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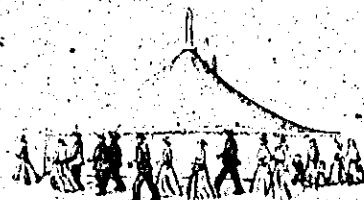
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THE NAZARENE ARCHIVES

Since 1936, the General Secretary of the Church of the Nazarene has been mandated by the General Assembly to maintain the denominational archives. As of 1984, the archives maintains approximately 1000 cubic feet of materials spanning from the 1870s to the present. The collection documents the rise, development, and movement of the Church of the Nazarene through photographs, correspondence, audio recordings, periodicals, minutes, sermons, personal papers, etc. The archives generally does not collect library or book format materials, theses, or dissertations. These are available to researchers at the the library of the Nazarene Theological Seminary in Kansas City, Missouri. The archives also does not collect materials broadly related to religious history or the holiness movement unless these materials would have a definite connection to the Church of the Nazarene.

The collections are largely focused on the denominational rather than the district or local level of the church. However, the archives does maintain what may be the most complete collection of Nazarene district assembly journals (1908- ) and a sizeable concentration of records from the American Nazarene schools. The materials related to the religious bodies which formed or later joined the Church of the Nazarene are another significant collection.



Founding General Assembly, Pilot Point, 1908



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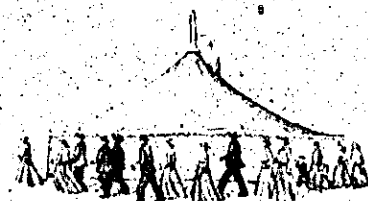
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ACCESS TO THE NAZARENE ARCHIVES

Access to the collections of the Nazarene Archives is limited to recognized scholars, published authors, church projects, graduate theses or dissertation work, and genealogists. Church projects may include projects by any institution or office within the church. Term papers for graduate or undergraduate classwork are not generally permitted; however, the archives will be happy to work with research seminars of graduate or undergraduate students when certain criteria are met. The faculty of the Nazarene colleges might especially consider conducting seminars with the Nazarene Archives during their January interims.

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Founding General Assembly, Pilot Point, 1908

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## THE PREACHER'S MAGAZINE

The Preacher's Magazine was initiated by the Church of the Nazarene in 1926 under the editorship of J. B. Chapman. It was a monthly magazine "specializing in theological and sermonic material especially adapted to the requirements of the men and women who are giving their lives to the preaching of the Wesleyan doctrine of holiness." In the beginning it was stated that "the magazine will not be sectarian, and holiness preachers of all churches are invited to subscribe with the assurance that the central purpose . . . will be to help preachers to preach holiness effectively where they are, and not to proselyte them to some other communion."

J. B. Chapman served as editor through 1947. D. Shelby Corlett, managing editor, then took the reins for several months until L. A. Reed became editor. Reed served until his death in 1952, and Corlett resumed the office and was named editor in early 1953. He served until July, 1954.

In August, 1954, Lauriston J. Du Bois took the editorship and served through 1961 when Norman R. Oke became editor for the two years 1961-63.

In 1964 Richard S. Taylor became editor. Richard Taylor changed the magazine's name from Preacher's Magazine to Nazarene Preacher and it remained so until 1972. Taylor also initiated the magazine insert called "Pastor's Supplement" which carried promotion from all the departments of the church's headquarters.

In 1972 James McGraw occupied the editor's chair, and the magazine was reassigned the name Preacher's Magazine. He also renamed the insert, calling it "Nazarene FOCUS." These changes complied with the agreement made with two other denominations of Wesleyan/Arminian doctrine to make the magazine available to their pastors and include their own promotional inserts.

In the fall, 1978, Neil B. Wiseman became editor. He gave the magazine a new look with a colorful cover in the larger 8½" x 11" size (formerly 5½" x 9"). It also went from bimonthly format to quarterly. The insert was renamed "Nazarene Update." The magazine now served pastors in The Wesleyan Church, the Evangelical Friends and the Churches of Christ in Christian Union, as well as the Church of the Nazarene.

Wesley Tracy became the editor in 1980 and serves at this writing (1984). During Tracy's tenure another denomination, Brethren in Christ Church, was added to the recipient list on the masthead.

The magazine's stated purpose is much the same as it was in 1926: "A professional journal for ministers of the Church of the Nazarene and several other Wesleyan/Arminian denominations, designed to help parish pastors carry out their ministries more effectively."

# THE NAZARENE PREACHER

JULY, 1965

Volume 40 Number 7

RICHARD S. TAYLOR  
Editor

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## Faith Unfeigned

By G. B. Williamson

THERE IS AN INHERENT CAPACITY for faith in every man. A child is prone to trust his parents and therefore he learns by their example and instruction. He receives most from teachers whose intelligence and integrity he respects. Likewise he has a disposition to believe in God if that inclination is not dwarfed and distorted by negative influence. Such simple trust can be developed into a full, firm faith.

Paul wrote to Timothy, "I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice."<sup>1</sup> He was born to a heritage and an environment of faith. But Paul added teachers, including himself, to those who confirmed Timothy in the faith. Acknowledging many perils of the times he admonished his son in the gospel, "But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions. But continue thou in the things which thou hast learned and been assured of, knowing of whom thou hast learned them."<sup>2</sup> Providentially appointed teachers and preachers who personify and declare all the counsel of God provide a faith-building ministry.

God himself offers some strong undergirdings to faith. Paul points to the Word, "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."<sup>3</sup> The Word is quickened by the Holy Spirit. Therefore Paul exhorted Timothy, "Consider what I say; and the Lord give thee understanding in all things."<sup>4</sup>

With or without these holy inducements to faith each person bears a measure of responsibility whether he shall believe or doubt, whether he shall be strong or weak in faith. There is a *will to believe* which is decisive. This *will* is exercised and strengthened by every act of obedience to the light one has. It is confused and weakened by every violation of an enlightened conscience. A mind and heart closed to the knowledge of the truth is thereby made a seedbed for unbelief and the growth of error. "For this cause God shall send them strong delusion . . . that all might be damned who believed not the truth, but had pleasure in unrighteousness."<sup>5</sup>

The root of unbelief is pleasure in unrighteousness; the fruit of it is strong delusion; and the finality of it is damnation. On the contrary, the end of the commandment is love, "out of a pure heart, and of a good conscience, and of faith unfeigned."<sup>6</sup> Faith grows out of obedient love, purity of heart, and a good conscience.

The results of doubt are negative and destructive. The fruits of faith are positive—holy, Christlike character, nobility of mind, eternal reward.

<sup>1</sup>II Tim. 1:5; <sup>2</sup>II Tim. 3:10-11a, 14; <sup>3</sup>II Tim. 3:15; <sup>4</sup>II Tim. 2:7; <sup>5</sup>II Thess. 2:11-12; <sup>6</sup>I Tim. 1:5.

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

## Integrity in Leadership

**N**OTHING MORE SOLIDLY confirms the faith of laymen both in God and in us as their leaders than an example of rock-ribbed integrity. Nothing, on the other hand, is more devastating to their faith than conduct which to them looks shabby.

In the ministry, integrity is more than minimal honesty in business and purity in morals. It is honor in attitudes toward colleagues, and consistency in matching behind-the-scene methods and policies with our public declarations.

It is holiness of heart exhibited within the strains and pressures of our profession.

Integrity is honesty with a congregation. Are our objectives what we profess them to be? We pressure our people into generous giving—for souls or for a good showing? We manipulate them to an altar—out of burdened compassion or to advance our reputation? We whip up enthusiasm when important visitors are present—to create an appearance of spiritual life? How much do we do solely for the glory of God and how much under the eyes of man? Our people are very sensitive in this area. When they see us pull little tricks to make things look better than they really are, and improve our own image, they will despise us in their hearts.

Integrity is performance which matches the public display of emotion for a cause. We preach impassioned sermons on evangelism; is that passion validated by a good spirit toward the home mission project which may take some of our members? We preach love for all races; do we extend it to the colored family that unexpectedly moves in next door? We preach sacrifice for missions; is there the slightest evidence of it in our homes, cars, or daily living habits? We preach intercessory prayer; are we present in the weekly intercessory prayer meeting in our church, or do we find it too easy to be elsewhere? These are the things which comprise professional integrity as ministers.

Integrity is not only straight shooting with our board, but straight shooting in the eyes of our board, as they watch us handle church affairs. Board members, too, soon "have our number." In handling the church rolls, appointing committees, planning finances, our keen laymen soon know whether we are managing with sincerity, frankness, and selflessness, or whether we are manipulating by subterfuge in order to meet certain statistical goals. Padded rolls (and neglected rolls are padded), padded estimates, rigged figures, to any degree whatsoever; the postponement of facing certain problems or making certain adjustments for the sole and obvious purpose of a better showing at assembly makes our people wonder; for in spite of all our rationalizing these things seem in their eyes to contradict all we profess and all we stand for. Our board members will size up our holiness, not

by our fine sermons, but by the honorableness or shabbiness of our attitudes in practical administration.

Of course they believe in child evangelism and gaining new members. But if they sense that a man is rounding up unprepared children for impressive accessions in order to beat the next church in members received by "profession of faith," they will feel an inner nausea when they see those children stand up as innocent victims, not of a shepherd's love, but of a hireling's vanity.

Integrity is honesty-plus with the banker. When one pastor, who had just acquired a financial mess, went to the banker to confess frankly the complete facts, and ask his help in negotiating an adjustment, he feared immediate foreclosure on their lovely new church. Instead the banker grasped his hand and exclaimed, "At last that church has a pastor who will come to us! We never saw the other fellow excepting when he made his application, and then we suspected that his figures were padded." Padded! Padded! Rigged! Made to seem better than the facts warranted! How shamefully incongruent for a minister of Jesus Christ! It is true the banker might have been mistaken, but somehow that pastor failed to be convincing and left the impression of less than A-1 integrity. Therefore though the banker might never suspect that preacher's orthodoxy, or his common run-of-the-mill respectability, or his intellectuality, or the superiority of his academic achievements, or the amiableness of his personality, or the validity of his ordination, or the competence of his pulpit performance, he will forever suspect his integrity. And when we have lost the confidence of others in our integrity we have lost all. There is no further basis on which our ministry can be helpful. Whether people agree with us or not, or even love us, they must at least believe in us.

## More About Part-time Employment

**I**N A RECENT ISSUE the "My Problem" section was devoted to an interesting discussion on the most suitable type of work for a pastor who must supplement his church income. Bus driving and schoolteaching seemed to receive the highest recommendations.

Only a respectful salute is due those few who must struggle long hours to hold a church together while making a secular living. But in all honesty we should face up to the fact that the situations where divided attention is justified are few and far between. In the majority of cases the "necessity" is imaginary rather than real. The necessity, of course, is real enough when a man has no living God whose promises are valid. When we are "practical" men, with little faith, who see no farther than the point of the pencil, then of course part-time work indeed becomes a necessity. But often it is a pattern which becomes a lifelong habit, and subtly slips into the category, not of heroic sacrifice, but of monstrous self-delusion. Church after church is blighted by a part-time mentality. When a pastor and his wife together

are making more than their average layman, then in addition are accepting a free house and salary for no more pastoral care and leadership than many able laymen would be willing to supply for nothing, they are not to be praised but shamed. What may have started, as intended sacrifice has become exploitation.

The real reason? Maybe God has part of a man's time because He really has only part of the man.

Anyway, before taking that job—before downgrading the ministry by teaching or anything else—better read the article in this issue, "Earn Their Living by the Gospel." Here's the other side, well said by a young man who, with his like-minded wife, proved that God lives, and that He is still able to supply the needs of those who cut all ties to do the one thing God has called them to do.

### Dr. Hastings on "Originality"

WHEN THE WAR CAME [World War I] it was hoped that the empty pews would be filled. The War has come and gone and the pews are empty still. What is the reason? There is just one reason. Local or ephemeral reasons may add to its effect, but the reason is one and one only. It is the poverty of the preaching.

That does not mean that the preaching of today is not "up-to-date." It is sometimes far too much "up-to-date." It means that there is nothing in it. The hungry sheep look up and are not fed. The preacher has entered the pulpit with nothing worth saying to say. Now it is no use for any man to tell us that he is not a preacher. If any man honestly believes that he cannot preach he is mistaken. Preaching is a matter of taking pains. Any man, without physical defects and with the grace of God, can become a preacher, even an effective and useful preacher, if he will take the trouble.

It is so pleasant to make our own discoveries in the interpretation of the Bible that the temptation has been strong to neglect the discoveries already made. It seems, besides, to ensure originality; and originality is regarded as essential.

What is most essential, however, is not originality (certainly not the originality that is due to ignorance); it is personality. No congregation is bound (or is likely) to accept the plea, "It may be a poor thing but it is mine own." We have to see that it is our own by making it so, but we have also to see that it is not a poor thing.

