the standard hymns of the Church?

A MONTANA PASTOR ADVISES:

Preach occasionally on the great hymns of the Church. Take, for instance, "How Firm a Foundation!" With the exception of the first stanza, every line is based on scripture. Take II Pet. 1:4 as a text, and then go through and enumerate the "great and precious promises" contained in this immortal hymn. A good source book is *A Treasure of Hymns*, by Amos R. Wells, W. A. Wilde Co., publishers, Boston, copyright 1945.

And then for great holiness emphasis, take "Love Divine," by Charles Wesley, and expound upon the great doctrinal truths contained there. In stanza two we read, "Let us all in Thee inherit, let us find that second rest." Here is your doctrine of the second rest (Heb. 4:9). Stanza three contains these words: Suddenly return and never, nevermore Thy temples leave." Here emphasize the instantaneity of sanctification, using Mal. 3:1, "And the Lord, whom ye seek, shall suddenly come to his temple."

I have preached occasionally on the great hymns, asking the congregation to take their hymnals from the racks and

follow along with me. The response has been most heartwarming. They will then begin to sing "with the understanding" as well as "with the spirit" (I Cor. 14:15).

Also the song leader should acquaint himself with the authors of the hymns. Occasionally he could call attention to an interesting incident in the author's life, or the circumstances under which the particular hymn was written. Care should be taken to make such remarks brief and to the point, letting the hymn speak for itself.

#### AN OKLAHOMA PASTOR WRITES:

If by "standard hymns" you mean such hymns as "All Hail the Power of Jesus' Name" and "How Firm a Foundation!" then don't expect your people to use these exclusively. On the farm we always fed rich food to the cows with care, lest we "founder" them. People can be "foundered" too.

But if your people just don't like these hymns at all, you do need to "educate" them. Start with your song leader. Discuss with him the value of such hymns and increase his appreciation for them. If he really is sold on using them, then it will probably be easy to teach the people to enjoy singing them.

Here are three suggestions on how to thus educate the musical taste of your people:

1. From time to time direct your people's attention to the deeper meaning of these great old hymns.

2. When singing these hymns, be sure not to drag them to death. There is a vast difference between a slow song being sung with a firm beat and clear diction, and killing it with a slow, indefinite rhythm.

3. Again, these hymns should be used wisely. Do not major on their use. If they are used with moderation, in the right setting, and with enthusiasm, your people will develop a "taste" for them.

#### AN IDAHO PASTOR SUGGESTS:

Learn new songs yourself, or have your song director learn them; then introduce them at times when the congregation won't be embarrassed by not

knowing the new song (i.e.: prayer meeting, evening services).

Most of the problem with NOT singing "old standards" is ignorance rather than rejection of these good songs. But congregations are individuals and will not try them "cold." Then use the song each week for several weeks. The current "Hymn of the Month" idea promoted in the *Herald* is a boost in this problem. Teach the song to the choir, or the young people, so that the congregation does not "fear" trying the "new" song. Hymn stories are good, if they are brief and well presented. "Let's join Nazarenes around the world singing this good song which is not so well known here" is a good approach.

Of course the use of *Praise and Worship* is essential to our church's worship.

#### AN ARKANSAS PASTOR TESTIFIES:

I faced this problem on two separate occasions.

In one instance it was necessary to lead my own singing. It was simply a matter of selecting the songs.

In the other, I presented a list of the songs to be sung to the song director early in the week, so that he would have ample time in which to practice them beforehand. I was certain that they would follow a pattern leading up to the message. In this way it did not seem obvious just what the plan of music was.

In both cases I preached series of messages using songs of the Church as outlines or themes for the messages. The song preceding the message was usually a "special" sung at the request of the pastor.

There are several good books which may be secured from our Publishing House giving backgrounds of the old songs of the Church.

These, mingled in with personal experience regarding the blessings received from singing the hymns of our fathers, paved the way in both instances for general acceptance.

In the first instance it was necessary to purchase new songbooks. I handled this by getting the board to permit me to appoint a selection committee. I then

ordered several sample copies of hymn-books from the Publishing House. The rest was simply a matter of procedure.

#### A TEXAS PASTOR SAYS:

Our people love to sing. Introduce a new hymn on Wednesday night during prayer meeting, including, if you wish, something about the author, composer, and why you feel the church should learn this particular hymn. Do the same for your young people during N.Y.P.S., and for your choir, for they lead the congregational singing. In a week or two, when these groups are familiar with the song, sing it on Sunday evening, and then Sunday morning. In this way almost any church can learn twelve to fifteen new hymns a year.

**PROBLEM:** Should gifts of property or money ever be accepted by a church when strings are attached, which will bind the church from its full freedom of action in future years?

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



#### A Letter from Lucifer

DEAR FRIEND OF THE GALESBURG CHURCH,

I have noted with concern that announcement has been made, both from the pulpit and by the bulletin, that the Nazarenes in Galesburg have announced revival services. Revival services are always a matter of deep concern to me. (I hear them use the same term.)

Let me emphasize that you should have no part in this. For when folks begin to attend, trouble begins for me. Differences are patched up; home problems are solved; the spirits of the people are lifted; the church grows faster. In fact, I just even hate the word "revival."

May, 1965

Not only do the above things happen, but people actually say they find Christ as Saviour or Sanctifier. And He is my greatest Enemy. Then, I suffer the embarrassment of people turning to God for help.

The purpose of my letter is a simple favor. Please ignore all invitations to this meeting. Take no chances. Please help me accomplish the damnation of your soul.

Satanically yours,

Lucifer

#### Another Letter from Lucifer

MY DEAR CO-WORKER:

Something beyond my fondest expectations has been realized since my last letter to you. Last week I urged you to use every available excuse to stay away from that dreaded revival at the First Church of the Nazarene. Particularly heartening has been how readily some of you (whom I thought would never stay away) have been so open to my suggestions that have seemed so reasonable. You have seized upon them so readily that I can scarcely believe my own success! Please allow me to congratulate you in the able manner in which you are helping me to damn your own soul, as well as others who have been looking to you as an example. In destroying their confidence in you, you are doing a most desirable thing.

There are only a few more services left in this meeting. Please try to hold out until it is over before returning to church. A repeat of a service like last Sunday night will cause me much embarrassment, for about sixteen youth sought and found help from the Lord.

Thank you again for your cooperation in the enlargement of hell.

Satanically yours,

Lucifer

These letters were used on successive weeks in the bulletin of First Church, Galesburg, Illinois. Incidentally, Lucifer's "ghost writer" was the pastor, Floyd H. Pounds.



## Drops of Ink to Make Us Think

The one who rocks the boat is usually not at the oars.

The man to be chosen, one quickly deduces,  
Is the man who's the slowest at making excuses.

Bulletin, Central Church  
Omaha, Nebraska  
JACK W. NASH, Pastor

## The Watcher

She always leaned to watch for us,  
Anxious if we were late,  
In winter by the window,  
In summer by the gate;

And though we mocked her tenderly,  
Who had such foolish care,  
The long way home would seem more safe  
Because she waited there.

Her thoughts were all so full of us,  
She never could forget!  
And so I think that where she is  
She must be watching yet,

Waiting till we come home to her,  
Anxious if we are late—  
Watching from Heaven's window,  
Leaning from Heaven's gate.

—MARGARET WIDDEMER in  
*Masterpieces of Religious Verse*  
Harper & Row, Publishers

An ideal is an idea which has gathered sufficient emotional and volitional momentum to control conduct.

—GEORGIA HARKNESS

Integration must be sought and found in personal fellowship with Christ.

—J. B. CHAPMAN

## The Lord's Supper (Continued from page 16)

a corresponding eagerness in the believing heart to keep the feast that anticipates and guarantees His second coming.

This blessed hope makes the reflection that Paul enjoins the more essential—"let a man examine himself, and so let him eat." This was certainly intended to prevent the abuses that shamed God's house in Corinth, but never to keep one needy Christian from the Lord's Supper! If reflection brings necessary self-criticism or conviction, even this is an aspect of God's chastening love. He would save us from becoming worldly and being condemned with the world. Nowhere is the preparation needed to be ready for the Lord's return more fitly offered and more fully available than at the Lord's table. The Communion stands between Calvary and Christ's coronation as an oasis of the soul.

Our tables are not fenced, nor is the ordinance limited to those baptized or dedicated in a Nazarene church; neither do we ask for letters of commendation. "Let all those who have with true repentance forsaken their sins, and have believed in Christ unto salvation, draw near and take these emblems, and, by faith, partake of the life of Jesus Christ, to your soul's comfort and joy. Let us remember that it is the memorial of the death and passion of our Lord; also a token of His coming again. Let us not forget that we are one, at one table with the Lord," states the *Manual*. With memory hallowed, conscience submitted to the Spirit's light, hope aflame, and faith taking her Lord's provision, the miracle of Emmaus is repeated.

"He was known of them in breaking of bread."



## HERE AND THERE AMONG BOOKS



### Proclaiming the New Testament

*The Epistles to the Philippians, Colossians, and Philemon.*

By Paul S. Rees (Grand Rapids, Michigan: Baker Book House, 1964. 143 pp. Cloth, \$2.95.)

Another rich volume from this prince of preachers, this one even more intimately disclosing his homiletical steps. The units of thought in these three brief Epistles are treated each in separate chapters, first with a general yet incisive exegesis and exposition, then climaxing with the development of the same passage in sermonic form. And the sermons are superb examples of biblical perception, spiritual insight, and homiletical skill. Always a wizard with words, Rees does far more than merely make them impress the reader; he makes them express truth, in the most apt way possible. The alliterative unfolding of his major divisions, so natural, logical, transparent, and true to the passage, always leaves one wondering how it could have been said any other way. This skill is found well exemplified in this volume. A "must" for every holiness preacher.

R. S. T.

### The Vision Which Transforms

By George Allen Turner (Kansas City: Beacon Hill Press, 1965. 348 pp. Cloth, \$3.95.)

Dr. Turner first published, in 1952, under the title *The More Excellent Way*, his research done at Harvard on the doctrine of Christian perfection. That volume was perhaps one of the half dozen most important books ever written on the doctrine of entire sanctification. And now it has been strengthened in many ways and is issued by the Nazarene Publishing House under the title *The Vision Which Transforms*.

One way in which it has been strengthened is by the addition of a quite thorough and exciting study of the support of holiness teaching in the Dead Sea Scrolls.

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Turner can finally say, "In the scrolls the connection between cleansing from sin and the Holy Spirit is stated more emphatically than in our Bible" (p. 70).

Another way in which Turner's work has been strengthened is in a broadening of its perspective. It had been a Ph.D. thesis, and such theses are customarily restricted to one main point. In this case, the point was whether or not Wesley's doctrine of Christian perfection is scriptural. That one point of the thesis still came through when the work was first published, and the late A. C. Knudson introduced it as a book which investigates that point with a scholarly "restraint." The new edition properly drops the Knudson Foreword, and the author's holding to his one purpose. The book is now more broad in its perspective, as is shown in part by the author's saying in his new introduction, "One objective of this study is to ascertain whether or not the Wesleys' claim that their doctrine of Christian perfection is derived directly from the Scripture can be substantiated" (p. 10). The book's broader perspective is also contained in its sustained concluding chapter on the relevance of the holiness message for these times.

Turner not only studies holiness teaching in the Old Testament, where he does find it taught, mainly in the priestly and the prophetic writings (p. 161); he studies intertestamental Apocryphal, pseudepigraphic, and rabbinic writings as well, along with those of the Essenes which have been found since the middle forties in many caves near the Dead Sea. In the New Testament he sees a continuation of Old Testament sanctity teachings, but now with more elucidation of the doctrine's component elements and much more of doctrinal precision.

He traces the hints of holiness in the Fathers and even in the Reformers, but interestingly does not show the significance of James Arminius as sometimes anticipating Wesley in teaching purification from sin as a state and as definitely anticipating Wesley on such matters as preventent

grace, human freedom, and the witness of the Spirit. Indeed, James Arminius is not mentioned.

On Wesley's own entire sanctification teachings one cannot expect the thoroughness of Harald Lindstrom's *Wesley and Sanctification* or of Leo Cox's *John Wesley's Concept of Perfection* (published also late in 1964 by the Nazarene Publishing House). Yet for the space which Turner can give to Wesley's teaching, it is well done. He sees Wesley's more vigorous and more consistent teachings on perfection as issuing from Wesley's later period—instead of from the earlier period, as some have suggested (p. 212). An interesting observation made is that there is " . . . no evidence of his [Wesley's] having preached on the subject during the decade 1747-57" (p. 210).

It is well known that Christian holiness has been referred to in many ways over the decades. Wesley liked "perfect love," but the phrase suggests to the outsider that a Wesleyan's outward conduct is supposed to be perfectly loving. Wesley liked "Christian perfection," but that phraseology suggests to outsiders the idea of perfection in all areas of one's lived-out existence. It means, actually, that one's heart is perfectly cleansed from original sin; and that one's outward life is no longer carnally motivated. Being perfect in conduct as others observe that conduct is a more-and-more matter, attained to by growth in grace—by subjecting the human nature more and more to Christ's ideal pattern.

Turner's characteristic way of referring to the doctrine is to call it "the Christian ideal" (e.g., see pp. 55, 59, 60, 86). The term has the advantage of suggesting what is true: that eternal destiny is settled in the first work of grace—that if one is really justified at life's end he will go to heaven, but that the ideal is to be sanctified wholly in this life. The disadvantage of using the term is the possible suggestion that this experience is not really an imperative, not really crucial, something like icing on the cake that one can get along without if need be. One wonders if there is not an influence upon Turner at this point of the late A. C. Knudson's personalistic idealism.

Even although this review has rated the book as among the very best on the subject, certain matters on the debit side might be mentioned. One is the theological inexacti-

tude which one occasionally finds, such as in the passage where Turner sums up Paul's teaching on entire sanctification by saying that, for Paul, "the result is deliverance from sin in this life—from both its guilt and its dominion" (p. 161). He means, here, to be saying something Wesleyan, but actually says no more than Calvinists say. They will admit that after regeneration sin does not have dominion over us—that we are able to suppress it or counteract it, through the Holy Spirit's help, so that it does not reign over us. Wesleyans teach that it no longer reigns after regeneration and that through entire sanctification a person is delivered not simply from sin's dominion but from sin itself.