There are two kinds of sermons that are bad. There is the sermon that has nothing of the preacher's personality in it, and there is the sermon that has nothing else. Without the preacher's personality, which gives life, the sermon will be a failure. But there must be something in the sermon for his personality to work on. If present-day preaching is as insipid and ineffectual as it is said to be, it is due more to the thinness of the thought and the weakness of the wording than to the absence of the preacher's personality.

From the Preface to the volume on Hebrews, *The Speaker's Bible*, edited by James Hastings, and published by Baker Book House, Grand Rapids, Michigan. Used by permission.

One year later—let us look back long enough to clarify our look forward

## Portland and Predestination

A Sermon to Nazarenes

By Robert H. Scott\*

A YEAR AGO I worshipped in the city of Portland, Oregon, with more than 21,000 Nazarenes from all over the world. We were gathered in Memorial Coliseum to open the Sixteenth General Assembly of the Church of the Nazarene.

That Sunday morning service was the opening of a historic week as far as our church was concerned. And as such, Portland became more than the City of Roses, more than an inland port along the Columbia and Willamette rivers. Portland became like a crossroad that symbolized destiny, a destiny out of the past, into the present, for the future—a crossroad that has implications for my family and yours, for our church and other churches, for our city and other cities around our world.

As I sat through that service and the subsequent business sessions, and as I have reflected since on what happened there and tried to assess its meaning, I have thought of the big and controversial subject in theology called "predestination." It means predetermining, the fore-ordaining of a thing. It has been given twisted meaning by some religious circles across the years, asserting God has preestablished who will be saved and who will be lost.

But it has a correct and beautiful, a wonderful and valuable meaning that we must not miss.

With respect to Portland and predestination, I faced some thought-provoking questions:

1. Did we come to where we are now (as a church) because of some unavoidable fate that forced us in this direction?
2. Are the dangers we now face pre-determined to throw us over and destroy us?
3. Will we inevitably go forward in the future simply because we have done so in the past?

Pertinent questions . . . all of these . . . not only for our denomination, but indirectly having bearing on our society of the future. They are questions that make "Portland and Predestination" a subject we ought to pursue.

The scripture from Luke 4:14 became the theme adopted by the General Assembly for our church for the next four years. You will hear it and read it often. And the answers to the questions cited above are bound up in the theme—the words: "in the power of the Spirit."

As we evaluate our church out of the past, apply its ministry to the present, assess its potential impact on the future, we must do so in the light of an accurate concept of predestina-

\*Pastor, Santa Ana, California.

July, 1965



tion. And we must do so in the light of an accurate application of this dynamic scriptural theme.

### I. The Past

Well, what about Portland and our past . . . ?

The question was, "Did we come to where we are now as a church because of some unavoidable fate (or predestination) that forced us in this direction?"

To intelligently answer the question we will need to reflect on where we came from (and Nazarenes need to keep that in mind). Further, to intelligently answer the question we will have to know where we are now.

The origin of our church grew out of an industrializing world, with shifting emphases on the religious scene. Those shifting emphases resulted in modifications of traditional and biblical positions, as many churches, individuals, and church leaders had held them. They resulted in departures and compromising of faith. And consequent upon this, there occurred a banding together by many other people, even across denominational lines, who were determined not to let the faith of their fathers be so destroyed.

Particularly at stake was the presentation of and testimony to John Wesley's emphasis on a life of full devotement to God, and God's cleansing of man's heart from his nature of sin.

As this theme was slipping through the fingers of some who had previously carried it, other hands were reaching out determined to keep it in their religious life, and provide a place where it could be safely passed on to the generations to come.

They came from many directions, those founding fathers of our church. Among them were William Howard Hoople, E. P. Ellyson, and Phineas F.

Bresee. They dedicated to God a church home where His teaching of holiness could be preserved. And, by the way, this not only tells us where we came from . . . it tells us where we are going: Holiness must always be our dominant note!

One of the great inspirations at Portland was to observe where these efforts have brought us and where we are now.

Beginning 56 years ago with 10,414 members, we now have 415,495.\* In the last 4 years 88,000 were received by profession of faith.

Beginning 56 years ago with 228 churches, we now have 5,800, and 300 were organized in the past 4 years.

Beginning 56 years ago with 6,756 enrolled in Sunday school, we now have 824,000.

Beginning 56 years ago by raising \$144,556, we raised during the past four years \$194,500,000 for a per capita giving of over \$153, the highest for any denomination in the world having more than 100,000 members.

Beginning 56 years ago with no world missions work, we now have 488 missionaries, 2,079 national workers in 48 world areas, to be among the top 10 missionary sending denominations in the U.S.\*

Our radio program, "Showers of Blessing," is carried on 475 English stations and 135 Spanish stations.

Our Publishing House ranks ninth in size among all denominational publishing institutions . . . having over \$4,000,000 gross sales last year, and being able to present to our church last year a \$1,000,000 General Board office building free of debt.

By means of these and other figures, Portland told us where we are.

Well, the question is, "Did we come to where we are by some unavoidable

\*Revised figures as of January, 1965.

The Nazarene Preacher

predestination out of the past?" The answer is, "Absolutely not . . ." We came to where we are "in the power of the Spirit" and by means of dedicated and sacrificing lives!

We have a rich heritage and we dare not minimize it or desecrate it. Dr. Benner, in the general superintendents' report, said, "As we move in the present, let us not forget our responsibility to the past. As a great tree is bound by living force to its roots, so the Church of the Nazarene is bound in vital responsibility to her roots of heritage in doctrine, standards, and mission. If we disregard or weaken this rich heritage, we shall wither and die as an aggressive spiritual movement . . ."

No . . . it is not some unavoidable predestination that has brought us to where we are, Portland let us see that and we must not forget it.

### II. The Present

But Portland not only stood as a reminder to us of an illustrious past. Portland confronted us with the reality of a dangerous present.

Specifically, five major points of peril were spelled out as threatening the church:

1. First was a substitution of form for spirit and human activity for spiritual power. This is a trend toward formality in worship, lessening of participation by our people, loss of atmosphere of spiritual freedom.

2. The second point of peril: a gradual disregard for the scriptural standards of holy living, indifference to Nazarene norms as set forth in our general and special rules for the church. It does make a difference what you do and how you look if you are Christian!

3. The third peril: a lessening of our evangelistic zeal, failure to win souls for Christ.

4. The fourth peril: a loss of the sense of mission as to the promotion of scriptural holiness, failure to preach or to experience what it means to be sanctified wholly.

5. The fifth peril: the demand for security, succumbing to the temptation to devote undue interest to our local needs, to our individual desires, and ignore the risks needed to take on the burdens of the lost world.

These are indeed present points of peril that are being faced by the church as we look within, at ourselves. Some are falling rapidly under these pressures; the danger is imminent to us.

But there is also the external peril that is a part of the outside world of which we are a part.

We live in a day permeated with the spirit of humanism, materialism, sensualism, sadism, worldliness. Problems and issues bear down upon us that are astronomical in their proportions and they cannot be deferred to another day. Who has not felt this as we have read the headlines recently of the racial strife and economic insecurity and moral breakdown in our own nation?

What with the degree of the perils within and the perils without, no wonder the question rises concerning predestination and the present: Are these dangers destined to overthrow us and ultimately destroy us? Must the Church go through another period of departure and decline as witnessed in the late nineteenth century industrial revolution, that gave birth to our church?

Some are saying it must. Is it true?

And what about the church's ability to stay the hand of horror and hell that threatens our nation and our world? Is there no hope? Are we predestined to defeat?

I must tell you, with all the dangers Portland reminded us of, it pronounced no doom. It set before us a church in a desperate present, the theme of a great fact: "in the power of the Spirit." And that theme removes all hint that we must decline

July, 1965

and suffer defeat. It tells our youth and our adults to take heart; God is still on the throne. He has not abdicated His power. He is not baffled by man's distresses. His Spirit has a power and provides a power to overcome. The outcome is ours to determine, for the power is ours to use and save our church and world, or ignore and lose them both.

We are not predestined to failure. Portland let us see that, and we must not forget it!

### III. The Prospect

Portland, therefore, not only stood as a reminder to us of an illustrious past and confronted us with the reality of a dangerous present, but introduced us to the question mark of an unknown prospect.

The question rises: Are we predestined to go forward in the future simply because we have in the past? Will progress and success unavoidably come?

The answer is no!

We can forfeit everything! We can forfeit it by our apathy, by our dependence on someone else to portray the zeal, the sacrifice we know it takes, and yet refuse to give. The prospect is not predestined . . . it will be determined by your response and mine.

Our church is calling on us to plan for, and commit ourselves to provide for, success "in the power of the Spirit." Tremendous goals have been set before us and only as we reach toward them can we lay the conditions to survive locally or denominationally.

These are our goals:

1. 50,000 gain in church membership.
2. 500 new churches constructed.
3. \$22 million for world evangelism.
4. 150 new missionaries sent out.
5. 1 million enrolled in Nazarene S.S.

6. 10 percent of all we raise invested in the work of world missions.

7. Establishment of two junior colleges and a Bible college . . . 5 percent of our giving for Christian education.

8. A final goal placed before us is this: a vigorous and consistent visitation program in every church; and more evidence of our concern for those who are lost.

But we are not predestined to succeed in the future simply because we have succeeded in the past. Individually we must respond to God's challenge and to our church's challenge "in the power of the Spirit."

We need commitment; we need rugged convictions; we need moral courage; we need people who will not stay aloof, but who will get involved, who will dedicate all and risk all for God and the cause of right. Never was there more need for the young to be drawn into active church service, or for the church to lead her young into such. One-half of the population of America is under twenty-five and this group of young parents and teenagers must now learn to assume responsibility.

If there will be from our churches a general response "in the power of the Spirit," we will win. We are not predestined to succeed regardless of what we do . . . but we can! Portland reminds us, and God is telling us that.

There is, you see, an authentic and genuine kind of predestination. It is not an overbearing God forcing His will on His creature or on human history. But it is an all-powerful God committing himself to definite responses to man's call for help. Regardless of the change, the uncertainty, the decay, the revolution of a twentieth-century society, when any man confesses his sins, God has predestined that forgiveness will come; when any man acknowledges God in all his ways, God has predestined that

he will receive direction for his path; when any church fully pays the price for revival, God has predestined victory will come. The uncertainty of the future, therefore, is not due to any instability on God's part. It is due to the instability that has always characterized man. Individually and as a church, if we will live by proper commitments and convictions to God, He has predestined for us the right kind of continued success.

There is only one way to do it . . . "in the power of the Spirit." And

Portland reminded us that we have a great church to offer us a channel for our endeavor.

Let's surprise our world by going out to do something for God!

We did not come here by force; we need not be defeated by enemies now; we do not have to succeed. But we can as we have. So help us God, we shall!

As servants in God's cause, we will save this day and provide for a better tomorrow, "in the power of the Spirit."

A holy and harnessed imagination is a boon to both preacher and people

## Imagination—a Priceless Gift

By J. C. Mitchell\*

THE HUMAN MIND is not a debating hall, but a picture gallery. Ezekiel in chapter 8:12 speaks of "every man in the chambers of his imagery." The whole verse reads, "Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery?"

I was talking to an old lady a little while ago. She is not able to leave her home unless taken out in a car by one of her children or her friends. As I walked through the room in which she was sitting, on my way to morning worship, she said, "Remember me" . . . as I sit here I can see Jesus with a smiling face going about among the people, healing the sick,

cheering the sad, comforting the sorrowing, and being a Friend to the lonely. It's a lovely picture I carry in my mind." She was exercising her imagination and it was a means of bringing into her life great joy. On the walls of her mind there hung a picture which was to her a source of strength. As she stays to think of what Jesus was like, what He did, she is sure in her own mind that He is the same today.

Jesus was a picturesque Preacher. He proclaimed His message by means of word-pictures. There were no solemn, heavy answers to solemn, heavy questions. Almost invariably He appealed to the imagination. He hung pictures on the walls of His hearers' minds so that they could carry them with them, quietly confident that the

\*Retired minister, Liverpool, England.

truths about God and man embedded in His stories and parables would slowly work their ministry of good. In teaching children we are beginning to follow His example.

The whole of the Bible's appeal is an appeal to the imagination. Its truth is taught through great happenings, great stories, great utterances: the crossing of the Red Sea, the mysterious manna, David and Goliath, Daniel in the lions' den, Joseph and his brethren—pictures that contain undying Christian truth. God knows the importance of our imagination.

Like all God's gifts, imagination can be misused—used for our harm and not our good. I've had to deal with people whose lives have been dominated by fears and worries. All of us have to wage the battle against them. People worry about their health, their possible financial insecurity, other people's opinion of them. These fears and worries come at times to all of us, but we can prevent their completely monopolizing the walls of our chambers of imagery. People allow their imagination to create images of possible disasters, possible misfortunes until the whole of life becomes like a dark, haunted wood.

The truth is that many people are ill, not because there is anything organically the matter with them, but because they are constantly imagining there is something the matter with them, and this gives birth to chronic worry which wears them down, drains their strength, and leaves them wide open to the attacks of disease. One of my most difficult problems was trying to help a man who was mentally ill because he carried an imaginary difficulty in his mind. His problem had no foundation in reality.

Now when such pictures hang on the walls of the mind, a deliberate

effort has to be made to pull them down, spring-clean this mental room, and replace the harmful pictures by those which suggest the healthy, the lovely, the pure, the strong; then life will be relieved of a burden and will acquire new color and effectiveness.

This, I say without hesitation, is where prayer and Christian faith come in. Christian belief as Jesus proclaimed it abounds in images which suggest the love, the power, and the all-sufficiency of God. When we pray, when we make time to read the Bible, when we throw our hearts and minds open to God, we submit our hearts to the influence of helpful images. For instance, when the unclean image appears, quickly turn from it, and throw on the screen of your imagination the picture of Jesus talking to the woman who was caught in the net of sin. He dispersed the evil cloud, not by wholesale condemnation, but by granting her His cleansing power, at the same time helping her to realize the terrible consequences of evil practices. When at night anxious fears possess our hearts, and the storm begins to rage, and we fear the possibility of sinking in utter despair or failure, throw on the screen of the mind the picture of the storm on the Sea of Galilee, Jesus rebuking the wind and the waves, and the calm that followed. Believe deeply and sincerely that Jesus is the same today, that round our restlessness flows His rest, that He can give us the insight and the power to see our way out of our problems.

If we spend some of our time every day reading and thinking about what the Gospels have to tell us about Jesus, who went about helping all sorts of people with all sorts of problems, we shall furnish our minds with pictures which will work wonders in our day-to-day experience.

If equipment speaks, as this writer declares, what does yours say?

## Equipment Is Important

By Gene Hudgens\*

**W**HEN YOU WALK into a room that is well equipped, neatly kept, and well arranged, there is an air of expectancy. It says, *Studying God's Word is important here.*

But what happens when you walk into a room where the chairs are of different colors, heights, and types—where the tables are the wrong height, unpainted, and littered—where there is a stack of supplies on the piano and budging from behind—where there are no coat racks and the only storage is an unpainted orange crate with an assortment of old literature, crayons, and some "lost and found" items? What does that room say? *Come in if you can. It really doesn't make too much difference, for nothing important is going to happen here.*

Bennett Dudney, in his excellent chapter on building and equipment (*The Sunday School Superintendent*, pp. 88-89), keynotes the reasons why equipment is important. It is because it speaks. It says things to us. And as far as the church is concerned, what it says has spiritual implications.

True, the most important factors in spiritual learning are personal ones. Mark Hopkins on one end of a log and the pupil at the other denotes the im-

portance of the teacher above everything else in the teaching situation. And perhaps if every pupil had a private tutor, a log might suffice for us today—or perhaps a walk through the woods to talk of spiritual things. But we deal in terms of quantity and schools of fifty and a hundred and a thousand. And we live in an age which places value upon the right kind of buildings and the very best in equipment, particularly as it relates to the education of its young. The public school very plainly speaks of the care and concern of society for the child and his education. Special care must then be taken by the church to communicate that both the pupil and the subject matter are of utmost importance.

More important, however, than this practical comparison is the proven relationship between mental attitudes which affect learning and such things as color, comfort, and orderliness.

Seating, particularly, is important. Chairs should be provided at proper height so that the feet can rest firmly on the floor. Sufficient support in the small of the pupil's back is also important, as is a slightly tilting seat so that the pupil's weight will keep him against the back of the chair in an erect and alert position.

Here are the recommended sizes for both chairs and tables:

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

	Chair Seat Height	Table Height	Table Size
Nursery	10 inches	20 inches	24 by 36 inches
Kindergarten	10-12 inches	20-22 inches	30 by 48 inches
Primary	12-14 inches	22-24 inches	30 by 60 inches
Junior	14-16 inches	24-26 inches	30 by 72 inches
Junior High	16-18 inches	26-28 inches	30 by 72 inches

It will be noted that in each case the recommended height for tables is ten inches above that of the chair. The size of the table is important because it limits the number of pupils a teacher may work with, and this teacher-pupil ratio<sup>1</sup> is a most important factor in good Christian education.

Rectangular tables are better than round, and adjustable-height tables make possible additional uses other than the Sunday morning class session. The extra money spent for stain-resistant formica tops will be well worth the cost over the long run.

This same principle holds true in the purchase of all equipment. A wise old carpenter shared his philosophy which governed a lifetime in the building trade: "Measure twice and cut once." When considering equipment, a first rule might be to purchase well and buy but once.

There is no area in the economic life of the church where it is easier to be "penny wise and pound foolish" than at the point of buying equipment. Many is the church basement which has become the victim of somebody's bargain basement. These turn out to be costly bargains in the long run.

Sometimes the problem goes back to building committees which make a very common mistake. They estimate the costs of building without adequate consideration for the costs of furnishing and equipment. As building costs soar, or as the little items at the end of the building program eat into the

meager balance, very little if anything is left for equipment. A good rule of thumb might be to allow 10 percent of the total educational building or remodeling costs for furnishing and equipping the building (not counting carpets and draperies).

Good equipment does not necessarily have to be expensive. It should, however, be fitting; and it should be durable. Purchase well, and buy but once.

Safety is a factor which must be considered as well—particularly as it relates to equipment for younger children. Toys and cribs with nontoxic paints, and rounded corners on all exposed items, are of utmost importance.

In addition to the equipment already mentioned, due consideration should be given to such things as sufficient tack boards and chalkboards for a variety of expressional uses. These must be at a height which can be readily seen and used by the particular age-group.<sup>2</sup> Picture railing is a useful item in all departments, as are worship centers, podiums, picture files, record players, songbooks, and projection equipment.

It is not enough to purchase good equipment. It must be cared for. Adequate storage is essential at this point, and a good rule to follow is 10 percent of the educational space to be given over to storage. Rules of responsibility and equipment removal should be carefully worked out and posted, with all equipment well

marked as to class or department ownership.

It is well for the education committee or church school board to make a periodic check of all equipment and, after determining the needs, to establish a priority list with a definite time schedule and budget for the securing or replacing of needed equipment.

As they do, thought should be given to the particular place where the piece is to be used—to the size, shape, and color scheme of the room as well

as to the definite purpose for which it will be used.

Let your equipment speak as to the importance both of the pupil and the gospel message which is to be learned.

<sup>1</sup>See Dudney, *The Sunday School Superintendent*, page 52, for a listing of the recommended class groupings.

<sup>2</sup>See Dudney, *The Sunday School Superintendent*, page 93, for the recommended heights from the floor for tack board and chalkboard.

Preachers should—

## Earn Their Living by the Gospel

By a pastor who writes from experience

**S**HALL THE MINISTER supplement his income with part-time employment? If so, will he be in danger of becoming a "pastor on the side"? What are a man's obligations to his divine call to the ministry? What are his obligations to his family and himself? Are the two mutually exclusive or vitally interrelated?

I am not sure that I have worked out a well-ordered philosophy on the subject. Nor am I desiring to set up my thoughts or experience as the standard by which others should be judged. I am quite ready to admit that in a true brand-new "home mission" situation there might be some justification for supplemental employment. I think that there is biblical example to be found in the experience of Paul and Barnabas (recorded in I Corinthians 9). But even here, I believe Paul's cryptic rhetorical ques-

tion can have only one response, which is the principle he is working toward: Secular employment by the man of God is not normal, and the truth is that he has a "right" to have adequate pay from his preaching. The high-water mark of Paul's reasoning, is seen in I Cor. 9:14—"On the same principle the Lord has ordered that those who proclaim the Gospel should receive their livelihood from those who accept the Gospel" (Phillips).

I believe, as a matter of conviction based on God's Word and my own intellectual and emotional observation, that the preacher is to live by his gospel work and be totally unfettered and undistracted from the bondage of secular employment. This same principle holds true for the pastor's wife . . . and this, too, is the conviction of my wife. This principle is definitely applicable to the pastor's wife in our



particular tradition simply because we look on the pastor-wife as a "team" laboring in the work of the Lord. We do not view the ministry strictly from the professional standpoint. Evidently this is biblical, because Paul has careful requirements for wives of deacons and bishops.

I do not have a consistent answer to the question posed in the statement: "Paul said the preacher is to live by the gospel, not die by it." I do not believe God wants a preacher's children to starve. But I don't believe the preacher or his family will starve when as a matter of conviction he refuses to entangle himself with secular employment. At any rate, it may be necessary for the preacher to make a commitment to "dying" if that is necessary to preach the gospel.

It is my conviction that if the preacher will faithfully give attention to Bible instructions he will prosper. "Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee . . . by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all" (I Tim. 4:13-15). A man who will conscientiously do these things will produce a greater income in the church, and his income will increase. If the preacher will faithfully "do the work of an evangelist" . . . if he will "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:2-5), the new depth of character he builds into the lives of his people will produce a great variety of "fruits," which will include monetary rewards. A pastor cannot fail to see a host of dividends if he studies to become a "workman that needeth not to be ashamed." If no other value

would come than that the improvement in his preaching and shepherding would make a larger place for his ministry, that in itself would be the seeds for increased rewards to the future. A faithful shepherd who feeds the flock of God, and who is free from secular responsibility so that he can have a constantly open counsel chamber and a midnight hand of comfort to the deathly sick body of a member, is bound to profit, even monetarily, as time goes by.

How can the preacher be "an example of the believers" if he is entangled with divided loyalties? How can he warn his members that "the love of money is the root of all evil" if he (and perhaps his wife) has become accustomed to a mountain of luxuries that supplementing secular employment encourages and provides? The exact and most apropos spot where the example of the way a Christian pursues material things needs to be in the pulpit.

This principle will, of course, lead to several restrictions, but also to character discipline that is not calculable. For one thing, it will demand the curtailment of one's wants. It will help to nurture contentment with the absolute necessities. It will nurture a childlike dependence on God. It will cause careful scrutiny of purchases of all kinds.

Further, it will foster the rigid discipline of careful budgeting. It will teach the utter necessity of establishing priorities. It will be the implacable enemy of charge-a-plate-ism and twelve easy-payments philosophy.

In addition, it will be the means of keeping a pastoral couple keenly aware of the simple enjoyments of life. There are many things at hand that can be enjoyed that cost nothing. We're so apt to become oblivious to these things in our gadget-conscious

culture. The couple that lives by the ministry will be daily aware of the support of God, who has called them. Actually they will be more aware of the nonverbal enrichment that the personality of each offers the partner.

These principles have been practiced in our lives from the first, and we've always had enough of everything. In our first pastorate in a little, dying mining town, where the starting salary was \$20.00 per week, we proved them. With car payments and the necessity of purchasing furniture (for we had very little at all—just fresh from the Seminary), somehow we made ends meet. The going got rough, and we faced the temptation to take supplemental secular work. But each time, after prayer, God checked us. There were several times when prayer in a bare pantry was necessary; but we never breathed a word to another human, and God strangely moved the groceryman. I took up hunting, not merely as a sport. After two years, the voice of the district superintendent offering a church paying \$25.00 more per week sounded heavenly. This increase could certainly be used in our budget! But God wouldn't release us. Even when grave illness threatened family solvency, God helped us in a wonderful way. When we went to another church after four years, we were receiving \$45.00 per week, and

all our bills were paid and the car payment was current.

Since that time (in recent days) we have had opportunity again to prove our original conviction. For the present my wife is having to do my secretarial work, for which previously a person had been paid. The church board has had no intention of the work being donated, but my wife feels that to accept pay would put her under a bondage that would bemean the office of pastor's wife and break our original covenant. Oh, I'm sure we could find legitimate places for the "extra" funds, but we'd lose far more than we would gain. In a recent board meeting the matter became an item of genuine concern on the part of the official board of the church. "This is unfair," they said. However, another opportunity presented itself to witness to the fact that long ago we had promised God we would live by the gospel, and if we couldn't we would die by it.

Beyond whatever material care God has bestowed upon us through our commitment, the formative influence of these principles upon our ministry is vastly more important. It is as Paul says in I Tim. 6:6, "There is a real profit, of course, but it comes only to those who live contentedly as God would have them live" (Phillips).

I believe "those who preach the Gospel should earn their living by the Gospel" (New English Bible).

If a man can have victory with God in solitude he can have it in the crowd.—L. T. Corlett.

When I lose my creativity I begin to grow stale.—L. T. Corlett.

Missions is not incidental, but central to life in the Spirit.—Everett Cattell.

When revival is immediately channelled into mission it avoids excess.—Everett Cattell.