Another point on the debit side is in his simply opposing the idea of "sinless perfection" (pp. 112-13); and not giving the sense in which it is true—in the sense that the Christian may live, through grace, without acts of willful sin.

On the debit side, further, is the statement, "The Pharisees were the holiness people of Jesus' day" (p. 88). Nor does his discussion which follows make amends. Surely not many holiness people would welcome a stricture such as this. It is what either Reinhold Niebuhr or Emil Brunner might have said.

Also on the debit side is the fact that Turner believes that God was not thought of as completely righteous in early Old Testament times. Turner says, "At least as early as the eighth-century prophets, the idea of God as completely righteous, and demanding righteousness in His followers, was emphasized" (p. 82). A. C. Knudson took this kind of position in his *Religious Ideas of the Old Testament*. Many of us believe that Adam and Eve's punishment and that of Cain, and that at Babel, and God's dealings with Abraham and Moses and others, show that He is thought of as "completely righteous" all the way through Old Testament times, never swayed by the petty and puny wishes of His devotees as were the gods so-called of surrounding heathen nations.

In spite of these criticisms, this reviewer's high praise of the book and his hope that many will buy and read it are surely shown in his estimating it to be one of the half dozen most important books on holiness doctrine ever written.

J. KENNETH GRIDER

## AMONG OURSELVES

Barnum, the famous circus owner, is supposed to have said: "Americans love to be fooled" . . . I'm not sure they love it, but they do have a sucker streak in them . . . Read what the Department of World Missions says on p. 19 and you will see what I mean . . . Of course, as Ted Martin says, "Better be a sucker than a cynic" . . . But I guess there's really no need to be either . . . The best way to forestall either is to inform our people . . . both about the risk of indiscriminate giving and the solid soundness of Nazarene policies . . . Facts about shadowy (and often shady) agencies will help prevent the "sucker" side while strong faith in our own program will prevent cynicism . . . Of course we have simply got to admit that with some people—Barnum was right . . . But with others, a bit of pastoral educating will result in better stewardship of the Lord's money . . . And C.S.T. promotes improved stewardship of talent. Dale Galloway has found (p. 23) . . . He would vote for the proposition that pastor-C.S.T.-time equals teacher-school-growth . . . A good investment of ministerial hours. I would say . . . By the way, anyone like to live in the country? . . . Alpin Bowes tells (p. 29) how to succeed with rural churches . . . How not to succeed is simple: look down on rural folk as "country bumpkins" and "hayseeds" . . . "City slickers" have no corner on either culture or piety . . . But let us all come forward for prayers, for we could use more of both . . . Better have piety without culture than culture without piety . . . But better still to have them homogenized . . . No matter how good the foundation, a house is still the better for a coat of paint. (Don't let the ladies see this!)

Until next month

BT

Your church's  
tool for  
a day of  
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WITNESSING

PENTECOST SUNDAY, JUNE 6



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J. B. Chapman

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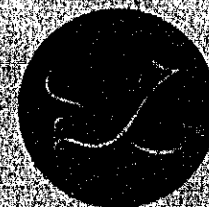
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—proclaiming Christian Holiness



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## Preaching on the Ebb Tide

By J. B. Chapman\*

SOME TIME AGO we were announced as "the preacher of the evening." The service opened with a "live song service" at seven thirty o'clock. This was followed by a somewhat extended "season of prayer," in which a number of loud, long prayers were offered. Then came a "red-hot testimony meeting," which was in reality an alternation of singing, testifying, and exhorting. The meeting, as a people's meeting, was splendid, and we enjoyed it so thoroughly and for such a long time that all burden for the sermon and personal care for the responsibility of the occasion were dissipated. But behold! at five minutes until nine o'clock the leader of the meeting announced that we would "bring the message of the evening." By this time the people had spent their physical energies, their mental edge was dulled, and their spiritual dynamics were exploded. They had started at the bottom, gone up the grade and over the top of the hill; and were now a long way toward the bottom on the "west side." Being quite near the leader, we quickly whispered to him, "It's too late to preach; just go ahead and dismiss." "Oh, no," the leader cried, "these people came here tonight especially to hear you preach." Well, we have observed that no good end can be served either by "creating a scene" or by making apologies and explanations. So we arose, announced the text, presented the outline in a briefly developed form, drove as straight for the shore as we could, and pronounced the benediction at twenty minutes past nine. It was a good service, but it would have been better without the preacher. Or if the preaching was the divine order, then the sermon should have been given on the flow tide at about eight o'clock.

And there are some singers who think they have "prepared the people for the preaching" when they have crowned an intense song service with a "special" of such stirring character that the people are in a state of high emotional excitement just at the moment when the preacher must stand up to preach. But the fact is that there is no chance for the preacher to keep the tide up to the high pitch in which he finds it, so he must preach a large part of the time on the ebb tide, and he is fortunate if he can bring the tide back to the flow by time to "draw the net." Most meetings reach but one climax, and if that is brought on before the preacher begins, the chances are that the end will be exhaustion and defeat.

Preach on the flow of your own forces and on the flow of the congregation's interest and concern. Avoid the ebb tides. If the ebb

(Continued on page 47)

\*Deceased General Superintendent, Church of the Nazarene.

## What Constitutes Great Preaching

**D**R. R. T. WILLIAMS, SR., used to declare that great preaching consisted of the effective presentation of one idea. As a brash young pastor I once had the temerity to suggest to him that I thought great preaching was a clear exposition of the Bible. He patiently explained in substance that the obligation of the preacher to keep close to the Scriptures was assumed, but that in preaching the Bible one needed to focus on a single point of emphasis, rather than wander from Dan to Beersheba trying to bring together into one sermon the many disconnected ideas which might be found in a single passage.

When one hears such preaching he understands the wisdom of Dr. Williams' observation, for he goes away not only with a deepened and broadened insight into a single shining truth but with a grip on that truth which he can never quite forget or ever lose.

But to pick out of the passage of scripture that gem of truth which is at once relevant to the heart of the passage and to the needs of the pew, and then carefully turn it this way and that, that our people may see it from every angle, is a difficult art, requiring careful preparation and highly developed homiletical skill. But it is a skill well worth striving for.

The divisions of too many sermons are as unrelated as wheelbarrows and pianos, or Eskimos and orchids.

Possibly the elaborate outline containing many major divisions, each with its array of subdivisions, is a safeguard for many of us, because if we do not strike fire at one point we can flee to the next. If this massive structure is skillfully put together so that each point logically leads in thought and emotion to a magnificent climax, then certainly nothing should be said which belittles this achievement. Too often, however, multiplicity of points only adds to the vagueness of the impression, and reduces to almost nothingness the material of the sermon remembered beyond the dinner hour.

The method of Dr. Reginald Thomas is a good example of this one-idea concentration. (Incidentally, Dr. Thomas' preaching is also a good example of the kind of pastoral ministry which edifies.) In presenting a message on stewardship recently he announced that the single idea of his sermon was that worship or sacrifice which cost nothing was of no value.

Though in unfolding the biblical background he skillfully interwove related lessons, he never permitted the attention of the listener to stray far from this basic idea. As a consequence this important truth was stamped indelibly on the mind of every auditor. This is great preaching in the sense Dr. Williams defined it. He would have been pleased.

## Letter of Guidance to a New Pastor

Dear . . .

May I suggest that you concentrate upon theology and Bible material between now and the assembly: master the set portion of Orton Wiley's *Christian Theology* and the relevant books of the Bible syllabus with a view to taking the two examinations prior to the assembly. Use the study material in your preaching, especially for Sunday morning addresses; simplify it for your congregation, and in so doing you will clarify both comprehension and expression in your own mind.

Make a précis of the general reading books as you cover them, devoting a midweek meeting to a "lecture-essay" upon biographies and other suitable books from the reading course. If you find intense study is a complete or comparative change for you, remember the strain and natural tiredness is a prelude, in fact part of, an increasing capacity to "take in."

Make haste slowly in your ministry; do not initiate too much at once, particularly if the main burden of leadership and organization will fall upon you. Let other people adopt your ideas for board discussion—remember that judgment in the timing of change or challenge is one of the chief requirements in leadership qualification. Never bring personal problems or burdens into public ministry—and watch the "I" of personal experience; use it only when it will effectively confirm or endorse the truth you preach.

One other word, if I may—"judge nothing before the time"; the quieter people in your church may be the most reliable in the long run. Do not easily give your confidence to apparent leaders in the local church. You will make mistakes in your first charge, but do not be cast down; experience will teach you that things that once were wild alarms will not disturb you as you mature in pastoral grace and wisdom.

God bless you. And a final word: make your Sunday morning service a clock hour if possible—keep to this, so that your people can depend upon being out at a regular time. In the evening, too, keep your messages to twenty-five minutes; better to keep added truth for another day than to overflow minds already filled with weighty truth. Apart from conventions or campaigns, or those coveted invasions of the Holy Spirit into set plans and services, establish a regular family pattern of worship—varied and balanced in the selection of hymns (avoiding the "do we know this one?" complex); rich in intelligent, direct, and yet embracing public prayer, keeping the opening prayer brief and positive, the family prayer fresh and comforting; and your scripture reading to a reasonable length; announcements, too, written out, concise, and an integral part of a worthy service.

A very happy ministry to you both,

Sincerely yours in Him,

ALBERT J. LOWN  
Secretary to the Board of Examiners

How to shorten the distance from the pulpit to the pew

## Personalized Preaching

By W. R. Watson\*

SOMEONE HAS rather facetiously suggested that a pastor spend his time in two ways: 50 percent of it trying to comfort the agitated, and the other 50 percent trying to agitate the comfortable. Perhaps this is a slight oversimplification of the facts. Paul the Apostle declared: "I am made all things to all men, that I might by all means save some." Such must be the attitude of twentieth-century apostles too. The author of the Epistle to the Hebrews compared God's Word to a two-edged sword, yet the preaching ministry must have many edges. For the rough-and-tumble pressures of modern life and the very nature of our task combine to confront us with a never-ending parade of varied human needs.

Our message has little relevance until it becomes an individual message of comfort, hope, guidance, and challenge to the mentally distraught, the heavyhearted, the sin-oppressed souls who face the preacher from the pew. One of our greatest temptations is that of preaching nice-sounding but vague generalities without ever really bringing the light of eternal truth into clear focus upon the specific needs of the individual. We need to be acutely aware of the fact that our congregations are composed of individuals with specific needs to which we must minister. It is the purpose of this article to present some sug-

gestions which may be helpful in this phase of our ministry.

### General Principles

1. There are several principles which must control the personalizing of our message. One of the more obvious, yet frequently violated principles is that, first of all, we must have a message to preach. We are cleverly adept at finding subjects upon which to sermonize; but a real message must have an object as well as a subject. Far too large a proportion of our sermons fall into the category of one which was tersely evaluated by an old Indian in the following manner: "High wind. Big thunder. No rain." Aimless rambling in the pulpit will never produce purposeful lives in the pew. It is vitally important that our sermon preparation include a specific proposition of what we are trying to "get across" to our people. If the preacher does not know where he is going before he starts, it is unlikely his audience will know where he has taken them when he finishes.

2. Long-range planning of the preaching program can be a vital aid to making our messages relevant to a spiritually hungry laity. It is the best cure known to homiletical science for the pastime of hobbyhorse riding. As the late Foreman Lincicome once observed: "Preachers should preach a variety. No man has a right to turn

the pulpit into a hippodrome where he may ride a hobby. The hobby rider is a man half shorn of his strength." No matter how sincere and deeply spiritual a man may be, if he does not adequately plan ahead, he will find himself reverting too frequently to favorite themes and emphases while neglecting others which are equally important.

Long-range planning in no way limits divine guidance and inspiration. It seems quite likely that, if God could plan for the salvation of the lost "from the foundation of the world," He can guide the choice of messages for a few weeks or months in advance. The main value of a planned preaching program is that it enables one to cover all the general areas which need emphasis. The messages can be planned to help meet the specific needs of the individuals in the church flock. Dr. L. J. Du Bois, former editor of the *Preacher's Magazine*, once made the observation that our people expect some "take-home pay"—that is, spiritual food which they can take with them. Not only do they expect it; they must have it!

3. Our services must be planned to meet the needs of varying personalities, moods, and attitudes. Every part of the service should be planned to give a spiritual uplift to the soul. The pastoral prayer should serve as a key to unlock the storeroom of heaven's blessings. Through it the worshiper should come to feel that his earthly shepherd cares and understands and his Heavenly Shepherd will not fail him! Lofty flights of oratory into the starry heavens are of little avail if the man who came to worship still struggles in the slough of despond!

4. Another general principle is that the pastor must be able to visualize individuals rather than merely

a sea of faces when he stands before his people. Conrad Hilton once described a man walking along a busy street being observed by a number of individuals from different walks of life. Each saw him from his own particular frame of reference: the salesman saw him as a potential customer; the lawyer saw him as a possible client; the doctor saw him as a future patient. But for the man of God, the vision is different. He also sees an individual in the crowd, but with a pastoral objectivity; he sees him as he is: beset by doubts, encumbered with burdens, fettered by fears. But more: he sees him in the light of what God wants to do for him.

A "shepherd heart" is essential for one who would minister to the needs of the individual. Matthew (9:6) tells us concerning Jesus that, "when he saw the multitudes, he was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd." When Jesus' brand of compassion controls us, we remember their needs. Intercessory prayer can move mountains and it can also mold men! Tears of prevailing prayer sown in the secret closet will produce the fruit of a personalized pulpit ministry.

5. One more principle is this: If we would minister to their needs, we must know our people and their problems. We dare not live in an "ivory tower," keeping ourselves regally aloof from the storms of life which daily break over their heads. If we have compassionately and faithfully made ourselves available for helpful counsel in the study and in the home, we find ourselves more adequately prepared to preach from the pulpit those truths which will accomplish the greatest good in the lives of our people.

\*Pastor, Decatur, Illinois.

## Basic Areas of Need

Against this background of general principles there stand waiting three basic areas of need: physical, emotional, and spiritual. The first of these, the physical, is usually brought to our attention outside the service, most frequently through our calling ministry. As pastor, you have given evidence of your concern and assurances of God's grace in your personal contacts, but now as you stand before your congregation your eye singles out individuals upon whom the load of physical illness or handicap rests heavily. You immediately remind yourself that you have an obligation to see that they receive encouragement and strength from the public service also. You try to make sure that the service includes assurances of God's unfailing love and mercy; that God has a purpose in everything and that He will make "all things work together for good to them that love God"; that "He giveth more grace when the burdens grow heavy." Realizing that your attitude is contagious, you manifest a spirit of faith and trust. Occasionally you emphasize divine healing and give opportunity for your people to seek it. You are personalizing your ministry to meet the needs of the individual!