# Queen of the parsonage.....

AUDREY J. WILLIAMSON

## Greater than Borglum Is Our Sculptor

### -Finer than Stone Is Our Soul

By Mrs. B. Edgar Johnson

WINDING OUR WAY through the Black Hills of South Dakota, we came suddenly in full view of Mount Rushmore, on the solid granite face of which the likenesses of four great Americans have been sculptured, each sixty feet from chin to forehead.

I was immensely impressed and inspired as I learned more about this great work of art. I read the words of Gutzon Borglum, the sculptor: "I want, somewhere in America, a few feet of stone that bears witness to the great things we accomplished as a nation, carved high, as close to Heaven as we can, then breathe a prayer that the wind and rain alone shall wear them away."

This he accomplished, and the great pile of shale at the base of the monument bears testimony to the years of drilling and blasting, punctuated with many delays in the work caused by lack of funds and unfavorable weather.

Some thirty miners worked on the monument following the minute directions of Mr. Borglum. The first step was to blast away the surface rock until a point was reached where a solid granite face, unbroken by the deep fissures lining and cross-checking the face of the mountain, was exposed. The work was done by drill, jackhammer, and dynamite on the basis of measurements obtained from a model. I was amazed to learn that it was possible to dynamite to within an inch or two of the intended surface.

That evening as I knelt to pray, in a

spontaneous burst from my soul I cried, "O Lord, carve Your divine image on my soul even as I have seen on Mount Rushmore today."

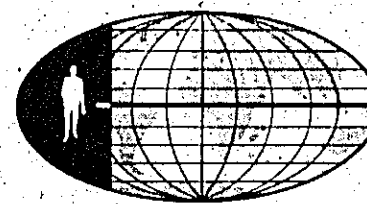
The scene continued to grip me, and two days later while in Sunday morning worship, I seemed to hear the Holy Spirit's call, "Give Me a man or a woman who will bear witness to the great things God can accomplish, and let the divine image be carved on his soul until time and eternity shall not wear it away." As best as I knew I had answered that call years ago and consecrated my life to Him. And then I seemed to see a vision of my soul. At the base of it was a great pile of shale while on the face of it a blurred image was taking shape. Then I knew that through the years He had been drilling, chipping, and occasionally dynamiting, to rid it of the useless surface rock, and by careful measurements and directions was perfecting the image of Christ.

I saw some of the circumstances of my life in a different light. I realized that there had been many interruptions when work had been hindered by lack of "funds" and unfavorable weather in my soul. But I praised Him for His faithfulness and again prayed that the work would continue, that I might "also bear the image of the heavenly."

*Oh, to be like Thee . . . pure as Thou  
art . . .*

*Stamp Thine own image deep on my  
heart.*

The Nazarene Preacher



# The PASTOR'S SUPPLEMENT

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

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# IN GRATITUDE!

This is not a lecture on the sin of INGRATITUDE, but a few words IN GRATITUDE to our missionary societies which have contributed so generously this past year toward the support of the ever-growing "La Hora Nazarena," Spanish broadcast. Of course our thanks go also to the pastors who have backed this effort.

### The Fact Is:

"La Hora Nazarena" has had a phenomenal growth, progressing from 12 stations in 1953 to 289 stations in 1965.

WE ARE GRATEFUL that the missionary offerings for "La Hora Nazarena" have also increased from the original goal of \$10,000 to a goal of \$30,000 last year, which was exceeded by more than \$2,000!

OUR DEEPEST THANKS to the General Council of the N.W. M.S. for setting the goal for 1965 at \$35,000, and to Miss Mary Scott for words, encouraging the churches to surpass this goal in the light of the financial need due to the great increase in the number of stations.

IN GRATITUDE, we give our appreciation to those who are making it possible for us to serve our missionary interests around the world, taking advantage of the many open doors to the gospel message through radio in these days when we must hasten to take the message to those who sit in darkness.

Nazarene Radio League

# N.Y.P.S. = "Involvement in the Evangelistic Mission of the Church"

## Three-Point Program for Fall

1. September—IMPACT MONTH. Encourage all teens to secure the IMPACT booklet from Nazarene Publishing House. Set up a four-week IMPACT training class using materials in third quarter "Teen Topics."
2. October 17—YOUTH NIGHT in every Nazarene evening service. Our goal is 100,000 teens and young adults in that service.
3. October "Conquest" is all evangelistic. Use it as a witnessing tool. Teens will want to become involved in this IMPACT project.

For additional copies of this Special Issue of Conquest — use the SPECIAL ORDER BLANK distributed by your district N.Y.P.S. president.

NOTE: All orders MUST be received by August 15, 1965.



International Headquarters  
**Church of the Nazarene**  
• 6401 The Paseo, Kansas City, Missouri 64131

NAZARENE SERVICEMEN'S COMMISSION  
PAUL SKILES, Director

Dear Pastor:

I've got to tell you about this revival our church had. It was some meeting! You know the kind. Prayers were answered. Burdens were lifted. Lives were changed. God had His way. And you just can't beat that.

Dr. Kenneth Rice was the evangelist. Chaplain Calvin Causey was the "pastor". I was the song evangelist (and a few other little things besides). The crowds were wonderful. The best in six years to be exact. We had 165 full-time attendees. They came from all over Europe. The meeting place was Berchtesgaden, Germany. The event was the 1964 Nazarene Servicemen's Retreat. The results were amazing.

You will be glad to know that we are going to have another meeting like this. Dedicated to the same kind of purpose. Designed for the same kind of people. The 1965 dates are November 15-18. The place is the General Walker Hotel at Berchtesgaden, Germany. Dr. Norman Oke, pastor of First Church in Washington, D. C., will be the preacher. Chaplain Causey will be coordinator, again. All Nazarene military personnel (including dependents and friends) on duty in European, the Middle East, and North African areas are invited.

You can help. If you have any military people in your church, or personal contacts, who are in Europe or these other areas now, or will be in time for the 1965 retreat, get in touch with them. Urge them to go - by all means. The average cost is about \$15 per person. Some churches pay it (or part of it) for their young people. I can't think of a more wonderful or promising investment in their spiritual welfare.

Please consider the Nazarene Servicemen's Retreat in Europe part of your evangelistic opportunity and responsibility. It is. And do everything you can to influence those you know should be there. Join your prayers, and the prayers of your church, with ours that God will make November 15-18, 1965, another time of blessing and victory.

Sincerely,

*Paul Skiles*  
Paul Skiles  
Director

## MEET THE STAFF



**DR. GEORGE COULTER**

General superintendent sponsor for this quadrennium. His genial manner and wide experience have already endeared him to Department members and staff.

**REV. DEAN WESSELS**

Executive secretary. His hometown is Dallas, Texas. He was elected as department executive in 1956. He has overall supervision of the Department of Ministerial Benevolence and the Board of Pensions.



**REV. PAUL SODOWSKY**

Administrative assistant . . . a native of Blackwell, Oklahoma. He serves as office manager and assistant to Mr. Wessels . . . left a successful pastorate in Carthage, Missouri, to accept this position in November, 1960.



**MRS. ELISABETH BRUNSON**

Secretary to Mr. Wessels . . . is a native of Kansas City, Missouri . . . has been employed at Nazarene Publishing House and Headquarters for twenty-three years.



**MRS. PEARL COLE**

Public relations editor for the Department and office editor of "Pastor's Supplement" . . . began work in the department in August, 1956.



**MISS HESTER VAN DYNE**

Ministerial Benevolence secretary . . . hometown is Independence, Kansas, where she worked as a secretary to an attorney . . . came to the Department in April, 1961.



**MRS. BERTIE FREYSZ**

Insurance secretary. Her hometown is Union Bridge, Maryland. She held position as secretary-bookkeeper for a utilities firm before coming to Headquarters in August, 1962.



**MRS. MAXINE LAKEY**

Office secretary. Her hometown is Mountain Grove, Missouri. She left a position as payroll clerk for a shoe company to come to Headquarters in November, 1962.



**MRS. HELEN STRINGFIELD**

Annuity secretary. Her hometown is Kansas City. She has worked for the Nazarene Publishing House for twenty-five years . . . came to the Department of Ministerial Benevolence in November, 1964.

### THE DEPARTMENT OF MINISTERIAL BENEVOLENCE

Office responsibilities include the promotion and supervision of the Nazarene Ministers Benevolent Fund, the distribution of monthly benevolence checks, the granting of emergency and medical assistance, and the operation of the life insurance and tax-sheltered annuity programs for our ministers.

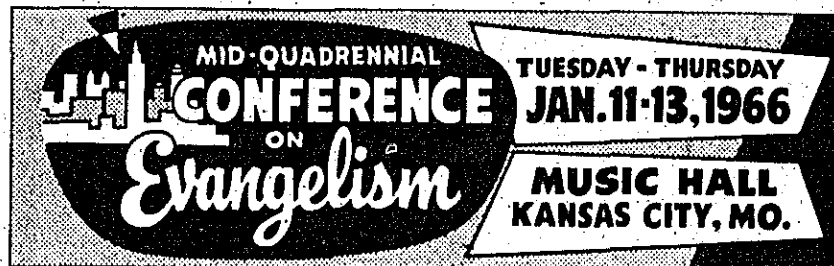
Since Mr. Wessels is also secretary of the General Stewardship Committee, he and his staff are responsible for Easter and Thanksgiving Offering promotion, the compilation and editing of the "Pastor's Supplement," and for providing stewardship education materials for the church.

Each staff member is thoroughly trained for his or her particular assignment and is dedicated to the task of serving the church gladly, and efficiently.

Can we serve YOU better? Just tell us how.



RESERVE THESE DATES



### PRAYING PREACHERS NEEDED

As Nazarene preachers we need to reaffirm again our faith that prayer is something that works. To really pray through means work, but it is the most effective work any preacher can do.

There have been revivals without preaching, without organization, without church promotion, but never has there been a real revival without prayer. And so the Department of Evangelism continues to call for **PRAYING PREACHERS** who will pray for spontaneous revival.—For how long?—Until **IT COMES!**—Our need today is for a spontaneous, Holy Ghost revival—not man-made or organization-sent, but prayed down. Preachers, let us pray for it; pray long and loud if need be, but pray through for **A HOLY GHOST, SPONTANEOUS REVIVAL IN YOUR CHURCH IN OUR DAY.** And pray for the **TEN SUNDAY NIGHTS OF SALVATION**, September 26 through November 28, 1965.



### THIS TOO IS EVANGELISM

A layman, Calvin Darst, wrote in a recent *Herald of Holiness*, "An improvement that could be made to help people find a Church of the Nazarene is that a standard listing be adopted for all telephone directories in the regular listing. This should always be Church of the Nazarene—designation—address—phone number. The nearest church may be small and may not have enough money to be listed in the yellow pages, but it would be in the phone book. Please don't let us live in a place for six months searching for the Church of the Nazarene, only to learn that it was listed under Possum Run Church of the Nazarene." Tell the folks in your town where the Church of the Nazarene is located.

"THIS TOO IS EVANGELISM."

## Have You Ever Wondered—

Why does the Church of the Nazarene not have a program like the Peace Corps, under which we would send out young people as short-term missionaries for two or three years?

Veteran missionaries tell us that a new missionary seldom is able to contribute much of value to the work of the field until he has been there at least one full term of five years.

New missionaries must master the language. They must adapt themselves to the people and their culture, and to the climate, before they are ready for full missionary service.

A young person sent out for two or three years would not have time to accomplish these things. He would be scarcely more than a long-staying tourist—a guest of the working missionaries, possibly consuming much of the veteran missionaries' precious time, as they tried to give him guidance. His lasting contribution to the work would be negligible. To the people, he would remain a "stranger" who did not care enough about them to want to stay and live among them. A series of such short-term "visitors" could precipitate many costly blunders through ignorance of the people and their customs, even though they might be most sincere in their efforts.

In addition to the hazards of ignorance and transience, there are very practical factors to be considered. Short-term appointees would double the cost of transportation and living expenses, with a very limited contribution to the serious work of the field.

Missionaries begin their most valuable service when they go back for their second term. The first five-year term is largely one of preparation. Only those

who go for a long term, or for life, make a lasting contribution to the work of the church.

It is true that short-term doctors and nurses, whose skills are such that they transcend the handicap of language, and who pay their own expenses to go out and help in an emergency, have been a real blessing in our African hospital. Their knowledge filled a great need, even though they had to work through an interpreter. But even in this area, our greatest need is for doctors and nurses who will go for life—who will master the language, learn the ways of the people, become familiar with their illnesses, and thus be able to shoulder a permanent share of the hospital and clinic load.

Preachers, especially, need to go for a lifetime assignment. A preacher using Western idioms and illustrations, speaking through an interpreter, going his Western way for a few months or even a year or two, may do more harm than good on the mission field. He is a stranger—a visitor—a foreigner. His ways are often offensive to the customs of the people. His religion may be considered a curious foreign phenomenon, with no serious claims on the hearers. They feel that this stranger does not really love them, because he does not plan to stay and share their lives.

Sending out short-term missionaries, with the church paying the cost, is an expensive project. The value of their service is so uncertain that the Church of the Nazarene does not feel it can afford to spend God's money for such a program when there are called missionaries waiting to go and give their lives in God's service on one of our mission fields.

# THE MITES OF THE MANY WILL MAKE POSSIBLE THE MIGHT OF THE MASTER

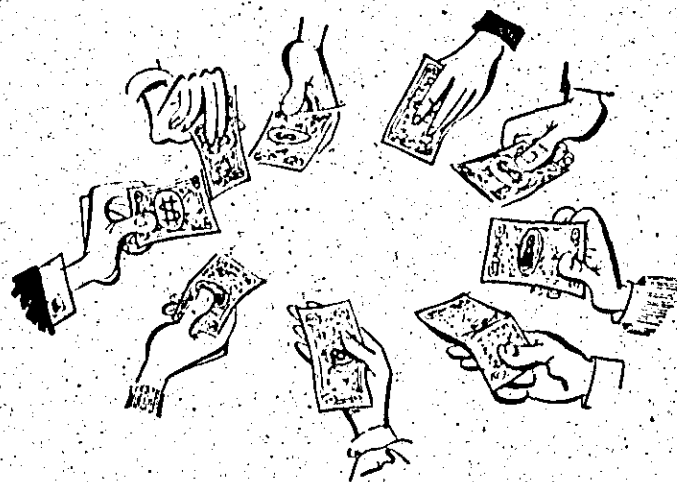
The offerings received from local missionary societies have made possible our entire Spanish radio work.

Last year the giving for this purpose was more than \$32,000, which, although generous, was approximately \$4,500 less than was spent by the Radio League for our Spanish-language broadcast.

## 1965 MUST NOT BE A YEAR OF RETREAT!

In the light of the many open doors for this gospel ministry, our goal of \$35,000 is reasonable.

Many societies have never given to this worthy cause. Let **EVERYONE** help some! The goal can be reached with but little effort if **EACH** will do his part.



## HERE THEY ARE!!

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BOLIVIA

BONAIRE

CHILE

COSTA RICA

CUBA

DOMINICAN REPUBLIC

ECUADOR

EL SALVADOR

GUATEMALA

HAITI

HONDURAS

MEXICO

MONACO

NICARAGUA

PANAMA

PERU

PHILIPPINES

PUERTO RICO

URUGUAY

UNITED STATES

VENEZUELA

In all of the above places "La Hora Nazarena" has been aired. **TWO HUNDRED AND EIGHTY-NINE RADIO STATIONS** now carry this **GOSPEL MINISTRY!**



Dr. H. T. Reza, radio minister, and Oziel Flores, narrator, for "La Hora Nazarena"

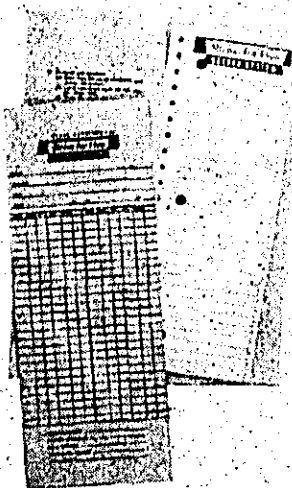
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**HOME MISSIONS IN OUR CITIES**

The urban population increase is the greatest challenge to home missions of our day. Each year in the United States alone the expansion of the metropolitan cities is equal to the entire city of Chicago. At the same time, there are smaller cities that are growing, giving opportunity for the church to enter.

Since January, 1964, we have organized new churches in some of our metropolitan areas. We have also placed our first church in the following cities:

East Orange, New Jersey (New York District), pop. 76,500  
Cortland, New York (Albany District), pop. 19,600  
Delray Beach, Florida, pop. 16,100  
Stanton, California (Southern California District), pop. 15,200  
Henderson, North Carolina, pop. 13,700  
Kassel, Germany, pop. 192,500

God has called us to holiness evangelism. To reach our great and growing cities will demand faith and prayer, cooperation of all our churches, and a home missions strategy of long-range proportions.

**SUMMER AND THE RURAL CHURCH**

While many other denominations are closing their rural churches, the Church of the Nazarene is busily engaged in rebuilding the small town and country church. More than 50 percent of our churches organized during the last quadrennium were in small towns or rural areas.

But it is not enough just to organize a rural church. That church must grow, for it is only then that our rural evangelism will be successful.

*Church growth demands a challenging consecration.* Every farmer knows that he must work in full co-

operation with his soil and the climate in order to secure the best yield. We must have dedicated preachers and laymen, fully cooperating with the Holy Spirit in order to seek out the lost and win them to Christ.

*We must challenge our people with a soul-winning program.* There is no assignment more challenging than winning others to Christ.

Summer is revival opportunity time in many of our rural churches. Let's make it especially true this summer.



By Dr. G. B. Williamson  
General Superintendent

## BASIS CHANGED

The basis for figuring 10 percent giving was changed at the past General Assembly. This timely article by Dr. Williamson explains the new 10 percent program. And, pastor, if your church hasn't decided to take the 10 percent step, remember "love more than makes the difference."

**"LOVE  
MORE THAN  
MAKES THE  
DIFFERENCE"**

The difference in what? Oh, just the difference in deciding what qualifies a church or district as 10 percent for world evangelization, when using the old formula or the new.

## New Base

What is the difference between the old formula and the new? Actually, the new base of calculation is all monies raised for all purposes during a given year less the amount paid for General Budget, Alabaster, and Missionary Specials. This is Item 4 on the financial report less Items 19 and 20.

To illustrate: A certain church raised \$45,000 grand total for all purposes (Item A). They paid for General Budget \$3,500 (Item 19) and for Alabaster and Missionary Specials \$800 (Item 20). That church, to qualify as a 10 percent church, should give a tithe of \$40,700 or \$4,070. This is \$430 less than required according to the old formula, which would have been 10 percent of \$45,000 or \$4,500.

### Advantages—Disadvantages

What is the advantage of this new system? Simply that it does not require that a tithe of the tithe be paid. The base of calculation does not increase with every added contribution to General Budget, Alabaster, and Missionary Specials.

What is the disadvantage in making  
ing on for sixteen years is subject to a  
process of education that has been go-  
the change? It lies in the fact that a

slight modification, which calls for a new distinction.

Admitting that the advantage in the change can be exaggerated beyond its practical value, we must also concede that there is no great calamity involved. Four years ago the items included in the 10 percent were increased by allowing offerings received by missionaries on deputation to count, provided said offerings were reported to the General Treasurer's office for record. Some felt anxious about this change. But there has been no ill effect. We simply raised more money than before. Now, no matter how advantages and disadvantages balance out, the problem is not a great one. We will go on to give more for the worldwide program of the church than ever before. More churches and more districts will reach the 10 percent goal.

In 1963-64, nineteen districts were in the 10 percent group and the entire church gave 9.35 percent according to the old formula. Under the new formula there would have been thirty-five districts in the 10 percent group, and the denomination would have given 10.31 percent. It is believed that this new incentive to achievement will inspire greater generosity.

## How Much Should We Give?

What dictates how much we should give anyhow? It is *love*. *Motives are more important than mechanics*. Fundamental principles mean more than formulas for performance. If we have the powerful impulse of love, we will

go the limit in giving. We will not stop at the minimum goal. We will go beyond it.

Ten percent has always been a minimum goal.

Why do we give in support of the world outreach of the church?

Because our risen Lord commanded,  
"Go ye!"

Because the need is so vast among those who have never heard the "good tidings of great joy."

But deeper, stronger cause is in the fact that God gave. Christ came. He died. He rose again to save all men. This will compel us to go farther and give more.

Jesus said, "Freely ye have received, freely give." He also said, "Give, and it shall be given unto you." If we give more, we will have more.

## Recommendations

What are the recommendations of the Board of General Superintendents and the General Board?

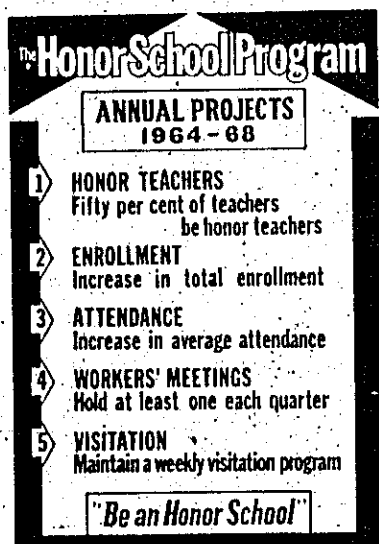
1. Always remember 10 percent is the minimum.
2. Fix the General Budget allocation at no less than 9 percent of the agreed base of calculation by both districts and local churches. Some are making the accepted General Budget 10 percent.
3. Continue to fast and pray and pay, to fill Alabaster boxes, and to add the approved specials as able.

"LOVE MORE THAN MAKES  
THE DIFFERENCE."

*Love More than Makes the Difference* is printed in attractive brochure form and may be obtained by writing:

**The General Stewardship Committee**  
**6401 The Paseo**  
**Kansas City, Missouri 64131**

# 5 SIMPLE STEPS in the "MARCH to a MILLION"



TRIUMPH IS THE SIMPLE WORD  
**TRY**  
WITH A LITTLE *UMPH* ADDED

## View on Public Relations

NOT OFTEN does a pastor make the *Congressional Record* in Washington, but a Wheeling, West Virginia, minister did. Excerpts from an article on public-press relations by Rev. John F. Streng, an evangelical Lutheran, were printed in the *Record*.

He advocates public relations as the best link between the church and community and says it will help to cancel misinformation and prejudice. Dr. Streng works through a committee in his church. "We aim to let people on the outside know what's going on inside!"

His ten precepts for church public relations:

THOU SHALT be thy Master's voice in public.

THE ORIGINAL sin against the public is not being original.

THOU SHALT be on good terms

with the church's FCC—Friendly Church Communicators.

THOU SHALT honor church and community with inspiring news for their needs.

REMEMBER the deadline and keep it inviolate.

TELL THE TRUTH and you won't have to explain.

PUT THE BEST construction on all reports, for there is some good in all people.

THOU SHALT NOT extol one group over another at each other's expense.

GIVE CREDIT where credit is due.

THOU SHALT NOT covet thy co-workers' stories or duplicate them.

"Every man is an ad of the religion he professes. You have the same twenty-four hours that everyone else has. Now is the time to start."

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City ..... State .....

Name of Church ..... District .....

New position: Pastor ..... Evang. .... Other .....

Former address .....

Former Church ..... District .....

Check: HERALD OF HOLINESS ..... OTHER SHEEP .....

NAZARENE PREACHER ..... OTHER .....

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## Give Your Music Program NEW SOUND!

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Twenty-two simple hymn arrangements by Ethel Tench Rogers that can be played by a pianist or organist with limited experience. Ideal for accompaniment in Sunday school or family sing. First verse appears with each song. Includes: "Crown Him with Many Crowns," "God Will Take Care of You," "Jesus Will Walk with Me," "O Holy Night," "The Love of God." 24 pages, 9 x 12 inches.

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Suitable also for B-flat Trumpet, Cornet, Clarinet, Tenor Saxophone, Trombone, or Baritone (treble clef)

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### VOICE OF TRUMPETS

Nine contemporary arrangements for three instruments by René Frank. Accompaniment for the piano is also provided, but optional. Some of the numbers include "Come, Thou Almighty King," "From Greenland's Icy Mountains," "A Mighty Fortress," plus others appropriate for Thanksgiving, Christmas, and Easter. Trio folio is temporarily stapled in center and may be easily removed. 44 pages, 9 x 12 inches.

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### SACRED FAVORITES FOR GUITAR

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## THE THEOLOGIAN'S CORNER

### The Sanctified "Ugly Duckling"

**QUESTION:** Why do holiness people sometimes seem "difficult" to deal with, and why do Christians often treat their fellow Christians more carelessly than worldly people treat each other?

**ANSWER:** On the whole this is not true. It may however be true in a measure with young Christians for a brief period of time, until they reach some degree of spiritual and emotional maturity. I believe there are explanations for this strange phenomenon (insofar as it is actually the case).

A new Christian has a new aim, new kinships, a new love, and is governed by a new law. It is out of this very newness that a temporary disruption of interpersonal relationships can develop, which will take considerable spiritual growth to readjust.

1. The man of the world aims primarily to please himself and his fellows; therefore he adjusts easily to the world around about him. He is sufficiently anxious to be well thought of that he will often say the opposite of what he thinks and make many compromises in order to conform to his "set." This is radically changed at conversion. Now the primary aim is to please God rather than man. Particularly when one is filled with the Holy Spirit, the emancipation from slavery to man's opinions and standards is so radical that the Christian is very apt to find himself too indifferent to the preferences and opinions of others. He must learn all over again to be concerned about what people think, but now with a new motive, and with new Christian discipline which does not permit the concern to become a renewal of bondage.