The second basic area of need is the emotional. Modern life with its myriad pressures places many strains on already troubled minds. In almost any service you will see fear-tinged faces which reflect an anxiety of soul. A little pastoral perception will enable you to see beneath the surface mask and view the image of their inner selves. Observe them during the service—during the singing, when they rise to pray, or while you preach—you will see signs of sorrow, fear, insecurity, loneliness. Endeavor to create an atmosphere of under-

standing and hope and faith. You speak for a God who specializes in calming the tempests of life, whether on the stormy Galilee or within the troubled mind! Exalt Him! You are making your message relevant to the individual!

The third area of need is the spiritual. If we are to minister to the spiritual needs of the individual, we must be fearless, fervent, and firm. The kind of preaching which Paul Rees once described as "the tepid talk of a timid titmouse" will not suffice. To merely condemn sin in the abstract while ignoring the specific acts of sin which are being committed is little more than a tempest in a teapot, for it will never save a lost world. Wherever sin and carnality raise their ugly heads, the man of God must speak with the authority of God's Eternal Word!

Yet there must be a proper balance between the negative and the positive, lest we become ranting bigots and narrow legalists. I. C. Mathis once told a story about a man walking down a street in Chicago when he saw a large crowd gathered around a giant of a man who towered head and shoulders above them. Pushing his way near, this man discovered the giant was only selling peanuts. Leaving in disgust, he was heard to mutter: "There should be a law against such big men engaging in such little business." May God keep us from engaging in "little business" when there are such great tasks to be performed!

We must help our people make their religion useful in everyday life. Someone made the observation that "religion should be our steering wheel, but too many treat it as a spare tire, useful only in a blowout." Men need more than a small dose of spiritual vitamins; we must help them boldly grasp the cup of full

salvation! We must show them how to equip themselves with the whole armor of God, that they may be able to stand against the wiles of the devil!

We also need to see each of our parishioners as the "person he could be"—then strive to help him attain that end. A little promise card has served as an ever-present challenge to the writer for several years. It states: "Couldst thou in vision see thyself the man God meant, then nevermore wouldst be the man thou art, content." Each lump of animated clay which we call a human being represents a tremendous potential.

God knows what each member of your flock could be by His grace. Whatever their needs, we must drive home the needed message, that lack-luster lives may glow with God's glory!

The value of the flock He has placed in our care is beyond calculation, for even one is worth more than all the world. Brethren, our flocks await us! They wait with their heavy hearts, with their fears and frustrations, with their sin-sick souls! They wait with their individual cares, needing a personalized message. God grant we shall not lose them in the throng!

## Air Conditioning, Lighting and Ventilating for Educational Buildings

By Ray Bowman\*

NO FORMULA WILL RESOLVE the problems of heating, air conditioning, lighting, and ventilation; many factors such as climate, site, usage, and budget will influence the decisions to be made.

What is the primary function of a window? First, the window satisfies a psychological need. People do not like to feel imprisoned, and a window overcomes this feeling, especially if there is a pleasing view.

The second purpose of a window is to supply ventilation. Air conditioning may eliminate this function; however, in mild climates where air conditioning is not essential in the summer, windows are necessary. Ventilation may also be supplied suc-

cessfully by louvers. Ventilation is needed in air-conditioned buildings for times when the equipment is not operating.

A third function of the window is to admit light. Artificial illumination supplements this function, in many cases replacing it entirely. A window is no substitute for good lighting.

A window can act adversely as well as favorably. Windows admit large amounts of heat and cold, making air conditioning expensive and difficult. Windows can cause annoying glare in educational space, and blinds or drapes create maintenance problems. Windows frequently allow the entrance of distracting noises in the classroom. These items should be considered before planning glass areas for an educational facility.

\*Architect, Bethany, Oklahoma.

Windows not needed for ventilation, may be placed in fixed frames for economy and maintenance reduction. When the budget allows, Thermopane, double glazing, or tinted glass will reduce heat and cold infiltration. Tinted glass greatly reduces the problem of glare.

All possible advantage should be taken of a beautiful view which would work well with the building. If an educational building is constructed on a city lot with nothing but ugly buildings and streets for a view, it might be better to eliminate all windows. Where no view is available, but windows are desirable for interior effect, colored or stained glass makes the interior beautiful and eliminates visual problems. Some colored or stained glass in an educational building is always appropriate, and is encouraged for a more churchlike atmosphere.

Artificial lighting has almost replaced windows for lighting purposes, since adequate lighting needs to be planned for night use of the building. Good lighting is essential to successful educational work. Usually classrooms can be lit efficiently and most economically by fluorescent fixtures. Covers or louvers are recommended to reduce glare from bare bulbs exposed to vision. A good level of lighting in educational space is approximately twenty-five-foot candles of light at reading level.

In considering heating and air conditioning, one of the greatest factors is operational cost. In some areas the fuel supply and climatic conditions dictate the type of system to be used.

Usually the central forced-air system is most economically installed and operated. A forced-air system designed to continuously bring a percentage of fresh air into the building is preferred. This system supplies

heat quickly, and humidity can be added to the air at a reasonable cost.

When heating is installed using a duct system, the most economical cooling is a combined system. All that is necessary for cooling is the addition of the coil and compressor units. The cost of cooling is now approaching that of an adequate heating system.

The cooling system can be designed for utilization of the complete cooling capacity by either the educational plant or the sanctuary, using dampers to place air where it is most needed. Such a system has been successfully used in many churches. When the church could afford additional cooling equipment, it would no longer be necessary to juggle the available supply of cool air.

Electrically operated, air-cooled compressor condenser units are usually preferred for economy. Gas-operated units are becoming popular, although their initial cost is usually higher than the electrical type. It is recommended that water-cooled systems be avoided, due to the maintenance problems, unless the church has a well-trained caretaker who understands such a system. Electrical radiant heat is one of the most desirable that can be installed if the electrical rates are low enough to make its operation economical. Hot-water and steam systems for heating, and chiller systems for cooling, can work very well, but usually require more maintenance and a higher installation cost. The time-lag problem between starting the system and having heating or cooling is a drawback. Costs should be compared with other methods of heating. The electrical heat pump furnishes both heating and cooling and offers some advantages, but is usually expensive. Climatic conditions have much to do with the efficiency of this system.

The Nazarene Preacher

The best insurance for a good mechanical and electrical system is to make sure that you have an engineer that will consider economy of installation, operation, and maintenance.

How to keep the  
Sunday night service alive

## A Trend or a Challenge?

By Vera Clay\*

AT A RECENT PANEL of ministers it was stated that most churches had given up holding Sunday evening services and that the decreasing attendance in our beloved church was a trend in the same direction, the assumption being that we too shall eventually become a one-service-a-week company of believers. Rather than accept this situation as a trend we should take it as a challenge. There are people who attend these churches who have ceased to operate on Sunday evening who miss the type of service the evenings afforded. Properly our morning worship service is more formal than the evening service should be.

One pastor said it could be that we are losing our evening group because we do not prepare the evening service as we do the morning. Another one said we could not prepare two services as carefully. If that is true (and it is debatable), it would seem the service where we are losing out should be the more carefully prepared. It is likely the best way to kill the Sunday evening service would be to do the same thing every Sunday night. That may boil down

to three songs which are 'hurriedly selected' on the spur of the moment, a prayer, another song, possibly a few testimonies, sermon, and go home, thankful that it is over for another week.

The story is told of a rector who after vespers each week would go out mumbling, "Thank God, thank God." The janitor became curious as to what the pastor was thanking God for each Sunday night and finally asked him. The reply was, "Thank God it is over for another week." I expect the flock felt just the same way.

Why not take on Sunday evening as a challenge to get some of these devout people who no longer have services in their own church to attend ours? This is not sheep stealing. These folk have friends, and if they like our service they will bring them. A good menu is the best way to advertise a restaurant. Not only must the menu be good but the food must be well prepared and attractively served. Having not had the problem in any area I have served, I cannot speak as authority on the situation. But of the several outsiders who have been attendants at our Sunday evening services only one ever told

\*Retired Nazarene minister, Burlington, Vermont.



me his coming had to do with the preaching. Several have said they came for the music; others said the service lifted them; some said it was because there were so many young people. The real reason may have been missed. The presence of the Holy Spirit was manifest and there was much participation of the congregation.

Before we admit that TV is a factor in killing our evening service we should give more attention to our part in killing it. Shall we start with the admonition that no sanctified Christian should watch secular programs on Sunday afternoon? They will not prepare one for a spiritual service.

Then shall we agree that we must have a planned service but not too rigidly planned? The Holy Spirit must be welcomed to break in on any human program. In the smaller church where the pastor will arrange the service, this will take a lot of time but it is well-invested time. We are not advocating an emotional spree, a sort of hootenanny arrangement, but an interesting service with much congregation participation. In many areas of life today spectator participation is what most folk are getting. The TV has fostered this. Big games have promoted it. But people like to do. The Communist rallies have great group singing.

Can unsaved people have a part in this group participation? Surely. The program should be varied from time to time so people never know what they are going to have. Try singing one of the old-time hymns without announcing the number. Give a little pep talk to get enthusiasm started. The seniors get a real thrill when they can carry on longer from memory than the younger group. Try it on "Blessed Assurance," "Amazing Grace," "What a

Friend We Have in Jesus," and others. Of course we would use only one in the same service and infrequently. Our motto is, "Vary the service." Another time have the congregation sing a cappella. Choose a song with a lot of harmony. It is a pleasing change and sounds well. Ever try having refrains of a song sung alternately from two sides of the church as psalms were once chanted? A certain type of song must be chosen for this. A suggestion is "In the Sweet By-and-by." There are others.

Where there are several men in the congregation have the men sing a well-known song unrehearsed. Emphasize the fact that people like male voices. Another time the ladies could sing.

For variation, choruses are often sung someplace in the service. That pastor is blessed who has a pianist who can pick up choruses or who can play them without music; but a resourceful pastor who was not so blessed cut out the choruses he planned to use and stuck them on a mounting board. He handed the copy to his pianist. Eventually he built up quite a collection which he could use over and over.

How about compiling a string of choruses? Usually there are several in the group who have a problem or a burden. This may be particularly true of some of our visiting friends. A chorus string which has been used with benefit is:

"Standing somewhere in the shadows you'll find Jesus"

"Jesus never fails"

"I know the Lord will make a way for me"

"Jesus knows all about our struggles"

There are novelty choruses which at the same time are spiritual. The

harmony version of "The Lord Is My Shepherd" is one such. There are several.

We may vary the song service by sometimes having "people's choice" interspersed with testimonies. We may have a special song and then use a poem carrying a message we wish to bring. Sometimes we may use the choir, and then we may use the junior choir on occasion.

At all times we shall include as many people in the service as we can. Night is a good time to work in the teen-agers, that they may be trained for later duties and that they may realize how important they are. It is good to use them for evening ushers, having sets of girl ushers as well as boys. Have a couple of teen-agers on the hospitality committee at night.

We are not trying to put on an entertainment. We realize the world can succeed better than we can at that task, but we have a most important task to do. Our work demands as much preparation and thought as any secular program and a great amount of prayer. God will help us when we do our best.

We must not forget the sermon. It should be evangelistic most of the time. We do not always have to label it "evangelistic message"—and have we not sometimes had it so described in the church notices not really knowing what we were going to talk

about in a specific way? Some challenging subject may intrigue someone and bring him to service. The sermon may be something different. One thing it should be about is "about twenty-five minutes"—twenty might be better. A musical sermon is of interest and different and can be very spiritual. At intervals in the sermon a song is used, often one verse. These songs should be solo, duet, congregation or what-have-you. An outline for such a sermon was in the *Preacher's Magazine* a few years back. (It was by my husband, the late W. W. Clay, and he had used it most effectively.) Where two ministers are available, each may speak twice in a well-organized sermon, each using five minutes.

As folk not of our fold come to our services, if announcement is made that at a set time, day, and hour the pastor is available for counsel, there are some who will use the opportunity and the witness of the church is greatly increased.

Often we are the only church in a community having evening worship. This is our opportunity, our challenge. When others are discontinuing services is not a time we should. It is a time for us to work harder, pray more, and expect more.

This is not theory but has worked in practice. Neither is it ancient history. I have found it worked on three different districts.

"The surge of passion breaks like spray on a rocklike manhood."—L. B. Phifer.

"Truth is the strong thing. Let man's life be true."—Browning.

"A man's ideal is his guide as well as his goal."—Percy C. Ainsworth.

Seen in district bulletin,  
North Dakota District  
HARRY F. TARTAN, Superintendent

Some surprising new support for the theory of Adam Clarke and others that New Testament "tongues" was the gift of the Hebrew language. Whether one agrees with this author's conclusions or not, it must be conceded that he has dug up some startling facts which throw general light on Early Church history.

## Tongues Are a Sign!

The Legacy of the Dead Sea Scrolls\*

By C. Leonard Newbert\*\*

**T**ONGUES WERE A SIGN to whom? We hear much today about the "gift of tongues" as being the proof or evidence of the baptism with the Holy Spirit. Every major religious magazine has reviewed the interest. It has become a subject in the thinking of religious circles in most denominations.

The validity of any religious experience should have its roots in the foundation principles of New Testament Christianity. Therefore we must discover the answer to our question from the Bible. There are two important statements around which we must base our search: (1) Unbelievers never received the gift of the Holy Spirit, and (2) Hebrew-speaking Jews never received the "gift of tongues."

### A Sign to the Jews

Here are three facts which must compare with these two statements:

- (a) St. Paul states in the introduction in his first letter to Corinth that "Jews require a sign" (I Cor. 1:22). We see the results in Acts 2:43 and 4:29-30.
- (b) In his discussion of tongues in I Cor. 14:22, Paul states, "Wherefore tongues are for a sign, not to them that believe, but to them that believe not."
- (c) Therefore we discover the answer

to our question, "To whom were tongues a sign?" in Acts 18:5-6, which gives the history of the founding of the Corinthian church as follows:

Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ. And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.

We discover in Corinth that the gift of tongues was not evidence to the believer of his personal "baptism," but it was a sign to the unbelieving Jew.

It seems only reasonable to suppose that the Apostle Paul has reference to Jews when he quotes from Isa. 28:11, "In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord" (I Cor. 14:21). Immediately in verse 22 he states that tongues are a sign to the unbeliever, thus connecting the Jew and unbeliever as the same. Furthermore, Paul has left no doubt, because he addressed his discourse on "spiritual gifts" to Gentiles in I Cor. 12:2.

Tongues were not a sign to the church. Paul states in I Cor. 14:19, "In the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." Paul had already asked the

question, "How shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?" (I Cor. 14:16) The logical answer to this question is that the learned, or those educated in foreign languages, could say, "Amen," if they were believers. There is no difference here in Corinth than at Pentecost in Acts 2. The Galileans were given the "gift of tongues" while their Jewish listeners had learned the same language. In Jerusalem we had Jews and in Corinth we had Greeks. Paul leaves no room for "unknown tongues" as an ecstasy because he states in I Cor. 14:10, "There are, it may be, so many kinds of voices in the world, and none of them is without signification." Furthermore, the word "unknown" is not in the original text; but in any case, the "unknown tongue" in Corinth was unknown only to the unlearned (I Cor. 14:16, 23-24).

Since we are told in Acts 18 that Crispus, the chief former ruler of the synagogue, and his house were the only Jewish converts, we must assume that the "unlearned" are the Greek-speaking Gentile Christians. We are told in Acts 18:8 that "many of the Corinthians hearing believed, and were baptized." This was also true of Crispus, the lone Jew who was among the very few personally baptized by Paul (I Cor. 1:14).

### The Hebrew Hypothesis

Adam Clarke in his commentary, Vol. VI, p. 274, suggests the possibility of the Hebrew Scriptures being read in the early Christian congregations, as it had been practiced in the Jewish synagogues. Dr. Lightfoot supposes "that by the unknown tongue the Hebrew is meant, and that God restored the true knowledge of this language when he gave the apostles the gift of tongues" (*Ibid.*). Therefore if Crispus, the Jew, or Gentiles with the "gift of tongues" were reading the Hebrew Scriptures in the Greek-speaking Christian Church, naturally there would be the need for the gift of interpretation. An interpreter is "one who translates

orally the words of persons conversing in different languages . . . an expounder of the principles of law or religion" (the *Winston Dictionary*). In Acts 2, Hebrew-understanding Jews heard the unlearned (Acts 4:13) Galileans speak the Hebrew Scriptures in the Hebrew language. In Corinth, Greek-understanding Christians would need the Hebrew Scriptures translated or interpreted into Greek. The sign-seeking Jews in Acts were surprised, because they had expected to hear the Galileans speak Aramaic instead of the Hebrew of the learned or of the devout Jew. The meaning of "every man heard them speak in his own language" (Acts 2:6) is not changed whether there were fifteen languages or one Hebrew language.

The Hebrew people protect their Scriptures with fanatical patriotism. The sacred law was not only a religious code but a national way of life. To the devout Jew, religion and nationalism were woven together by the Hebrew law. Geza Vermes in his book, *Discovery in the Hebrew Desert*, describing the Essene branch of Judaism stated:

The ideal which they pursued, was to seek God "according to what He commanded Moses and all His servants, the Prophets". . . The Community was an Israel within Israel, nay, in the eyes of its members it was Israel, the only and true people of God (p. 36).

There could be no greater sign to the Jews than to hear the unlearned Galileans speak in their own language in the tongues of the prophets the "wonderful works of God." Or as Paul states in Acts 13:27 concerning the reception of Jesus as Christ:

For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every day, they have fulfilled them in condemning him.

Until the Qumran Library discovery, scholars felt that Hebrew was a dead language at the time of Christ, but now the evidence shows that not only was the Greek LXX little used in the

\*Refer to articles "Wolf's Treasure in Old Rags" and "The Essenes: Scribe Extraordinary" for background reading, found in June and July, 1964, *Conquest*.

\*\*Pastor, Waltham, Massachusetts.

Qumran community but as Milik states:

There is little evidence from Qumran for the existence of written Aramaic translation of the Bible (Targumim). This may be due to the fact that such translations were little needed in the highly educated milieu of the Essene community (pp. 30-31).

R. K. Harrison further supports this evidence in his book *The Dead Sea Scrolls* as follows:

The fact that the letters from this site [Qumran caves] were written in Hebrew would indicate that the language was still being employed in the early part of the second century A.D. as a living tongue. This points to definite shortcomings in the commonly-expressed view that Hebrew had become a dead language some centuries earlier (p. 47).

### The Galilean Pentecost

How do these facts compare with the six accounts of the baptism with the Holy Spirit in the Book of Acts? May we now study them individually with the thought in mind that tongues is the Hebrew language and that it is the same throughout the New Testament. We must remember each situation may be different.

(1) The Galilean Pentecost in Acts 2 was a very enlightening prelude. May we read the benediction of Jesus in Luke's Gospel:

And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things (Luke 24:44-48).

In verse 45 a medical term, or the Greek word *dianoigo*, translated "opened,"

means to open that which previously had been closed, such as the opening of a virgin's womb. Before Jesus ascended into heaven He miraculously and instantaneously opened the minds of the disciples so that they could minister to the Jews at the soon-coming Hebrew Feast of Pentecost in their own Hebrew Scriptures.

What greater sign could a Jew appreciate than to hear previously unlearned Galileans speak the "wonderful works [or words] of God"? James combines them as one, the "words of the prophets" and the "works" of God, in Acts 15:15-18. After all, the Feast of Pentecost was to commemorate the giving of the law to Moses on Mount Sinai, which had been ushered in with thunder and smoke and of course would be celebrated in the tongues of the Hebrew prophets. On a previous occasion at the trial of Jesus, Peter betrayed his identity as a Galilean by his speech. But at Pentecost the Jews were astonished to be able to understand the Galileans as revealed in the one common-denominator language. "And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born?"

Luke, for the historical account, records the temporary residences of these Jews of the Diaspora. But now these devout Jews from every nation under heaven were dwelling at Jerusalem. Not once does Luke state that more than one dialect was spoken; in fact, only one language was needed if these Jews could speak a common language among themselves. The inference of many languages is read into the passage because of the listing of the Gentile nations preceding Acts 2:11. A closer study of this listing shows that Luke has residences and not languages in mind. J. Courtenay James, in his book, *The Language of Palestine and Adjacent Regions*, catalogues the Gentiles in these countries as speaking, not a dozen or more, but six, languages as follows:

(1) Aramaic or Syriac was spoken by the Galilaean, Judaean, Cappadocian

and Mesopotamian; (2) Persian by the Parthian, Median and Elamitic; (3) North African by the Egyptian, Libyan and Cyrenean; (4) Greek by the Cretan, Phrygian, Pamphylian, Pontian, and West Asian; (5) Arabian; and (6) Latin (from diagram, p. 68).

There is obviously little or no parallel in this comparison to support the many-language theory in Acts 2. A devout Jew at the Feast of Pentecost would be listening to the "wonderful works of God" from his Sacred Law. Peter conclusively eliminates any possible doubt as to the identity of his congregation in Acts 2:14 when he addresses his audience, not as Gentiles, but as "Ye men of Judaea, and all Ye that dwell at Jerusalem."

The Greek word *dialekto* ("dialect") is used in verses 6 and 8 and is found only one other time in the New Testament, where it is also used in relation to the dwellers of Jerusalem in Acts 1:19. It is an interesting fact that *glossai*, found in Acts 2:3-4 and 11, is heard in the *dialekto* of the dwellers of Jerusalem or of Judea. There is no contradiction here because, as F. F. Bruce explains in the introduction of his book, *Second Thoughts on the Dead Sea Scrolls*, Jerusalem as a religious center included several miles in all directions; therefore, in all three verses in the New Testament, *dialekto* refers to the dwellers of Jerusalem or Judea.

It is interesting to note that "tongues like as of fire" and "our tongues the wonderful works of God" are from the same Greek word *glossai*. *Glossai*, found in Acts 2:3-4 and 11, is found elsewhere in the New Testament, usually to express praise or worship. However in verses 4 and 14, *glossai* is associated with the Greek word *apophthengomai*, which adds a very significant meaning. It is so unusual that it appears only one other time, in Acts 26:25, where Paul used it to draw from the authority of the prophets in his defense before the Hebrew king, Agrippa. *Apophthengomai* means to speak with divine anointing from the prophets; it is as though the prophets themselves were speaking. Thus both Peter and

Paul are speaking as though the prophets themselves were speaking.

There is no unified agreement among scholars as to the meaning of tongues and few even try to give a logical explanation for the "tongues like as of fire" of Acts 2:3. Jeremiah seems to be foretelling the events and the time of Pentecost in Jeremiah 5. The Lord states, "I will make my words in thy mouth fire . . ." (Jer. 5:14). Being thus exalted, says Peter on the Day of Pentecost, Jesus has poured out the Holy Spirit on those who believe in Him (Acts 2:33). Miller Burrows in his book, *More Light on the Dead Sea Scrolls*, states, "The covenanters (Essenes) looked for a cleansing 'with a holy spirit' and a sprinkling 'with a spirit of truth' in 'the time of visitation.'" These "cloven tongues like as of fire" were not material fire. But we can suggest that they had the cleansing, refining, and purging qualities of fire as used here as an illustration.

### The "Qumran Pentecost"?

(2) The second account of the baptism with the Holy Ghost is in Acts 4:31-32; we would like to label it the Qumran Pentecost. After prayer the multitude of Jewish converts were filled with the Holy Ghost and they spake the word of God with boldness. Acts 2:41 and 4:4 reveal that this multitude of Jewish Christians could number in the thousands. Burrows states, "Many writers have compared the 'many' of the Qumran sect with the 'multitude' of the early church (Acts 4:32; 6:2; 15:12)" (op. cit., p. 114).

In seeking to identify this "multitude" let us return to Acts 2:5 and ask, Who were these devout Jews "dwelling at Jerusalem . . . out of every nation under heaven"? How could they be dwellers at Jerusalem and still be from many nations? Had they detoured by the way of Qumran on their way to Jerusalem to observe the Feast of Pentecost? Bruce states:

(Continued on page 37)

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# THE THEOLOGIAN'S CORNER

Conducted by the Editor

## Is the "Gift" of the Spirit Received in the New Birth?

**QUESTION.** *When is the "gift" of the Spirit received—in the new birth or in the baptism with the Holy Spirit?*

**ANSWER.** Technically, the term "gift" should be referred to the second work of grace, for it is thus used in the New Testament. There is considerable hesitancy in some quarters about the idea of "receiving" the Holy Spirit in entire sanctification, because it seems to imply that He is not in any sense in the heart of the believer before. The main support quoted is Rom. 8:9b: "If any man have not the Spirit of Christ, he is none of his." Obviously, when men are born again, or regenerated, it is by the Spirit; at that time He witnesses to their sonship, and becomes operative in guiding their lives (Rom. 8:14).

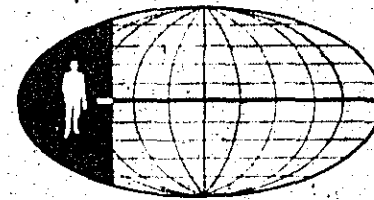
But this is not the "gift" of the Spirit in His promised fullness, which is the special mark of this dispensation, and is available only to believers. This deeper possession of the Spirit as Comforter "the world cannot receive," said Jesus, "because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you." Admittedly there are dispensational aspects here, but the basic principle "cannot

receive him" is timeless. It is still true that men must be born of the Spirit before they can be baptized with the Spirit. They must become related to Jesus as Saviour before they can receive the Spirit as the special Gift of the Father and the Son (John 15:26-27).

Thus the matter is found in The Acts. There is not a single clear instance of "receiving" the Spirit in the sense of the promise excepting by believers, who already had some measure of prior spiritual life, even though their light was dim, as in the case of Cornelius and the Ephesian disciples. As far as the latter are concerned, Paul's question as rendered by KJV, "Have ye received the Holy Ghost, since ye believed?" is rendered by the RSV and NASB, "Did you receive the Holy Spirit when you believed?" whereas a literal translation is, "Did ye receive the Holy Spirit, having believed?" But regardless of translation, the answer of the Ephesians is negative.

In respect to Cornelius and his household the issue seems to me to be settled by Peter in Acts 11:17, as rendered by NASB: "If God therefore gave to them the same gift as He gave to us also after believing

(Continued on page 42)



# The PASTOR'S SUPPLEMENT

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

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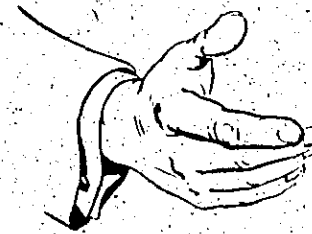
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—A. F. Harper



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Pastor

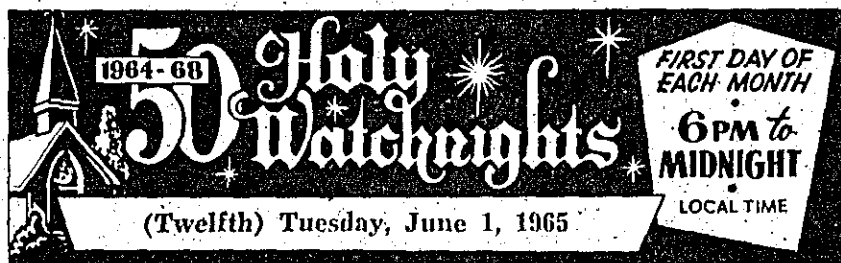
## GIVE US A HAND

Yes, we need your hand to help in the June enlistment of members in the Prayer and Fasting League. We ask you to choose one of the Sundays that best fits your program and present the challenge to your morning congregation. If you feel God's leading, a sermon on the subject of "Pray, Fast, and Give" would benefit your people, and help them to be faced again with the urgent need of enlisting in the sustaining force in winning the lost for Christ.

Your people will be better church members as they become active Prayer and Fasting members. Giving for all purposes always increases as missionary giving climbs. The spiritual climate of your church will rise as your people become burdened with the needs of others. And Prayer and Fasting giving counts on General Budget and 10 percent giving, of course.