2. Again the man of the world belongs to the family of the unsaved and therefore he is perfectly at home among them. They are his kind and his people. This too is changed when one is converted. The people of God are now his family, and it is as natural for a young Christian to feel free to exploit the privileges of kinship as it is for two closely knit sisters to wear each other's clothes. It is this fact which may make an immature Christian punctilious with his obligations at the bank but careless with his obligations with a fellow Christian from whom he has borrowed money, or possibly with a holiness college which he is attending. He is not intentionally dishonest and is not aware of taking advantage of anyone; he simply feels that his "family" relationships give him privileges that he would not dream of claiming from the world. This has a strong degree of validity in it, for we are brothers and sisters in Christ, and we are supposed to help each other in material as well as spiritual ways. This mutual concern and tolerance is basic in Old Testament Judaism and also in New Testament Christianity. It is hard therefore for a young Christian to escape a feeling of being "let down" when he gets a cold, businesslike dun from a fellow Christian, or from a Christian institution, and he has to learn the hard way that, whereas the business manager of the school, for instance, is his brother in Christ, he is still a businessman and that his business relationships with him must be as precise and methodical as they would be with the banker downtown. It takes a while for young Christians to make this emotional and conceptual adjustment. After all, "we wouldn't be treated this way by our father or mother," and it is always dif-

July, 1965

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difficult to accept such treatment from fellow Christians without a little feeling of hurt and disappointment.

3. Then the new love makes a tremendous difference. The divine love which the Holy Spirit puts in the heart of a Christian gives to him a new concern for the other person's welfare, coupled with a new kind of courage to be frank and honest in his relationships with him. For this reason the new Christian is apt to be too frank at times, even to the point of bluntness and rudeness. The Christian is motivated by the feeling that this man ought to be told, and since nobody else seems to be doing it, then I guess it's my duty. And he does. It is not always easy to see that love is the real back-lying motivation, but it may indeed well be in more situations than we know.

4. Now let all these factors be added to allegiance to a new law. Whereas the unregenerate person by his very nature tends to live by the law of convenience, or expediency, or of self-interest, or personal advancement, the Christian now lives by the law of right. His chief concern is to find the right and do it, rather than find the easy and pleasant and the expedient. This will be costly in many situations involving human relationships, in his family, in his office, at the factory.

In the beginning of his Christian life he will handle these situations awkwardly, probably with a measure of defiance and stubbornness that may exceed the justifiable demands on his discipleship. This concern for right also takes the form of an intense zeal respecting his new loyalties. He is now loyal to Jesus Christ, to the Bible, to the church, and in this zeal he is at times overly ready to argue, and overly quick to see any potential enemy which might be subversive to this new triumvirate of cher-

ished treasures. Whereas shortly before he was outside the church, now he is in so thoroughly that he feels himself to be the protector of the church and wants nothing permitted that would tend to change the church from being the kind of instrument it was when it brought him to the Lord. This is the psychological setting which tends quite naturally to excessive criticism of others round about him by the very one who loves them in his heart and is so anxious that the status quo be preserved. His ideal is right. His manner of reacting to the unideal facts of life which he finds in the church is wrong.

But in these respects only gentle guidance by wise pastors, plus his own spiritual development, will help him find ultimately a balance, so that he will learn to be gracious and relaxed in dealing with the world, while at the same time firm in standing for his convictions and witnessing for his Lord; to blend businesslike faithfulness to his dealings with his fellow Christians as well as family-like ease and familiarity; to be courteous in his frankness, and frank in his courtesy, and thus become more amiable and Christlike in his personality.

When one analyzes the situation thus and takes into account all of these psychological and spiritual factors, it is not difficult to understand why Christians sometimes are unpleasant in their personalities and careless with fellow Christians along some lines. These tendencies are inherent in the very nature of the situation. Therefore let us not unchristianize these immature saints, and certainly let us refrain from so magnifying this phenomenon that we would seem to be casting doubts on the value of our Christian faith. Rather let us extend to these awkward disciples the full measure of our understanding, sympathy, and guidance.

*If it's carnality take it to the cross; if it's infirmity take it to the throne.*

—ALBERT J. LOWN

## BIBLICAL STUDIES

TOWARDS BETTER BIBLICAL SCHOLARSHIP

### Gleanings from the Greek New Testament

By Ralph Earle\*

Eph. 6:18-24

#### "Praying Always"

Literally the phrase reads "praying at every season." The Greek word for "season" is *kairos*. It may be translated "opportune time." This suggests the idea that we should take advantage of every opportunity to pray. How about when the traffic light turns red and you know you are going to have to wait for thirty seconds or so? Instead of fretting at the delay, we have found it more profitable to close our eyes—thus giving them a moment of needed rest—relax, and pray. Lifting one's heart to heaven gives a lift to the day. It is "the pause that refreshes."

This praying is to be "in the Spirit." It is the Holy Spirit who helps us to make quick contact with heaven, get "tuned in." If one insists on translating *en pneumati* as "in spirit," the meaning need not be radically different. The Holy Spirit operates in the area of the human spirit to enable us to pray. All true praying is "in the Spirit."

#### "Supplication"

The Greek word *deesis*—the first *e* should be pronounced as short *e*, the second *e* (separately) like our long *a*—means first of all "a wanting, need"; and so, "an asking, entreaty, supplication."<sup>1</sup>

\*Professor of New Testament, Nazarene Theological Seminary.

*Deesis*, which occurs some nineteen times in the New Testament, is used here with *proseuche* (final *e* like long *a*), the more common word for "prayer" (thirty-seven times). Abbot-Smith differentiates these words thus: "*proseuche*, used of prayer in general, while *deesis* gives prominence to the sense of need."<sup>2</sup> In the same vein Arndt and Gingrich say that *deesis* is used here "with *proseuche*, the more general term, to denote a more specific supplication."<sup>3</sup> The word "praying" in this verse is the present participle of *proseuchomai* (eighty-seven times in NT). At every opportunity we are to engage in prayer, but also to be specific in our petitions.

#### "Keeping Awake"

The Greek verb for "watching" literally means "to be sleepless, wakeful," and so metaphorically "to be watchful, vigilant."<sup>4</sup> It is used this way in the Olivet Discourse (Mark 13:33; Luke 21:36). The only other passage where it occurs in the New Testament is Heb. 13:17. It suggests "keeping alert" (Phillips; cf. RSV). That is what we must do while praying.

#### "Perseverance"

The Greek word *proskarteresis* occurs only here in the New Testament. It comes from the verb *proskartereo*, which means "to attend constantly, continue steadfastly, adhere to, wait on."<sup>5</sup> The

Christian is to give constant attention to this business of praying. Arndt and Gingrich list a number of meanings for *proskartereo*, such as "attach oneself to, wait on, busy oneself with, be busily engaged in, be devoted to, hold fast to, continue or persevere in, spend much time in."<sup>10</sup> All these ideas might with profit be related to the noun *proskarteresis* and applied to the matter of praying.

### "Utterance"

The Greek word is *logos*. Occurring 330 times in the New Testament, it is rendered "word" 225 times and "saying" 50 times (KJV). But it is also translated at least 25 other ways in the New Testament (KJV).

Coming from the verb *lego*, "say"—translated thus 1,184 out of its 1,343 occurrences in the New Testament—*logos* is used properly "of that by which the inward thought is expressed," and so, "a word, not in the grammatical sense of a mere name . . . , but a word as embodying a conception or "idea"; and so, "a saying, statement, declaration . . . speech, discourse."<sup>11</sup> But it appears that here the rendering "utterance" is best (so ASV, RSV, NASB).

The clause reads literally, "in order that to me there may be given an utterance in opening of my mouth" (correctly rendered in ASV, RSV, NASB). Paul was concerned that he might be able to preach freely the gospel committed to him.

### "An Ambassador in Bonds"

Literally the Greek says, "in a chain"—translated "in chains" in almost all the modern versions. But the expression in the King James Version makes a catchy and fully justified sermon title. "A chain" simply indicates the particular type of "bonds" that bound him day and night to the soldier who guarded him. Peter slept "between two soldiers bound with two chains" (Acts 12:6). Does "a chain" here suggest that Paul had only one soldier chained to him?

### "Boldly" or "Freely"?

In verse 19 "boldly" is the translation of *en parresia*—a preposition with a noun, used adverbially. In verse 20 the expression is *parresiasomia*—literally, "in order that I may be bold (or free) in it, as it is necessary for me to speak."

The noun *parresia* means: "1. freedom of speech, plainness, openness, freedom in speaking . . . adverbially, freely, openly, plainly . . . 2. In LXX . . . and NT, also (from the absence of fear which accompanies freedom of speech), confidence, boldness."<sup>12</sup> The verb *parresiazomai*—form in the text is in the subjunctive—means "to speak freely or boldly, to be hold in speech."<sup>13</sup>

It will be seen that "boldly" is a stronger translation than "freely," although the latter is the original meaning of these terms. Most versions have adopted "boldly" (ERV, ASV, RSV, NASB). Phillips has "freely" in verse 19. In that verse both meanings are given in NEB—"boldly and freely." Perhaps that best conveys the thought. Arndt and Gingrich suggest "fearlessly."<sup>14</sup>

### "Servant" or "Helper"?

The Greek word for "servant" (v. 21) is *diakonos*. Thayer defines this as "one who executes the commands of another," and would translate it as "a servant, attendant, minister."<sup>15</sup> Arndt and Gingrich prefer "helper" here.<sup>16</sup> Later on the word had the technical meaning of "deacon" (Phil. 1:1; I Tim. 3:8, 12). But probably the more general meaning of "minister" (ASV, RSV, NASB)—not in the modern sense of clergyman—or "helper" (NEB) is best here. Either translation fits well. Tychicus ministered to Paul's needs and helped him in the work of the Lord.

### "Have Sent" or "Am Sending"?

The Greek is *epempsa* (v. 22), which properly means "I have sent" (KJV, ERV, ASV, RSV, NASB). But this is

a good example of what is called the "epistolary aorist." The correct translation is, "I am sending" (Phillips; NEB). That is, Paul was sending Tychicus with this Epistle to the Ephesians. From the standpoint of the readers when they read it later it would be, "I have sent," but from Paul's point of view it was, "I am sending."

### "Sincerity" or "Immortality"?

Paul wished grace to all those who loved the Lord Jesus Christ "in sincerity" (v. 24). But the Greek noun (dative case) is *aphtharsia*, which means "incorruptibility, immortality."<sup>17</sup> Arndt and Gingrich write: "The meaning of *aphtharsia* in Ephesians 6:24 is no different; it refers either to those who love the Lord, and as such are now partakers of the future life, or to the Lord himself, who reigns in immortal glory."<sup>18</sup> Thayer says that this passage means "to love one with never diminishing love."<sup>19</sup>

Meyer renders it thus: "who love the Lord in imperishableness, i.e., so that their love does not pass away."<sup>20</sup>

The passage is properly translated: "in uncorruptness" (ERV), "with a love incorruptible" (ASV, NASB), "with love undying" (RSV), "with unfailing love" (Phillips), or "a never diminishing love" (Berkeley). That is the kind of love for Christ which a Christian must have (cf. Rev. 2:4-5).

1. Abbott-Smith, *Lexicon*, p. 99.
2. *Ibid.*
3. *Lexicon*, p. 171.
4. Abbott-Smith, *op. cit.*, p. 7.
5. *Ibid.*
6. *Op. cit.*, p. 722.
7. Abbott-Smith, *op. cit.*, pp. 270-71.
8. *Ibid.*, p. 347.
9. *Ibid.*
10. *Op. cit.*, p. 636.
11. *Lexicon*, p. 138 (so also Abbott-Smith).
12. *Op. cit.*, p. 183.
13. Abbott-Smith, *op. cit.*, p. 70.
14. *Op. cit.*, pp. 124-25.
15. *Op. cit.*, p. 88.
16. *Galatians—Ephesians*, p. 556.

## Growth in Grace

By G. W. Ridout

Let it be remembered sin is cleansed, not outgrown. The remains of depravity must be removed from the soul by faith in the atonement and not supplanted by a new nature. In fact, the weeds will choke the growth of the wheat. The remains of the carnal mind will hinder the development of the spiritual nature. The energies which should be spent in working for Christ are used in watching, and chaining, and keeping the old self subdued and in prison, when he ought to be slain and buried, and then these guards could do active duty for God and humanity. The soul is exhausted in this dreadful struggle with self. The inner poverty and emptiness have no overflowing streams for the thirsty souls of others. Self-environed and self-absorbed, they do not move as a living force, an inspiration and courage to their fellowmen. They need the cleansing of the blood of Christ, and the baptism of the Holy Ghost which always follows, and then they will grow.