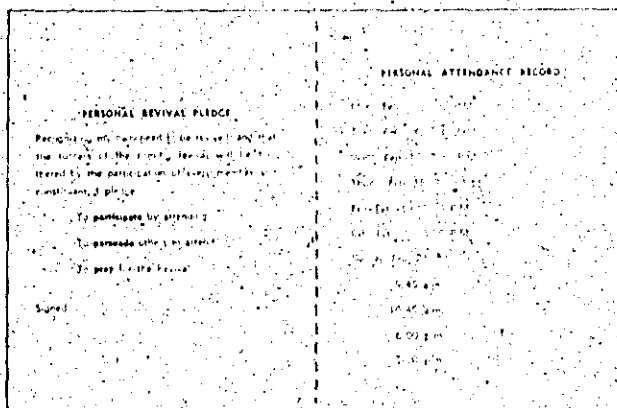
The secret is **YOUR HAND**. We know you will extend that hand to enlist your people and lead them by word and example into active participation in this assault on sin and darkness in human hearts around the world.

General N.W.M.S. Council



*Pastor:* Here, in brief, is another idea used successfully by one of our pastors during a revival. We share it with you.

He set up a folder (when folded it was 3 1/2 x 4 3/4) containing a "Personal Revival Pledge" on one side and "Personal Attendance Record" across the page, as shown below.



On the front of the folder a "Personal Invitation to Revival Services" with place, date, and names of workers listed. On the back page a selected "Revival Theme Chorus" was printed, to be used throughout the meeting. The pastor reported it to be one of the best meetings they have had in years.

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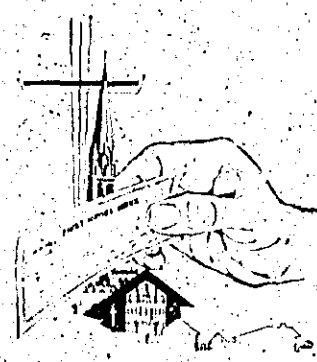
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35. Arizona (28)	80.84	73. Washington Pacific (74)	53.23
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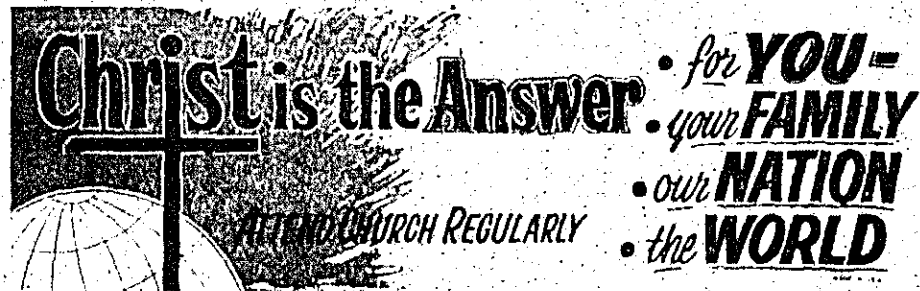
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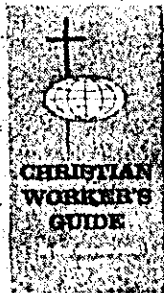


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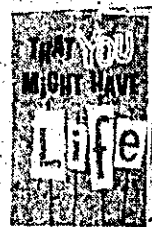
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**22**  
**DISTRICTS**  
**REACHED THE**  
**10% GOAL**  
**LAST ASSEMBLY**  
**YEAR**

*19 Domestic Districts*  
*and*  
*3 Overseas Home Mission Districts*  
*Reached or Exceeded the 10% Goal*  
*for World Evangelism*

**DID YOUR CHURCH HELP**  
**TO RAISE OR TO LOWER**  
**YOUR DISTRICT AVERAGE**

?

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**PASTOR—**  
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**10 PERCENT REPORT—1963-64**

**DOMESTIC DISTRICTS**

Alabama	7.45	Idaho-Oregon	8.50
Arizona	10.14	Illinois	10.12
Arkansas	7.15	Indiana	8.12
California	10.03	Iowa	9.54
Colorado	9.87	Japan	8.78
Connecticut	8.93	Kansas	11.28
Florida	8.81	Kentucky	11.18
Georgia	6.63	Kentucky	8.11
Illinois	8.43	Los Angeles	9.62
Indiana	8.43	Louisiana	7.52
Iowa	9.18	Maine	6.40
Kansas	11.71	Michigan	8.55
Kentucky	8.77	Minnesota	8.38
Louisiana	10.50	Mississippi	7.13
Maine	9.78	Missouri	9.17
Michigan	10.19	Nebraska	12.05
Minnesota	8.45	Nevada-Utah	5.91
Mississippi	7.64	New England	9.20
Missouri	8.65	New Mexico	9.00
Montana	9.01	New York	10.71
Nebraska	9.31	North Arkansas	7.12
Nevada-Utah	9.31	North Carolina	7.87
New England	7.26	North Dakota	7.76
New Mexico	6.58		
New York	10.15		
North Arkansas			
North Carolina			
North Dakota			

**10 PERCENT REPORT—1963-64**

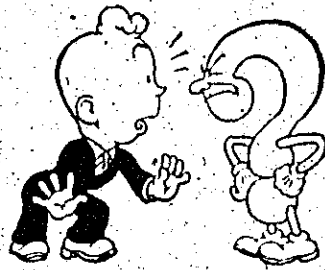
Northeast Oklahoma	10.24	South Arkansas	9.44
Northeastern Indiana	10.79	South Carolina	8.06
Northern California	9.36	South Dakota	10.42
Northwest	8.46	Southeast Oklahoma	8.96
Northwest Indiana	8.60	Southern California	9.44
Northwest Oklahoma	12.12	Southwest Indiana	9.71
Northwestern Illinois	9.37	Southwest Oklahoma	10.13
Northwestern Ohio	10.99	Southwestern Ohio	8.82
Oregon Pacific	11.27	Tennessee	10.03
Philadelphia	9.25	Virginia	8.51
Pittsburgh	9.28	Washington	9.32
Rocky Mountain	6.84	Washington Pacific	7.90
Sacramento	8.98	West Virginia	8.67
San Antonio	7.99	Wisconsin	9.69

**OVERSEAS HOME MISSION DISTRICTS**

Alaska	7.55	New Zealand	11.39
Australia	17.21	South Africa	8.54
Hawaii	8.21	West Germany	14.10

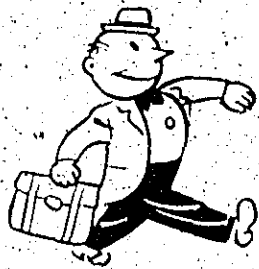
Denominational average for 1963-64—9.35 percent

# SAY!



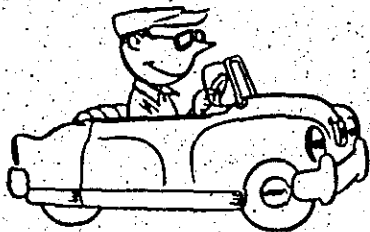
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## On Reader Interest

**T**HE STRENGTH of the Church of the Nazarene is in the Lord. As an institution its influence goes far beyond the membership, that is relatively small when compared with some denominations.

Regarding a pastor's relationship to the public media, editors of newspapers and magazines think in terms of readers and in terms of stories which they are convinced will interest their subscribers.

For this reason, any Nazarene pastor whose church is doing something unusual or who has a program that is moving in the community can get newspaper attention providing he will write up the story and take it to the newspaper office.

In an increasing number of metropolitan centers, editors of large newspapers are becoming well posted on the Church of the Nazarene, what it stands for, and how it is activating its program.

The five major cities where the church is perhaps best known are Nashville, with forty-one churches and Trevecca Nazarene College; Oklahoma City, with twenty-two churches and Bethany Nazarene College; Kansas City, denominational headquarters, seminary, and twenty-five churches; Columbus, Ohio; and Indianapolis, Indiana.

Five large cities close behind in the number of Nazarene churches are: Cincinnati, Charleston, (West Virginia), Louisville,

San Antonio, and St. Louis.

Nineteen other cities have nine to twelve Nazarene churches each: Dallas and Houston, Texas; Fort Wayne and Muncie, Indiana; Memphis and Chattanooga, Tennessee; Springfield and Dayton, Ohio; Los Angeles, Pasadena, and San Diego, California; Tulsa, Oklahoma; Wichita, Kansas; Seattle, Washington; Jacksonville, Florida; Little Rock, Arkansas; Phoenix, Arizona; Portland, Oregon; and Danville, Illinois.

Three other smaller cities, where there are Nazarene colleges, have concentrations of churches and members. They are: Nampa, Idaho; Kankakee, Illinois; and Quincy, Massachusetts.

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# Queen of the parsonage.....

AUDREY J. WILLIAMSON

## "Breaking" to the Church as Well as to God

By Mrs. B. Edgar Johnson

A FRIEND HAD GIVEN ME another parsonage-story book to add to my collection—this one about a young preacher's wife in her first pastorate who built up a storm within herself by her grim determination to preserve her "precious rights." While adjusting to her new congregation she felt she must maintain her independence, but she was finding that they were not at all sympathetic with her insistence, at all costs, that she be called by a frivolous pet nickname that loved ones and college chums had used. She was firm also in her resolve to cling to a rather extreme and unconventional "hairdo" which was an embarrassment to the ladies. And she was building up a first-class rebellion against some parsonage furnishings which "had to go."

I followed her struggles with vicarious interest as she "stubbed her toes," bruised her "independent elbows," and built barriers between herself and the ones to whom she wanted to minister. As I came to the climax of her "war of rights" and witnessed her hour of submission, I began to sob at the remembrance of my own hour of surrender—not only to God, but to the church, to my people.

It was early in our first pastorate and I experienced an incident in which I felt the church was intruding upon my "rights" and I was resentful toward them. With bitter tears I declared that I loved God and was surrendered to His will, but certainly at that moment I didn't love the church; it was as though these people were my enemies,

my will was strongly set against any intrusion on my "rights." But the Holy Spirit is so patient and faithful if we really love God, and the memory is still vivid of that bitter-sweet hour when I "broke" to my people and surrendered some of those "rights" which really have no place in the unique role of the minister's wife. With my submission came a new release, a new freedom, a new love and joy in giving of myself to Christ and to those that He had given me. And I found that I had an enlarged influence over them, together with a diminished resistance from them. They were mine and I was theirs, to love, to serve.

I am not trying to say that we are to be like the old fable of the man with his donkey who tried to please everyone and thereby pleased no one. But when we learn to be submissive to God and man in the proper sense, the Holy Spirit teaches us when to yield and when to be firm, but it is His rights and not our own we are defending.

A short time later in this same first pastorate I had occasion to meet a "veteran pastor's wife" from another state and I was puzzled somewhat and troubled as I read on her countenance a sort of martyr-type resignation, a beat-down, endure-to-the-end, sweet sadness. I could read from her eyes the hardships of the pastorate, and hear her sigh of resignation. My soul within me shrank in revulsion and I cried silently, "O God, I don't want to look like that after twenty or thirty years in the ministry. Can You help me to live with a

victory that won't etch that message on my face?"

And suddenly there emerged from the vault of my memories a long-forgotten incident, one which held little significance at the time. (Thank God, the Holy Spirit has access to the subconscious mind and from its files draws memories to help us.) I was home from college during summer vacation and my new pastor's wife stood to testify. I didn't know her yet, but what a look of anticipation on her face, what an expression of victory as she praised God! And then these words, "So many people feel sorry for the pastor's wife, never feel that way! It's the greatest joy and privilege of my life to be able to serve Him in this capacity." And then she raised her hand in a wave of triumph and exclaimed, "Don't you ever feel sorry for me! God bless the pastor's wife!"

And I sent up another prayer: "God, that's the way I want to be. Will You help me to learn the attitudes, and practice them, and learn the trust in Thee that will make me like that lady?"

Of course I would like to tell you that from that very hour my role was an effortless "breeze of blessing," but you know it wasn't. But I knew it was mine to choose, that with every new challenge, every new trial, my attitude, my victory, or defeat, would take me one step closer to one end or the other.

Most of you must have read the books about Raggedy Ann when you were young. I have quite a collection of them, and somewhere in my boxes in the basement is a replica of the loving rag doll with her painted smile and yarn hair. You will remember that she was a favorite among all the other dolls because of her loving, unselfish nature. It's strange how these childhood tales often come back to us with an application for our lives. Perhaps also you remember that Raggedy Ann was

stuffed with new white cotton, and a red candy heart had been sown within her on which was written in blue letters the words, "I love you." The other dolls could feel her candy heart and knew that it was part of the secret of her loving ways. But one day the family puppy got hold of the rag doll and tore her clothes, loosened her yarn hair, and finally dropped her over the side of a little bridge into the water, and the current carried her along until she was lodged by a big rock in a pool. The water had thoroughly soaked through her cotton stuffing until she was too heavy to climb out of the stream, and there she lay until her mistress found her. After she had been dried out and fluffed up, she confided to the other dolls that the water must have melted her candy heart and the sweetness had filled her whole body, for she felt no anger at Fido for playing so roughly. She knew also that no one could ever take her heart of love from her, for it had become a part of her innermost being.

Just a beloved childhood story, but do you remember when that new heart of perfect love was given to you? It seemed you could almost "feel" it and knew that the words of divine love were written upon it. But sooner or later, hearts may be broken; disappointments, sorrows, injustices, and a myriad of "trials" seem to crush you; "deep waters" may waterlog you; and scalding tears may serve to melt your heart. But God will know where you are lodged, and afterwards you will find that the melted heart of love has permeated your whole being, saturated your soul, and you will feel a divine forgiveness extending to others. And here I'd like to leave Raggedy Ann and say with the Apostle Paul, "Who can separate us from the love of God . . ." when it has become a part of us through the melting experiences?

There's no effective service without suffering.—L. T. Corlett.

## BIBLICAL STUDIES

TOWARDS BETTER BIBLICAL SCHOLARSHIP

### Studies in the Sermon on the Mount

By H. K. Bedwell\*

No. 13 Matt. 7:13-27

#### Standing the Test

EVERY TRUE SERMON consists of three parts, viz., *Introduction, Exposition, and Application*. The Sermon on the Mount is the greatest sermon ever preached, and is a perfect example to every preacher of sermon construction. In chapter 5, verses 3 to 16; Jesus gives us His *Introduction*. In it He describes the eightfold character of the true man of God, and his consequent privileges and happiness. This is followed by a description of the influence this kind of man will exert in the world. He will be salt and light. Jesus then proceeds to His *Exposition*. This is found in 5:17-6:12. Here Jesus describes the conduct of a man possessing the kind of character He described in His introduction. He will act righteously, taking the perfection of the Father as his standard. He will reverence his fellowmen; he will be pure in his relations toward the opposite sex; he will speak truth only; he will give, pray, and fast with only the highest motives; he will be delivered from the love of material things and put first things first; he will be generous in his judgments and keen in perception, drawing his resources from God. The passage under consideration in this study is the third section of the sermon. Here Jesus delivers His application. It

may be summed up in three words. "Enter," 7:13; "Beware," 7:15; "Obey," 7:24. We are exhorted to choose aright, to exercise the self-discipline that saves from self-deception, and to build for eternity, by living in the will of God. Solemn words are said about *destiny*. According to our choice, we shall enter into life or go into destruction. We may end up in the kingdom of Heaven or in the destroying fire, having heard the awful words of banishment, "Depart from me, ye that work iniquity." We may so live that our works will stand the storm, or we may find that all is lost in final ruin. Let us notice the threefold test:

#### 1. The Test of Choice

CHAPTER 7:13-14

"Enter ye in at the strait gate." Two gates, two ways, two destinations! To every soul is given the power to choose. The free will of man is both his glory and his peril. He may use it and find life; he may abuse it and damn his own soul. The *strait gate* and the *wide gate* are pictorial symbols of the alternatives that sooner or later confront every human being. The critical moment arrives when a choice must be made, and that choice will ultimately determine destiny. The strait gate does not have

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

anything immediately attractive about it, for it leads to a narrow way, which because of its narrowness is an unpopular way. It is the way of the few. The other way is the broad way, made easy by the fact that it is the popular way, for it is frequented by the many. The choice appears to be between narrowness and unpopularity on one hand, and broadness and popularity on the other.

But the main question is—Where do these ways lead? The one to life, the other to destruction. The narrow is the way of life described in this sermon. It is the way of humility, of purity, and of persecution. It is the way of inward righteousness. Life in its fullest sense can be realized and enjoyed only when we live according to the will of God. Anything outside of God's will is a mere existence, and eventually will become intolerable existence. Life, in the real meaning of the word, is the full development of all the powers that God has given us, by their proper use, under God's control, which makes possible the greatest usefulness and the highest happiness. To choose the way is to discover the life; for Jesus said, "I am the way, the truth, and the life." The broad and popular way leads to destruction. Destruction does not mean annihilation. It is used in the sense of irreparable loss. The powers of the being are vitiated and ruined so that the person becomes useless to God and man, and the outcome is unutterable misery. The narrow way opens to unlimited breadth—life, while the broad way narrows down to destruction. God tested our first parents by a single simple choice. They chose to disobey God and by that one choice brought untold misery to the world. How solemn and how true it is that upon choice hangs destiny! May God help us to choose aright.

## 2. The Test of Fruit

CHAPTER 7: 15-23

A twofold warning is issued here. In the first place we are warned against those who will try to deceive us. "Beware of false prophets, which come

to admire this sermon; we must live by its teaching, and we can do this only has truly said that if you leave such people alone they will soon show their greed, whereas if you oppose them they will soon show their teeth! How may we discern between the true and the false prophet? Jesus says the real test is fruit. "By their fruits ye shall know them" (not their suits, even if it is a harmless sheepskin). We are all well aware how common it is for men to set themselves up as teachers of the gospel, purporting to take the Word of God as their Guide, who nevertheless lead unsuspecting souls astray and destroy their faith. "Beware" means "Be wide awake."

The second warning is against self-deception. The statement of Jesus is alarming concerning this. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then shall I profess unto them, I never knew you: depart from me, ye that work iniquity." Is it not amazing that there will be many in this false position? Many will fully expect to enter heaven who will in spite of their hopes be shut out. The fruit then, which is the proof of the reality of saving faith, is not to be found in preaching or power. I may preach the gospel, and perform miracles, and still not qualify for heaven. What then is the fruit which is the final proof of genuine faith? It is to be found in obedience to the will of God. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." The unmistakable proof of citizenship of God's kingdom is a life lived in the will of God. Outward fruit is determined by the inward root. If we would bear the fruit that glorifies God, we must be sure that the root is right.

## 3. The Test of the Storm

CHAPTER 7: 24-27

We have looked at the test of choice, in which we saw two gates, two ways,

and two destinations. In that word picture, man is a traveller on a journey into eternity. His choice of the gate and the way will decide his destination. In the test of fruit, man is likened to a tree. He may be a tree bearing good fruit, or one bearing bad fruit. Everything depends upon the inward state. In the third test—the test of the storm, man is a builder. Everything here depends upon the foundation laid. A mistake may mean the ruin of a life's work. We are not left in any doubt as to what is the necessary foundation upon which we must build our life's work. Jesus said, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." This was the house which stood the test of the storm. Wind, rain, and floods could not shake it. Obedience to Christ, then, is the sure foundation.

Someone may object that this seems to teach salvation by works, whereas the Bible constantly affirms that we are saved by faith alone. A little reflection will reveal that there is no contradiction of teaching. Faith produces obedience, and is in fact an essential part of it. Faith which does not produce obedience is not true faith at all. If I am ill, and go to a doctor for help, I exercise true faith in his skill and advice only when I obey his instructions. My failure to carry out his instructions would be an evidence of my lack of faith in him.

If we live in obedience to Christ, nothing can shake us. Be sure the storms will come. They come in many forms: bereavement, sorrow, temptation, criticism, misunderstanding, sickness, satanic attacks. These storms come at the most unexpected times and from the most unlikely angles, and unless the soul is prepared they will catch him unawares and accomplish his ruin. The place of complete safety is the center of God's will. However fine the edifice may be, however costly the material built into it, whatever care and skill go into its construction, however elaborate and fine the plan, all will be lost unless the foundation is right. It is not enough

to admire this sermon; we must live by its teaching, and we can do this only when we acknowledge Jesus to be our Lord in the deepest depths of our beings. Jesus in effect says—Be careful to choose the right; look to the root and the fruit will be right; build on the right foundation and the house will stand the storm. The will of the Father and the will of Jesus are one, and in it there is perfect safety.

EDITOR'S NOTE: This completes Missionary Bedwell's masterful series of biblical studies on the Sermon on the Mount.

## Tongues Are a Sign!

(Continued from page 15)

It is likely that, in addition to the men who followed the Teacher to the Qumran to live a community-life there, there were others who shared their general outlook but remained at home in the towns and villages of Judaea. It was so with the Essenes who lived in separated communities; there were others who lived in Jerusalem and other places in Palestine. . . . While the Qumran settlement cannot have numbered more than a few hundred at any one time, their "associate members" in other parts of the country may have been ten times as numerous (Bruce, *op. cit.*, p. 112).

St. Luke used the Greek word *eulabes*, translated "devout," as he described Simeon at the birth of Christ in Luke 2: 25. Bruce further states:

John the Baptist was almost certainly an Essene, and must have studied and worked in this building [Qumran excavation]: he undoubtedly derived the idea of ritual immersion, or baptism, from them. Many authorities consider that Christ Himself also studied with them for some time (*op. cit.*, p. 140).

If the devout Jews of Pentecost were Essenes, it could account for Peter saying in Acts 2: 38, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." The thought here is that

they had already been immersed at Qumran in the name of Jahweh.

Here is an outline pieced together from Scrolls. Could these devout Jews, Acts 2:5, be residents of the nearby Qumran Colonies or those associated with them? Could it be that the "keepers of the scrolls" also hold the key which will unlock new significant information about Pentecost? Could we not suggest that the power of Pentecost was the ability given to the unlearned disciples to read and speak Hebrew to these Essenes? There are a number of reasons for these suggestions.

(a) Archaeology reveals that before A.D. 70 the Qumran communities were dispersed and their inhabitants were apparently integrated elsewhere. Is it unreasonable to suggest that these men of such high moral standards who numbered into the thousands were absorbed into Christianity? This would mean that they would leave their isolated life and fulfill the Great Commission by going back again as dispersed Jews to their adopted Gentile countries and preaching the gospel. Father Milik suggests that the majority of the Essenes either passed over to orthodox Christianity or were reabsorbed by official Judaism. Upton C. Ewing makes this very significant statement:

Now it is highly probable that the buildings at Qumran were in a limited degree inhabited from 4 B.C. until A.D. 68-70, but this does not necessarily mean that the doctrinal beliefs of the inhabitants or the inhabitants themselves did not undergo a state of change during this same period. Indeed it is highly probable that a major change took place about the year 30 A.D. at which time, as certain rather pertinent evidences seem to suggest, the main seat of the brotherhood was transferred to Jerusalem. This was nearly forty years before the Roman occupation of the building at Qumran. (The Prophet of the Dead Sea Scrolls, p. 12. Italics mine.)

(b) The habit of living for the Essene is well described in Acts 4:32:

And the multitude of them that believed were of one heart and of one

soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.

Philo, the Alexandrian Jew, in his book, *Quod Omnis Probus Liber Sit*, says:

Again they [Essenes] all have a single treasury and common disbursements; their clothes are held in common and also their food through their institution of public meals. In no other community can we find the custom of sharing roof, life and board more firmly established in actual practice (Milik, *Ten Years of Discovery in the Wilderness of Judaea*, p. 77).

(c) The members of Qumran or Essenes for the most part did not marry. Their population was replenished with volunteers from all over the Jewish Diaspora. We quote from Bruce again:

They live without women, they live without money, and without any company . . . From day to day their numbers are maintained by the stream of people who seek them out and join them from far and wide (op. cit., p. 125).

(d) Most Essenes were males. These Jews at Pentecost were devout men (Acts 2:5). Also notice, "every man in our own tongue" (2:8), "ye men of Judaea" (2:14), "ye men of Israel" (2:22), "men and brethren" (2:29), "all men as every man had need" (2:45), and "the number of the men was about five thousand" (Acts 4:4).

(e) The Dead Sea Scrolls, were placed in the caves of Judaea around the time of Christ. This fact is substantiated by letters, documents, records, deeds, etc. which bear the dates between 200 B.C. and A.D. 200. Among this literature were found writings in Hebrew. These finds have caused Bruce to record:

It has even been suggested, very reasonably, that the nationalist revival of the Maccabean days probably promoted a renewal of interest in Hebrew as the traditional Jewish language, which had been displaced for many generations as a vernacular by the related Aramaic tongue (p. 63).

If the multitude who received "the Holy Ghost, and . . . spake the word of God with boldness," of Acts 4:31, were the "keepers of the scrolls," then they would have a knowledge of Hebrew and would not need the "gift of tongues." Please let me insert here that *glossai*, "the word of God," and the Hebrew Scriptures, appear to be the same; whereas later in the Book of Acts, when "the word of the Lord" appears more frequently, it refers to the words of Jesus or the Gospels.

If the devout dwellers of Jerusalem (Acts 2:5; 4:32) were Essenes, then Hebrew would be better known to them than Greek or Aramaic. They would hear the *glossai* of the prophets in their own "proper tongue" (Acts 1:19) or their own *dialektos* (Acts 2:6, 8), which would be one and the same. Because of the Maccabean revival which occurred in Judaea, the Qumran Jews would have a knowledge of Hebrew not current among the Galileans.

(f) The Essenes or some of them may have returned to the Qumran after Pentecost to copy the Hebrew Scriptures for the Evangelists or apostles. The holy, sacred Scriptures were most essential in preparing "the way of the Lord" for the Jew. This would fulfill the command of Jesus in Luke 24:44-53. Harrison states:

It will be apparent from what has been said about the nature of the manuscripts discovered at Qumran that the members of the religious community were profound students of the Hebrew sacred writings. They studied the Law and other portions of the Old Testament day and night, whilst their scriptorium afforded special facilities for the scribes who were members of the lay brotherhood to copy out the wide range of religious works with which they were concerned (op. cit., p. 60).

(g) Edmund Wilson in his book, *The Scrolls from the Dead Sea*, states:

But the thing that we are immediately struck by is the resemblance of the Essenes to the Christians. You have the doctrine of human brotherhood . . . One finds Philo, for example, saying that the Essenes did not "store up

treasures of silver and gold" . . . and one remembers Matt. 6: "Lay not up for yourself treasures on earth . . ." When Josephus tells us that the Essenes held the body to be corruptible, but the soul immortal and imperishable, we think of First Corinthians 15:53 . . . (p. 35).

(h) The Qumran community placed great emphasis on Pentecost, prayer, and the sacred meal. These are emphasized in Acts 2:42, 46, where prayer is associated with the breaking of bread. The reference to the amazed and mocking Jews who said, "These men are full of new wine" (Acts 2:13), has special significance when studied in comparison to the sacred meal of Qumran. Father Milik is very persuasive in his argument, and one can almost visualize the Essene as he asks the question which is answered by Peter (read Milik, op. cit., p. 105).

What a distinctive, new meaning for Pentecost when we suggest that the devout Jews were Essenes or members of the Qumran communities! Milik has stated that "the ceremony of initiation ('entering the Covenant') probably took place once a year, at Pentecost, which was for the Essenes, the feast of the renewal of the Covenant" (p. 103). It is exciting to realize that these devout Essenes in Acts 2:5 were introduced to the gospel of Jesus Christ and initiated into the Christian Church by the "blood of the New Covenant"—the blood of God's Son; this to them became the Day of Pentecost. We are told in Acts 2:41, "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." The Essenes met the instructions of Peter in Acts 2:38; they also received the Holy Ghost, "and spake the word of God (or the Hebrew Scriptures) with boldness," in Acts 4:31. Another favorable comment might be made that it was probably Essenes in Acts 8:2 who tenderly buried Stephen after he had been martyred by antagonized Hellenistic Jews of the Temple led by their high priest (Acts 7:1). This explains why Stephen met his death preaching the

same gospel, while at the Galilean Pentecost 3,000 Essenes were added to the Church.

### The Samaritans and Others

(3) The Samaritans were the next recipients of the Holy Ghost, but again there is no record in Acts 8 that they received the "gift of tongues." Philip preached Christ as the fulfillment of the "word" in Samaria. When "the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John" (Acts 8:14).

The Samaritans, who received the "word of God" before receiving the Holy Ghost, did not need the "gift of tongues." Burrows states:

The manuscript fragments in the Aramaic Hebrew script naturally recalled the continued use of a form of that script by the Samaritans to the present time; affinities with the Samaritan dialect were noted in the language of the scrolls . . . (op. cit., pp. 261-62).