# SERMONIC STUDIES

## TOWARDS BETTER PREACHING

### Gifts of the Spirit

By Hudson Mackenzie\*

SCRIPTURE: I Corinthians 12

#### Critical Questions

1. Is the use of the word "gifts" in verse one justified?
2. What is the relationship between verses 2 and 3?
3. What is the significance of the word "gifts" in v. 4?
4. Do the gifts mentioned manifest themselves through believers only?
5. Does v. 11 support the idea of unconditional election?
6. What is the purpose of Paul's teaching in verses 4-11 and how does he apply them?
7. Are the gifts mentioned in or relating to v. 28 to be sought for?

#### Exegesis

The word "gifts" (in v. 1) is not in the Greek manuscripts and can prove very misleading. In 11:17-34, Paul has been commenting on the unenlightened behavior of the Corinthian church. They had been childish in the extreme and Paul, recognizing their astonishing immaturity, would teach them in simple terms about the operation of the Spirit of God upon all mankind. Many have allowed the word "gifts" to have a far too restrictive influence upon their interpretation of this passage.

Most commentators seem to have overlooked the fact that in verses 2 and 3 Paul is laying down two basic principles to guide the Corinthians in their thinking. We find the first principle in v. 2 and can state it thus: *There*

*are evil spiritual forces seeking and able to lead men to spiritual darkness and destruction. The second principle, in v. 3, can be stated as follows: By His Holy Spirit, God is at work in the world seeking and able to lead men back to himself through Jesus Christ and Him alone.* "It cannot even happen that anyone will acknowledge Jesus as the Messiah, who is not influenced by the Holy Ghost," is a comment that Barnes makes on this verse. But to acknowledge it alone will not save us (Matt. 7:22-23). Upon this latter principle, Paul is about to construct a glorious edifice of truth to the glory of God the Father, Son, and Holy Spirit (finishing at I Cor. 13:13).

In verses 4-11 he talks specifically about the gifts of the Holy Spirit. The word used here for "gift" is *charisma* and means "a divine gratuity" or "free gift." Paul's use of the word ranges from that pertaining to the physical, as in II Cor. 1:11, to that which is definitely and deeply spiritual as in Rom. 6:23. Thus every movement of God's Spirit upon our lives that brings physical, mental, or spiritual help is God's gift to us.

It would seem that Paul never intended that a qualifying word, such as "believer(s)" should be inserted in the phrases "all in all" and "every man" in verses 6 and 7, as none of the gifts mentioned in the following verses are the exclusive property of believers. Listen to a group discussion in any mature organization and see how often it is left more for one to provide the wisdom, another the knowledge, for another to inspire the faith, and another to be the

mouthpiece or prophet, and so on. Each one's general response is traceable to innate abilities given "by the Holy Spirit as he wills"; and we sometimes glibly say of the man, "He's always been that way," or "That's his natural ability." Thus instead of giving the credit to God, we, after the manner of the heathen, give it to nature. In another place (Eph. 4:8) Paul quotes from Ps. 68:18, which states that God's gifts are "for men; yea for the rebellious also, that the Lord God might dwell among them." Let us give to God His full place. Read the section on "Prevenient Grace" in H. Orton Wiley's *Christian Theology*, Vol. II, Chapter XXVI, noting especially Mr. Watson's analysis on page 352; then read I Cor. 12:1-11 again.

The Greek word used for "as he will" in verse 11 "does not so much imply arbitrary pleasure as a determination founded upon wise counsel," and gives no support for the theory of unconditional election. See Wiley's above work and same chapter for a full discussion on this subject.

In verses 4-11, Paul gives a description of the gracious operation of the Spirit of God upon all men. He can now proceed to show how this knowledge ought to be applied in the Church, the mystical body of Christ. He likens the body of Christ to the human body and then (in v. 27) declares that they (believers) are His mystical body—"each with his own place and function" (*Amplified NT*). Following this, Paul writes of the relative importance of the various positions in the body of Christ, and indicates that by God's appointment some have been given special abilities, in order that they might carry out special functions and make special contributions to the Lord's work.

"Zealously cultivate" (*Amplified NT*) is a much safer translation of the word *zeloo*, in v. 31, than "covet" or "desire earnestly." Paul means us to go after what we have not got, only insofar as it can be obtained by cultivating the abilities God's Spirit has already bestowed. Have your gifts quickened, fired, and guided by the Holy Spirit and charged with His love!

#### Homiletical Approach

Since this passage provides a most instructive insight into God's grace to all men; and unfolds step by step the full responsibilities of a Christian toward the body of Christ, it is especially suited to the doctrinal approach. Such an approach could be strictly evangelical, highlighting God's gift of salvation. It could be developed under the following headings:

1. Man—his spiritual darkness and lostness.

2. Christ—the Lamb of God, slain from the foundation of the world, forestalling the full penalty and making possible the Holy Spirit's influence upon our lives.

3. Man in Christ—invited to unite with Christ for time and eternity.

A challenging thought: Some people would rather be seen dead in hell than walking with Christ on earth.

Or this chapter can be given a definite holiness emphasis in a message with the title "Rescued in Time BUT..." and the headings:

1. Rescued from destruction (of Adam's race) by prevenient grace BUT... (I Cor. 12:2; Rom. 6:23a; Isa. 55:7).

2. Rescued from damnation by saving grace (I Cor. 12:27) BUT... (I Cor. 12:31; Ezek. 36:25; Mal. 3:2-3; Matt. 3:11-12; Mark 12:30; Rom. 12:1; John 15:2).

3. Rescued from disease by sanctifying grace (I Cor. 12:31) BUT... (Ezek. 3:20a; Titus 2:11-14; II Tim. 2:15; Rom. 5:2; i.e., warned clearly, watching carefully, working diligently, and waiting joyously).

A doctrinal message on the gifts of the Spirit could be entitled "A Heart Encased in Abilities." The introduction could delve briefly into the enormous energies locked up in nature, as well as into its subtle patterns, intricate designs, and intriguing relationships, and conclude with the thought that, when we look at man and consider his almost limitless capacities, we might well describe him as a heart encased in abilities. In dealing with the gifts it should be mentioned that most commentators think of the nine gifts mentioned in verses

\*Pastor, Hamilton, New Zealand.

8-10 as supernatural endowments given after conversion only. They contrast the gifts of the Spirit with what they call "natural gifts," but we might ask, Where in Scripture is such a distinction made, and since when could "dumb nature" bestow gifts? This is language foreign to Paul.

We pass then to a consideration of:

1. God, the Creator—creating us in Adam with abilities (Ps. 139:13-15) that fit us for a special place in the mystical body of Christ (the second Adam).

2. Christ, the Redeemer—capturing our hearts and claiming our abilities.

3. The Holy Spirit, the Sanctifier—purging our hearts, quickening and energizing our abilities. "The strength of the Church is not in the sanctified hearts of its members, but in Him who dwells in the hearts of the sanctified."<sup>3</sup>

Another message could be developed around the thoughts that perfect love will help us to (1) know our place, (2) fill our place, and (3) keep our place. Yet another could be based on why a knowledge of the gifts is important. Open up the definite dangers through wrong views, such as (1) coveting another's place or special ability (e.g., one with special ability in teaching wishing he had been given special ability in evangelism—see vv. 17-18 and Rom. 11:29); or (2) imagining "we have such gifts from God as we have not,"<sup>4</sup> or (3) abusing or ignoring that which we do possess—Matt. 25:30. Then point out that the Church is to function (1) as a spiritual body in unity, (2) with each

member contributing according to the gifts given, and (3) with each one's gifts quickened by the Holy Spirit and divinely energized through an experience of heart holiness.

#### Illustrations

For good illustrations see *Clarke's Commentary* (I Cor., 12:21-26), Meyer's and Cook's books (see below); and any good book or article on nature's wonders.

#### Bibliographical Aids

The following are worthwhile references for further reading and study:

J. Wesley, *Forty-four Sermons*. Sermon 32 very helpful and appropriate.

F. B. Meyer, *Christian Living*. Chapters 8-9 especially appropriate.

J. A. Wood, *Perfect Love*. Especially sections 11-12.

W. T. Purkiser, *Security: The False and the True*.

H. Orton Wiley, *Christian Theology*, Vol. II, Chap. XVI; Vol. III, Chap. XXXI.

T. Cook, *New Testament Holiness*. Rich in illustrations.

*Clarke's Commentary*

*Matthew Henry's Commentary*

*Pulpit Commentary*

*John Wesley's Notes on the New Testament*

*Barnes' Notes on Corinthians and Galatians*

<sup>1</sup>Barnes' Notes on Corinthians and Galatians.

<sup>2</sup>John Wesley, Notes on the New Testament.

<sup>3</sup>H. Orton Wiley, Christian Theology, II, 319.

<sup>4</sup>John Wesley, Forty-four Sermons, p. 421.

## "From Earth to Glory"

By Ralph Sprunk

Phil. 3:11-16

#### Critical Questions

1. What is the theme of this passage?
2. What method does Paul use to make this theme clear?

3. What does the word "perfect" mean as it is used in this passage?

4. Does Paul contradict himself in his use of "perfect" in vv. 12 and 15?

5. Is "perfection" both possible and impossible in this life?

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6. Have the "perfect" in this life "arrived" or is there "more"?

7. What is the goal of the "perfect" of v. 15?

#### Exegesis

Paul's theme in this passage seems to be that his ambition or desire for resurrection from the dead ought to be the ambition or desire of every spiritually adult Christian.

Paul, like Christ, used the familiar to emphasize and illuminate the truth. He and the Philippians were familiar with the Roman games and thus he used the familiar sport of racing to illustrate the race of the Christian life. In order to successfully run in the Roman games there must be preparation and discipline. Further, a successful race demanded not only a good commencement, but also continuation and completion. The race must follow a specific course and be run according to the rules. The runner must keep his mind and eyes on the goal, bending every effort toward successfully completing the race in order to attain the prize.<sup>1</sup> How much like the Christian race this is except that the importance, the reward, and the Rewarder of this race are infinitely greater!

He uses the word "perfect" in two instances in this passage—vv. 12 and 15. He may seem to contradict himself on the surface. However the words and the context of each will help to clear up the matter. In verse 12 he uses the Greek word, *τετελειωμαι*, as "perfect." This is a combination of the particle *τε*, which indicates "connection or addition," and *τελειωω*, which means "to complete, accomplish, consummate (in character):—consecrate, finish, fulfill, make perfect."<sup>2</sup> Thus this seems to indicate perfection with addition or "perfected [final] perfection." (There is also "connection" from the standpoint that the perfection of verse 15 is basic to the perfection of verse 12.) Again the RSV translates verse 12a to read, "not that I have already obtained this or am already perfect." "This" is clearly a reference to the "resurrection of the dead," spoken of in verse 11. Thus the

perfection spoken of in verse 12 is most assuredly "resurrection perfection."

In verse 15, Paul makes an unequivocal testimony to present perfection. "Perfect" in this verse is the Greek *τελειοι*, which indicates "completeness, full age, man, perfect as it is variously applied to labor, growth, mental and moral character, etc."<sup>3</sup> This perfection seems to be that mature moral character which is the result of crisis and growth and which is a present possibility.

Paul does not contradict himself, as it seems. But the words ("perfect") themselves and the context clearly indicate that he is admonishing himself and his hearers who are enjoying Christian perfection to press on toward that resurrection perfection which is both in "connection with" and in "addition to" the former.

Christian perfection is possible for and important to this life. Resurrection perfection must await the life to come.

However this does not mean that the "perfect" of verse 15 "have arrived." This perfection is but the commencement of life that will be marked by greater exploits for God and richer experiences with God, ever looking onward to that event when "we shall 'see . . . face to face' and 'shall know, even as also I am known.'"

A race is never won or completed in one step, no matter how long or how high that step may be. A successful race is composed of many conscientious, courageous, consistent steps leading to a goal and reward or fulfillment. Likewise, there is progression in perfection leading from a crisis on to the goal and reward or fulfillment—resurrection perfection.

#### Homiletical Approach

This passage of scripture lends itself to several homiletical approaches.

First, one might employ the allegory of the Roman games, as Paul most assuredly was doing. It might be entitled "The Race of Life for Life." The words of the "starter" might supply the points: (I) Get Ready; (II) Get Set; and (III) Go. Some of the factors you may want to emphasize are preparation, dis-

cipline, progress, perseverance, purpose, perspective, and prize. Those who run must "lay aside every weight," run according to the rules, and finish the course if they are to receive the prize. And remember, the Christian does not run this race alone nor in his own strength.

Again this passage might be used to define and differentiate the word "perfect" as used in its context. The following outline might be suggested: (I) Potential Perfection (vv. 11-12); (II) Progressive Perfection (vv. 13-14); (III) Present Perfection (vv. 15-16). The passage lends itself to this order: You may want to reverse the outline in order to present it in an ascending manner. You might entitle this "Possibilities for Perfection."

Further, vv. 15 and 16 of this passage reveal Paul's admonitions to the Philipians in the light of present Christian experience and future potential in the resurrection. A message built around these admonitions might be called "Paul's Imperatives for the Perfect." It could be outlined as follows:

- (I) The Desire of the Perfect ("Let us therefore . . . be thus minded");
- (II) The Direction of the Perfect (" . . . let us walk by the same rule"); and
- (III) The Discipline of the Perfect (" . . . let us mind the same thing").