The Samaritans have one of the oldest scrolls today, the Samaritan Pentateuch (4th century A.D.).

(4) The Apostle Paul, after his conversion on the Damascus road, received the Holy Ghost in Acts 9:17. He, being a "Hebrew of the Hebrews," (Phil. 3:5) did not need the "gift of tongues." He told the Corinthian church, "I thank my God, I speak with tongues more than ye all" (I Cor. 14:18). In Acts 21:40, he speaks to the Jews, identified as "Men of Israel," in the Hebrew tongue. It is interesting to observe that among the several records of Paul's conversion in the Book of Acts, only in Acts 26:14 is the heavenly voice designated as Hebrew, perhaps for emphasis in his defense before the Hebrew king, King Agrippa. Here, as has been stated, the Greek word *apophthengomai* is used by Paul, as though the prophets themselves were declaring his defense.

(5) The Gentiles received the gift of the Holy Ghost in Acts 10. Did they receive the "gift of tongues"? Yes! Gentiles would not have had the knowledge of Hebrew. These Gentiles complete the outline of the Great Com-

mission as the gospel begins to spread into the "uttermost part of the earth." These Gentiles would be similar to the Greek-speaking Christians in the Corinthian church. It was "they of the circumcision," or the sign-seeking Jews, who like the Jews in Acts 2 "were astonished . . . because that on the Gentiles also was poured out the gift of the Holy Ghost" (Acts 10:45). What was the sign or evidence given to the Jew? The sign given to the Jew was to hear the Gentiles speaking the word of God in tongues! (Compare Acts 10:46 with Acts 2:11, when the Jews said, "We do hear them speak in our tongues the wonderful works of God.")

But what is the report which is heard back in Jerusalem? Is it that the Gentiles had also received the gift of tongues? No! The report that the elders receive in Judea is "that the Gentiles had also received the word of God" (Acts 11:1). Listen to the defense Peter made for the Gentiles in Jerusalem. He reviewed how the Gentiles had received the same word which God had sent to the children of Israel (Acts 10:36), the same word which began from Galilee by Jesus after John's baptism (Acts 10:37). Peter says, We (Galileans) were witnesses to the gospel of Jesus of Nazareth in the land of the Jews and in Jerusalem. But he climaxes his thesis in Acts 11:17, "Forasmuch then as God gave them [the Gentiles] the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?" (Acts 11:17) Peter makes a distinction between Galileans and Jews!

(6) The last record of the "gift of tongues" is when the Ephesian disciples or believers received them after they had already received John's baptism. The only difference here from Acts 10 is that the Gentiles in the previous account received the Holy Ghost before they were baptized with water. When these Ephesian disciples had completed their baptism in the name of Jesus to complete the Trinity, they received the Holy Ghost and spake with tongues.

We are not told that these twelve disciples were Jews; in fact, all the

evidence proves they were Gentiles. Paul had already preached to the Jews in their synagogues on his previous brief visit in Acts 18:18, but these disciples had not heard that there was a Holy Ghost (Acts 19:2, RSV). After he had ministered to these believing disciples he returned to the Jews in Acts 19:8 and then later separated the newly converted Christians from the Jews and taught them in a "school of one Tyrannus" (Acts 19:9). When Paul later conferred with the elders of Ephesus, it was in a conversation directed to Gentiles. It would appear that Corinth was an integrated church while Ephesus and possibly the others were segregated.

### The Real Problem at Corinth

The Hebrew synagogues at Rome and at Corinth appear to be more than average Aramaic Jewish synagogues. Matthew Black in his book, *Scrolls and Christian Origins*, quoted from Mr. Deissmann as follows:

The two famous inscriptions which refer to "a synagogue of the Hebrews," the one in Rome, the second in Corinth, mean more than synagogues of Aramaic-speaking Jews; the reference in the Corinthian synagogue is taken by them to be to the nationality and religion of the members of the synagogue: they were Hebrews, that is Jews . . . In view of such usage, it is possible that the description of synagogues of "Hebrews" in the Diaspora means more than synagogues of Aramaic-speaking Jews, and that the reference is rather to Jews of Hasidic tradition, that is, of the Essene type (pp. 78-79).

It is interesting to note that Paul, in speaking to the Corinthians, II Cor. 11:22, used *Hebraios* or Hebrew-speaking Jew in preference to *Hebrais* or Aramaic-speaking Jew. *Hebraios* was an archaic form of speech employed by Josephus when speaking of the "Hebrews" of the patriarchal age. It was employed to describe the loyal Jews, especially in the Maccabean period, who displayed the traditional virtues of their patriarchal forefathers. *Hebraios* was used to describe the "Hebrew" martyrs in IV Maccabees.

Black states that T. Zahn argued that the term *Hebraios* stood for native Hebrew-speaking Jews in the Diaspora as well as in Palestine in contrast to Greek-speaking Jews (op. cit., p. 78).

These statements tie Crispus of the Hebrew (*Hebraios*)-speaking synagogue of Corinth with the Hebrew-speaking members at Qumran. This could account for the problem in Corinth and not in the other churches established by Paul. This may be the reason why the "gift of tongues" does not appear in the list of spiritual gifts found in Rom. 12:6-8.

In I Corinthians 14, Paul is dealing with one of many problems in a sick church. In the beginning of the chapter he appears to be dealing with a single problem offender. He tries to solve the problem by assuming a hypothetical situation. Paul seems to be saying that genuine tongues would be a sign to the Jew. He states:

In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord" [Isa. 28:11]. Wherefore tongues are for a sign, not to them that believe, but to them that believe not. (I Cor. 14:21-22).

If the Aramaic-speaking apostles had spoken in their native dialect, their speech would have been an unknown tongue to the multitude of devout Jews gathered for their Feast of Pentecost in Acts 2. Hebrew was the language of the "wonderful works of God." However, Hebrew would have been an unknown tongue in a Greek-speaking church; therefore Paul instructs all who will hear to speak words which can be understood. He leaves no doubt when he uses an exaggerated ratio of "five words with my understanding . . . ten thousand words in an unknown tongue" (I Cor. 14:19).

### Summary

It is significant that the "keepers of the scrolls" are also the keepers of the key which can unlock the doors to avenues of a new understanding of the



Galilean Pentecost in Acts 2 as well as the entire six listed in Acts. The apparent contradiction of the use of *glossai* in Acts 2:3-4, and 11 is erased in its relation to the *glossai* in Corinth. The "devout Jews" who had come to Jerusalem for the Feast of Pentecost had come "out of every nation under heaven" (Acts 2:5). There is much evidence to point their detoured journey by the way of the Qumran. Isaiah 34 and 35 describe this possibility very vividly.

Review again these authoritative statements verified from God's Word. Tongues were a sign to the unbelievers (I. Cor. 14:22). The Jews at Corinth were the unbelievers (Acts 18:5-6). The Jews required a sign (I. Cor. 1:22). Therefore tongues were a sign to the unbelieving Jew. Why? The Jews, who never received the gift of tongues for themselves, received the sign they sought for in hearing the unlearned Galileans or Gentiles speak "the wonderful works of God" or "the word of God" in their own Hebrew tongue, or as Paul states in Acts 13:27, in the recorded voices of their prophets! This was the signal for the followers of Jesus Christ and the devout members of Qumran to join forces. To the Jew there could be no greater sign than to hear "the word of God" from the lips of Gentiles in their own Hebrew language. This is the legacy of Qumran!

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### "Gift" of the Spirit . . .

(Continued from page 16)

in the Lord Jesus Christ, who was I that I could stand in God's way?" That this gift was the baptism with the Spirit promised by John the Baptist is settled in verse 16. But the wording makes clear that prior believing in Jesus is a necessary qualification for the reception of the Spirit. That Cornelius had some faith in Christ prior to Peter's arrival, and that this faith was confirmed and clarified in the early part of his sermon, is made clear by 10:2, 35-44.

Peter's instruction for receiving the Gift of the Spirit in his Pentecost sermon may sound to some as if the reception of the Spirit in the sense of the promise was an automatic concomitant of regeneration. He counsels: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins; and ye shall receive the gift of the Holy Ghost" (Acts 2:38). This is simply an affirmation of the basic principle found everywhere else: A right relationship to Jesus Christ as Saviour is a necessary qualification for receiving the Holy Spirit in His fullness. That this fullness is not an automatic accompaniment is proven by the Samaritans who met these conditions by repentance, faith, and baptism, but were baptized with the Spirit some time later, and then only as the result of special prayer specifically to that end (Acts 8:14-16). And it is this fullness of the Spirit, not His regenerating ministry, which is identified as *the gift of the Spirit*. It is therefore still proper to ask Christians, "Have you received the Holy Spirit?"



# SERMONIC STUDIES

TOWARDS BETTER PREACHING

## "Stop-Look-Listen"

By Hudson Mackenzie\*

SCRIPTURE: *Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.* (Luke 10:20).

### Critical Questions

1. These words were spoken by whom; to whom; on what occasion?
2. What was it they were not to rejoice over?
3. What then is the purpose of such works?
4. What is the significance of the words "notwithstanding," "behold" (v. 18), and "rejoice"?
5. Whose names are written in heaven?

### Exegesis

The scriptures clearly indicate that these words were spoken by Jesus. He had sent seventy eager disciples throughout the countryside to heal the sick and tell of the kingdom of God (Luke 10:9, 11). The seventy returned to him with faces beaming, and in obvious excitement said, "Lord, even the demons are subject unto us through thy name" (Luke 10:17).

The solemn words Jesus spoke in reply must have puzzled the disciples for a moment until they had had time to consider their power:

"Don't rejoice that the spirits are subject to you so that you have been able to do these mighty works," came as a

definite command from Jesus. How strange these words would sound in the ears of many of His followers today! Jesus did not belittle the work they had done, but rather their attitude toward it, for a germ of that same dread disease that had caused Satan's disastrous fall had begun to find lodgment in them. It is not what we accomplish medically, educationally, financially, or materially, but what we accomplish spiritually in terms of hearts prepared for heaven, that is a sound basis for true joy. A body healed will soon go back to dust; a life delivered of one evil spirit can be occupied by seven "more wicked" than the first (Matt. 12:43-45).

Luke 10:13-14 makes it plain that the purpose of these miracles was to cause the people to turn to God in true repentance and prepare to meet Him. Viewing the miracles could not bring about this repentance, but allowing the miracle-working Spirit of God to search their hearts could have done so (see Acts 3:26).

The Greek word *plane* means "notwithstanding" or "nevertheless" and suggests contrast. The addition introduced by it is generally something that would hardly be expected (cf. Phil. 4:13-14). Jesus recounted the authority He had given the disciples, then told them not to rejoice in it! "Behold" is an exclamatory term. Jesus not only had to arrest their attention, but also their fall, or at least drag them back from the precipice's edge. That they heeded these strong words of their Lord and

\*Pastor, Hamilton, New Zealand. A contest-winning entry.

continued in humble obedience seems obvious from what we read in verse 21. *Chairo* is the Greek word for "rejoice" and means "cheerful, calmly happy, or well off." We might describe it as joy coupled with a deep sense of satisfaction or well-being. Jesus said their deep sense of well-being was to come from the work that had been done in their own hearts and in those of their fellow believers.

The disciples who had forsaken all to follow Christ (cf. Luke 9:56-62), and who were now living in obedience to Him, had their names written in heaven, where God alone could write in or blot out. Jesus made it clear that not everyone is fitted for heaven, but only those who heed His words—even though spoken by a disciple (v. 16). Giving full obedience to the words of Christ is the only way to be thus fitted—Matt. 16:24; John 8:31-32; 14:6. Our rejoicing and assurance of heaven need to be directly related to the possession of a heart that is pure in God's sight and perfected in love toward Him.

#### Homiletical Approach

This text, bathed as it is in a context saturated with the wrath and mercy of God, not only serves as a warning and direction for zealous Christians, but also is well suited for an evangelistic message. Again, it proves a very suitable text if one should feel the need to raise a guard against, or uproot, unhealthy tendencies resulting from the modern emphasis on miracles.

A doctrinal approach would connect the first half of the verse with verses showing that *salvation is by faith in Christ*, and "not of works, lest any man should boast." If these great works could not justify, how much less can the humbler tasks we do? It would deal with the difference between God's power working through us and God's power working in us "that which is well pleasing in his sight." Many verses could be linked with the second half as it was used to show that salvation is (1) a present joyous experience (2) based on a right relationship with God through Christ and that (3) no power can pluck the believer

out of the Father's hand. The emphasis would be on "are written" and "in heaven," pointing out that the disciples were continuing to believe and obey.

Another doctrinal approach could be made by taking the introductory words of Jesus to this text, "I saw Satan fall like lightning from heaven," and linking them with John 1:1; 8:58, show the eternal deity of Christ, (see Wiley's *Christian Theology*, Vol. II, p. 77). Then by linking them with the text and Isa. 59:2, et al., show the subtleties of sin and the separation sin brings. Add verses to Luke 10:16 to show Christ as Mediator and Redeemer, saving from sin and giving the power that comes from purity (purity through faith in Christ can rocket a soul from hell's gaping entrance to heaven, but nothing else can). An outline could travel down "The Pathway to Happiness" through (1) Discovering God, (2) Discovering Your Need, (3) Discovering Your Saviour, (4) Discovering Your Treasure (the fullness of joy through the sanctifying power of the Holy Spirit).

An evangelistic message could be entitled and based on the words "STOP—LOOK—LISTEN," which in our country is the road sign erected to warn motorists as they approach a railway crossing. There are destructive forces in this world which man is powerless to overcome in his strength.

STOP—what you are doing.

LOOK—what happened to Satan.

LISTEN—to the words of Jesus (showing the possibility of forgiveness, cleansing, and acceptance with God).

Or it could be entitled "The Hell-bound Fall" and be dealt with under the headings (1) *What it is* (the fall of the proud, etc.), (2) *How it begins* (a root), (3) *Where it ends* (in the acceptance of Christ or not at all).

Perhaps a topical sermon on miracles would be the best to guard against or combat unhealthy tendencies in this regard. It could be entitled "Miracles" or "I Saw Satan Fall" and developed to show the outlook which is eternally and damnably dangerous. A good introduction would be to begin with a comment such as Joseph Parker's when he says

that if a mighty thought and a mighty deed were presented to the world to see which "will soonest win its attention and secure its paltry praise . . . the deed will outrun the thought." Abundant illustrations can be found in any daily newspaper to show the emphasis upon the outward spectacular. Now make a telling contrast with the mighty physical and spiritual forces that operate in silence round about us!—e.g., the paper shouts, "Major Disaster in Japan! Huge Explosion! 100 Miners Killed!" but breathes not one word about the millions of souls dying in darkness in that land through lack of the gospel truths. Then climax with the greatest miracle this world has ever known—see Luke 1:35. The outline could be developed to show that:

Heaven and earth have cause for rejoicing:

1. Not when outwardly spectacular deeds are done in our midst.
2. Not when we are made vessels for such deeds.
3. But only as hearts are fitted for heaven, having conquered "by the blood of the Lamb, and by the word of their testimony."

An enlightening message can be built up by tracing the Greek word *dunamis* (miracle, etc.) through the New Testament and applying it to the text and context. The following scriptures are grouped to show how the strength or importance of the word increases the further you get away from its use in the natural realm and peer into the completely incomprehensible:

- |               |                |
|---------------|----------------|
| 1. Matt. 7:22 | 2. Matt. 25:15 |
| Acts 8:13     | I Cor. 14:11   |
| Heb. 11:34    | II Cor. 8:3    |
| 3. Rom. 1:16  | 4. Heb. 1:3    |
| II Cor. 12:9  | Heb. 7:16      |
| II Cor. 13:4  | Matt. 6:13     |

#### Bibliographical Aids

The following are worthwhile references for further reading and study:

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June, 1965

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Additional help was received from the following commentaries: *Beacon Bible*, Adam Clarke's. *Matthew Henry's*.

<sup>1</sup>See note in *Beacon Bible Comm.*, Luke 10:20.  
<sup>2</sup>See Wiley, *Christian Theology*, Vol. I, pp. 400-405.

<sup>3</sup>See Joseph Parker, *Inner Life of Christ*, pp. 297-98.  
<sup>4</sup>See Samuel Chadwick, *The Way to Pentecost*, pp. 62-63.



## IDEAS THAT WORK

### Patience Pays

The editorial in the January issue, "When to Put Up with Imperfection," prompted this pastor to recount his experience. The principle really "worked" in his case. *Naturally we will publish the letter anonymously.*—EDITH.

I came here to — some over three years ago and it was a small church with old people on the board, some of whom were over eighty years old, and they hadn't had any money for years, therefore could not do anything. I waited a year before I could get started in changing things so we could move up the road. I felt like I was wasting my time. Now we have a wonderful choir, young people on the board; we have just finished a new sanctuary that is the most beautiful building in town, and attendance is up and everyone is encouraged. As far as I know, there hasn't been a harsh word spoken during the entire building program. Our banker is very interested in the way the Nazarenes raise money, so if you have an extra copy of this issue of the *Nazarene Preacher*, I wish you would send it to him.

## MY PROBLEM

Sorry—no problem discussion this month, or next. But the feature will be resumed in August. In the meanwhile may we urge prompt response in discussing the problem posed below. Answers will be published in the December issue.—EDITOR.

**PROBLEM:** How can I eliminate worldliness in appearance from my choir?

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

## BULLETIN EXCHANGE

### Tips to Worshipers

1. Pray before coming to the service, for a receptive mind.
2. Meditate on the hymns; they are stairways and the testimony of saints to you.
3. Pray for the pastor; he needs your prayer.
4. Absorb the pastor's message; he is God's mouthpiece to you.
5. Look alive! Nothing can be more discouraging to a pastor than for him, each week, to gaze at faces . . . bored faces . . . yawning faces . . . sleeping faces . . . uninterested faces.

From Mt. Scott Nazarene Bulletin  
Portland, Oregon

PAUL R. NESMITH, Minister

### Another Letter from Lucifer

MY DEAR FOLLOWER:

At last I can breathe easier; at least I hope I can. Except for the stated determination of some of those "poor" Nazarenes to continue to pray on for

your salvation, life would be much more bearable.

However, the revival is over. At least that Bible-preaching evangelist has left. But even with his being gone I feel an uneasiness for some of you. Perhaps you felt the same uneasiness if you did attend any of those services—of some of you may have encountered it during the darkness of night in your own home. To be honest, I can never feel easy as long as you show any interest in the church or feel any concern for the salvation of your soul.

This revival just about ruined my influence among the youth of that church, in particular.

If and when you attend church, do be careful to close your ears, mind, and heart to anything that might bring about your salvation. Remember, I am counting on you to be a part of those described in Matt. 13:42.

Your continued cooperation with me can assure you a part in eternal doom.

Satanically yours,

Lucifer

From Nazarene News Notes  
Galesburg, Illinois  
FLOYD H. POUNDS, Pastor

## QUOTES AND NOTES

WASHINGTON—Christianity Today magazine is planning a "World Congress on Evangelism."

Evangelist Billy Graham is honorary chairman of the congress.

"Our prayer," says Graham, "is that through the medium of the World Congress on Evangelism the church today will receive renewed power and a sense of urgency such as was characteristic of the early church after Pentecost."

The Congress has been scheduled for West Berlin, October 26—November 4, 1966. It will bring together about twelve hundred influential churchmen from all over the world to discuss evangelism.

West Berlin's Kongresshalle, which has been reserved for the event, has a

main auditorium seating 1,264 persons, plus three small halls, wired for simultaneous translations. Congress proceedings will be conducted in English, German, French, and Spanish, and possibly a fifth language.

Plans are predicated on the participation of more than 700 delegates, 300 guests, and 100 observers.

Attendance will be by invitation only. Participants will be (1) leading evangelists from many countries, (2) denominational leaders whose administrative responsibilities concern the church's involvement in evangelistic activity, and (3) teachers and scholars whose areas of specialization relate significantly to evangelistic concerns.

Graham declares his hope that the congress will speak to the whole church with clarity and authority on evangelism and the mission of the church. Many of the recent statements coming from church conferences have been vague and confusing on the subject of evangelism.

The Congress will begin with a night of prayer. The program will include addresses on the biblical basis of evangelism, special papers, panel discussions, group discussions, and reports on the progress of evangelism throughout the world and the urgency of the task in coming years.

Henry, who will serve as chairman of the Congress, says its overriding concern "will be the absolute necessity of fulfilling Christ's command that his disciples go into all the world and preach the Gospel."

He outlines the formal, sevenfold purpose of the meeting as follows:

- (1) To define biblical evangelism;
- (2) to expound the relevance of Christ's Gospel to the modern world;
- (3) to stress the urgency of evangelistic proclamation throughout the world in this generation;
- (4) to discover new methods of relating biblical evangelism to our times;
- (5) to study the obstacles to biblical evangelism and to propose the means of overcoming them;
- (6) to discover the types of evangelistic endeavor currently employed in various lands;
- and (7) to summon the Church to rec-

ognize the priority of its evangelistic task.

"Christianity is needlessly losing ground," says Henry. "Fewer than one-third of the world's inhabitants are now identified with Christendom, and Christians are being outpaced by population growth and revivals in other religions. The Christian community is a diminishing minority."

He predicts that the Congress will highlight the importance of evangelism "in a day of ecclesiastical preoccupation with ecumenism and humanistic concerns."

He also expresses the hope that "one by-product will be to advance many churches to an evangelistically active church membership, moving them beyond the present reliance upon the clergy for an evangelistic outreach.

"Church assemblies, echo with the noise of the population explosion, the racist explosion, and the nuclear explosion, while the dynamite of God for human rescue is virtually ignored. The Apostle Paul, writing to the Romans in the first Christian era, spoke of the Gospel of Christ as divine dynamite for man's salvation. That explosion is the one the world needs most to hear and experience."

Graham reminded newsmen here that the early Christians "turned the world upside down. They changed the whole pattern of history. We're praying and hoping that this congress in Berlin will make a contribution to a spiritual explosion in our generation."

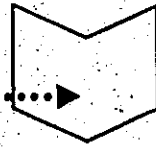
### Preaching on the Ebb Tide

(Continued from page 1)

tide comes and you cannot reverse it in fifteen or twenty minutes, look for a good "landing place," and draw your nets upon the beach. It may be that by quick movements you will take a few fish, and if not, quick landing will save you from that deepest confession of failure which is contained in the words, "We have toiled all night, and have caught nothing."



# HERE AND THERE



## AMONG BOOKS

### Saved by His Life

By Harold J. Brokke (Minneapolis: Bethany Fellowship, Inc., 1964. 208 pp. Paper, \$1.50.)

This little volume is by far the most satisfying treatment of Romans this reviewer has seen in recent years. It does not "carry water on both shoulders" but is internally consistent. It assumes that Paul's thought is in Romans developed systematically, a premise which some would question. But as the author of this exposition skillfully shows the relationships and connects the unfolding parts, it is difficult to escape the conviction that his basic hermeneutical assumption is sound.

But the finest thing that can be said is that Author Brokke refuses to trim Paul's sails, but lets the apostle present Christ as a Sanctifier as well as Justifier. He goes all the way with Paul. There is no hedging concerning the thoroughness and measure of victory over sin found in this Epistle.

In explaining why it is necessary for the believer, who already surrendered to Christ in repentance, to surrender again (as taught by Paul in Romans 6) he says: "At conversion we surrender to Christ in order to know Him, but later we surrender to Christ because we have already begun to know Him" (p. 108).

The indwelling sin of Romans 7, Brokke defines as covetousness which yet lurks in Christians. Of this he says: "Many Christians are taught that there is no such thing as deliverance from this inner sin called 'indwelling sin.' Paul taught differently. There is a Deliverer" (p. 123). Later he says, "If Christ could deliver from all other sins and not from indwelling sin, Calvary's provision would be incomplete" (p. 126). In discussing the eighth chapter he shows how the Spirit, received as a special Gift by the believer, brings about the sanctification of the "mind" (v. 8), the "spirit" (v. 10), and the "body" (v. 11), then links this passage with I Thess. 5:23 by the comment, "God's calling for us is that we be sanctified wholly" (pp. 134-35).

The treatment is concise, with no waste of words. The thought is clearly expressed, in nontechnical language, so that its careful study will be intensely useful and enrich-

ing not only to the preacher but to the more mature and thoughtful laymen as well. Should have a wide distribution.

R. S. T.

### The Promise and the Presence

Harry N. Huxhold (St. Louis: Concordia Publishing House, 1965. 252 pp. Cloth, \$4.50.)

There are two faults common to the Nazarene preacher—I mean the person, not the periodical! The first is that of conducting a Sunday morning worship service without the reading of any scripture lesson. The irony of the situation is that many who do this would be the first to defend vigorously and vociferously their faith in the Bible as the inspired and infallible Word of God. Yet their practice belies their claimed belief. By omitting the reading of scripture they show their lack of real reverence for the Word of God. Also they indicate that they think what they have to say is more important than what God has to say.

A second fault of many Nazarene preachers is that they invariably preach topical sermons—sometimes just taking a text to it. What is needed is more expositions of whole passages.

This book of sermons by a Lutheran pastor points the way to expository preaching. Each discourse is based on a full passage. Furthermore, almost all these sermons are from the Old Testament. This will help those preachers who find it difficult to use the older scriptures effectively.

There are twenty-nine brief sermons here, covering the period from Advent—beginning a month before Christmas—to Pentecost. They will furnish something of a guide and give resource materials for a series of Sunday morning sermons for this period.

One of the more striking sermons is entitled "Stale Religion." The author's main points are: (1) Spiritual Stupidity; (2) Religious Illiteracy; (3) Liturgical Lip Service; (4) Religion by Rote. These four ideas rise very naturally out of the passage Isa. 29:9-14.

The one criticism that might be made of the book is that it sometimes reflects an over-emphasis on sacramentarianism. But it has many fine insights.

RALPH EARLE

The Nazarene Preacher

## AMONG OURSELVES

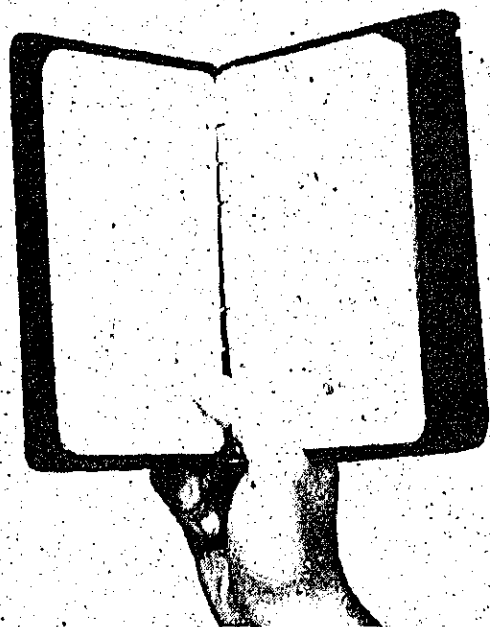
What should a pastor take with him, and what should he leave behind, when he changes pastorates? Well, to take along, the pastor needs courage and faith. . . . And adaptability, so that he can disengage himself from the old and adjust to the new. . . . Somewhere along the way he needs to purchase a new pair of spectacles, and toss the old ones in the trash, so that he will not forever be seeing his new church through the old lenses. . . . "Now lay former church" . . . Which suggests that among the things to be left behind is the former church. . . . And with it an up-to-date set of records. . . . A good credit rating. . . . A lot of fine folk "looking our way" (not *my* way, get it!) that the new man can go right to work with. . . . A church *conditioned* to accept new leadership. . . . A huge fund of respect for the ministry in general. . . . And a reservoir of goodwill toward everybody—the old pastor, the new pastor, each other, and the deacons. . . . He should not leave behind unpaid bills, implicated foes, or unpainted buildings. . . . But this bit about "foes" does not include the devil. . . . Because he is not in the category of what can be left behind. . . . But with all this leaving and taking, the pastor and his "queen" have a very personal right to take along, under strong lock and key, a store of precious memories. . . . eternal friendships. . . . many joys—and a few assorted heartaches. . . . To be able to move without a profound wrenching of the soul is not exactly complimentary. . . . To adjust and forget too easily suggests the facility of the hireling—perhaps. . . . But to disengage even if not quite forgetting. . . . and to adjust in spite of pain. . . . Through the love of Jesus. . . . Is to play the man!

Until next month.

B

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