The desire of the mature Christian ought surely to be his resurrection. His direction ought always to point toward that resurrection, no matter what his "light" may be at present. His discipline ought to be such as to alleviate him of all unnecessary weight and such as to avoid all detours and shortcuts in his race for the prize.

#### Illustration

The farmer who endeavors to plow a field sets for himself a marker at the opposite end of that field. In order to successfully plow a straight furrow to completion he must have adequate machinery, keep his eyes on the marker, his hand to the plow, and his heart on the task. The Christian who expects to experience that perfection of the resurrection must have adequate grace, keep

his eyes on the "prize," his hand to the task, and his heart in tune.

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- WESLEY, JOHN. *Explanatory Notes on the New Testament*. Naperville, Illinois: Alec R. Allen, Inc., n.d.
- Various Bible translations such as KJV, ASV, RSV, NEB, and Phillips.
- \*Material taken from *Clarke's Commentary*, IV, 516-17.
- \*Material taken from *Strong's Concordance*.
- \*Material taken from *Strong's Concordance*.



## IDEAS THAT WORK

### My Personal Prayer List

This is one of the most fruitful and effective ideas I have ever used. It's what I call MY PERSONAL PRAYER LIST. You will notice that I have enclosed a copy of the district paper from the N.Y. District Church of the Nazarene in which our district superintendent at the head of his own lead column speaks about the personal prayer list he found inside the red Bible of a choir member in a church he was visiting. This happened to be my church and my choir director's Bible. The thing that our D.S. did not realize was that everyone in my congregation had one of these in his Bible, and that the prayer list contained the name of every member family in the church.

This prayer list was prepared originally for my own personal use. I think that without a prayer list we tend to pray for those that come to our minds at the time of prayer. Others are neglected. After using the prayer list myself for several months I could sense my own concern and compassion for ALL of the people deepening—ALL were included in my prayers regularly.

Then I came up with the idea of making a personal prayer list for every-

one in the congregation. I mimeographed it and distributed it to all the people in my church. You can readily see the spiritual impact that can be made upon a church by the people praying for one another as the Bible exhorts us to do. My people received it enthusiastically. It proved to be a real blessing and help both to the church and to their own spiritual growth.

ROGER M. WILLIAMS  
Peoria, Arizona  
(Formerly pastor on New York District)

Here's the district superintendent's column on the subject referred to above:

### "Inside the Red Bible"

While the choir was gathering, I spotted an attractive red Bible on the table. Being of the curious type, I opened the Bible to observe its use and possible owner. The first thing to catch my eye was a typed three-by-five card with this heading:

1963

### "My Personal Prayer List"

Each day of the week was listed and under that day were the names of about five families. This card reached me—here was a lady unknown to me who had a daily prayer habit and took the members of the families listed to the throne of grace each week. Oh, thank God for praying Nazarenes!

Do you have a daily prayer list? If not, why not? It is as we pray for each other that strength and victory come. It is right to pray for the families of your church, including your pastor—and the Goslaws. Pray for your neighbors and friends who do not know the Lord.

"A praying people makes a church grow."

INK-LINKS  
N.Y. District Paper  
ROBERT I. GOSLAW  
(Now superintendent of the Pittsburgh District)

## MY PROBLEM

**QUESTION:** Recently a widow urged the church to pray that she might sell her home, promising that if she did she would give a certain amount toward the new addition to the church. When she sold her home she gave two rockers and a beautiful baby bed for the nursery. A few months later she sent her daughter and son-in-law for the rockers and the baby bed. I was under the impression that such gifts were the property of the church and could be disposed of only by action of the church board. What should I do in a situation like this?

A PENNSYLVANIA PASTOR WRITES:

My advice is to let the daughter take them. They are not worth making a great problem. Unless the records show in writing that these were gifts, the family can always say that they simply were loaned to the church, and if the pastor objects to the daughter's taking them, there may be a great deal of trouble. Some churches have had a "split" over just such an incident—and this is not good nor necessary.

After pastoring for twenty-five years, I have found it wise to advise our people to make gifts of money to the church, and let the board decide what should be purchased with the money. We might as well accept the possibility that, when some particular items are presented to the church, the family giving them may consider them as personal property rather than belonging to the church. Accept it—and make the best of it.

AN OHIO PASTOR ADVISES:

Presuming there was no written promise as to the amount she would give to the church, and also that no official action by the church board in receiving the rocker and baby bed was made, such as a letter of thanks from the church board, or announcements made in the weekly newsletter or verbally, the wisest thing to do would be to express

appreciation from the church to the people for the mother letting the church use the items for that period of time, and tell them that you hope they will be as useful to them as they were to the church. You can buy two rockers and a baby bed far cheaper than you can afford to injure people and the friends whom you may win to Christ and the church.

**PROBLEM:** How can I get my choir (and choir director) to be ready on time for the Sunday morning service?

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

## Hymn of the month

### "This Is My Father's World"

(Praise and Worship hymnal, No. 84)

#### About the Author

Just to read the words of this song makes one feel happier, more optimistic, more certain that things are going to turn out for the better. We are not surprised to learn that the author of them was a radiant Christian—a happy man who truly loved God and his fellowman—one who could always find the bright side of every dark cloud.

Maltbie D. Babcock, an American Presbyterian minister, was born in Syracuse, New York, in 1858 and died in 1901. During his college days at Syracuse University he was an expert baseball pitcher, a fine swimmer, and a leader in athletics in general. He was full of fun and mischief, but he would not tolerate cheating or lying or bullying. One day when he saw an older boy bullying one younger than himself and using vile language besides, Babcock quietly seized him by the seat of the trousers and the collar and, warning him to watch his future conduct, tossed him over the fence.

Maltbie Babcock is described as a tall, handsome man, broad-shouldered, with muscles of steel. After graduating

from Auburn Theological Seminary he took his first pastorate at Lockport, New York. Young people loved Dr. Babcock and he was invited to speak to college groups all over the country.

Although the churches he served throughout his lifetime were all city churches, Dr. Babcock's intense love for the outdoor world of nature can be found in many of his writings. One of the most familiar of his verses gives us a good idea of his appreciation for God's plan for providing for us. From your primary lessons you no doubt remember:

Back of the loaf is the snowy flour,  
Back of the flour the mill;  
And back of the mill is the wheat  
and the shower,  
And the sun, and the Father's  
will.

While in his first pastorate at Lockport, New York, he would often rise very early, saying, "I am going out to see my Father's world." Then he would run about two miles to the brow of a hill from which he could see the lowlands for miles around and the beautiful Lake Ontario shining in the morning sun.

Nearby there was a ravine where many varieties of birds could be found. On these early morning jaunts he loved to watch them and enjoy their singing.

#### About the Hymn

The familiar stanzas of "This Is My Father's World" are taken from a much longer poem in *Thoughts for Everyday Living*, a book published by his wife soon after Dr. Babcock's death. This book contains selections from his sermons and poems.

Perhaps it was on one of his early morning walks, when the fragrance of dew-fresh flowers filled the air, and with happy birds singing joyously, that he wrote the words of this worshipful and very beautiful hymn. Certainly, it bears out the statement of friends who knew him best—"Maltbie Babcock's two outstanding characteristics were his abounding faith in God and his intense love for nature."

The Nazarene Preacher

#### About the Hymn Tune

Many of our best tunes are evolved from traditional folk songs. This tune, "Terra Beata," means "happy land" or "earth," and is from an old English melody. It was arranged by Franklin L. Sheppard in 1915.

KATHRYN BLACKBURN PECK



#### Power to Shine

A man once rigged up an electric battery to ring his front doorbell. Then he thought he would run a wire to his bedroom and use the battery for a light. After failing, he called in an electrical expert, who smiled and said, "Don't you know that it takes more power to shine than to make a noise?"

"Everything in the modern home is controlled with a switch—except the child."

#### These Seven Things I Have Tried

Laughing at difficulties and found them disappearing.

Attempting heavy responsibilities and found them growing lighter.

Facing a bad situation and found it clearing up.

Telling the truth and found it the easiest way out.

Doing an honest day's work and found it most rewarding.

Believing men honest and found them measuring up to expectations.

Trusting God each day and found Him surprising me with His goodness.

From *Dateline*, published by the National Association of Manufacturers

July, 1965

Fear God for His power;  
Trust Him for His wisdom;  
Love Him for His goodness;  
Praise Him for His greatness;  
Believe Him for His faithfulness;  
Adore Him for His holiness.

"The Glow"

Detroit First Church  
H. DALE MITCHELL, Pastor

#### What Is Vacation?

A vacation is a succession of 2's. It consists of 2 weeks, which are 2 short. Afterwards, you are 2 tired to return to work and 2 broke not 2. Therefore, pay the 2 weeks' tithe before you leave for the 2 weeks or more. The Lord's work must go on in summer as well as winter.

—Main Street Messenger

"The body is a bad master, but it can be a good servant."

STEPHEN RIEDER

"Nothing will induce me to form an impure church. Fifty added to the church sounds well at home, but if only five are genuine what will it profit in the day of judgment?"

DAVID LIVINGSTONE

"Nothing is opened by mistake more often than the mouth."

Canton Nazarene

#### The Foundation of Holiness

"Many think the work of holiness, like a tent, may be readily pitched without a foundation—whereas it is a great palace of the inward life built to last through the ages, and must needs have a foundation broad and deep in the very bed-rock of our nature."

GEORGE WATSON



# HERE AND THERE

## AMONG BOOKS

### A Theology of Christian Experience

By Delbert R. Rose (Minneapolis: Bethany Fellowship, Inc. 275 pp. Cloth, \$4.95.)

The name of Joseph H. Smith must not be lost from the roster of the great preachers and leaders of the holiness movement. Believed by many of his own contemporaries, such as Henry Clay Morrison, to be the greatest expositor since John Wesley, he represents the message of full salvation at its intellectual best, as it was articulated by the movement between 1880 and 1930.

But the exposition of the Scriptures was for Smith a means to evangelistic ends. He was supremely the evangelist who was as successful in turning men to God as in teaching.

Dr. Delbert R. Rose, professor of biblical theology at Asbury Theological Seminary, and official historian of the National Holiness Association, has rendered a monumental service to this generation "who knew not Joseph," by preparing this combination biographical and theological study.

The background for Smith's ministry is drawn by a careful synopsis of the holiness movement from John Wesley forward. In this history are some very illuminating sketches of the organizers of holiness camp meetings and holiness associations such as John Inskip and J. A. Wood. But the major attention is given to Joseph H. Smith, first in tracing the events of his life, second in analyzing the characteristics of his ministry, and third in enunciating his theology. Since Smith was acknowledged by both friend and foe as probably the strongest exponent of holiness both doctrinally and biblically, this study of his theology is the best way to understand what our forefathers in the holiness movement taught. A careful reading of this volume will show that the doctrinal position was sane and balanced, with proportionate attention devoted both to the crises and the processes of holiness. The distorted emphases and exaggerated positions which have precipitated some of the modern misapprehension and complaints would not have plagued us if this generation of holiness preachers had grappled with holiness doctrine as thoroughly as did Smith and his compeers.

Three classes of preachers will be benefited immeasurably by this volume: first, those with a historical interest, who are inspired by the lives of great men; second, those who want a more accurate and comprehensive understanding of the theology of holiness; and third, evangelists, including not only full-time specialists but every pastor who would aspire to this skill. For while not intended as such, this is the best one-volume on the general principles of evangelism, especially public, that this reviewer has seen.

Smith's undying loyalty to the Methodist church was based on his optimistic hope that the holiness movement, by staying largely within its ranks, could recapture and revitalize the denomination. If anyone could have accomplished this end it would have been Smith, for he never lost the respect of the leaders of his church. But events proved his optimism unjustified; and indirectly, and probably unintentionally, the book provides a rationale for the organization of separate, distinct holiness denominations.

This doctrinal dissertation for the Ph.D. degree has been available since 1952 in mimeographed form. The Bethany Press is to be commended for making it available to the general public in this attractively bound volume. It has careful documentation, full bibliography, and two appendices.

R. S. T.

### Theological Dictionary of the New Testament, Volume I

Edited by Gerhard Kittel, translated by Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1964. 793 pp. \$18.50)

The indefatigable labors of Geoffrey Bromiley (Fuller Seminary) have made available to the preacher who has a minimal use of his New Testament Greek the most comprehensive tool in existence for a linguistic and theological study of New Testament words. Kittel's set, which first began to appear in Germany in 1933 and

is yet to be completed, replaces the long out of date and inadequate *Biblio-Theological Lexicon of New Testament Greek*, 3rd ed. 1880 by Hermann Cremer.

The plan of the work is to treat every word of religious or theological significance in the New Testament. The emphasis is upon what is styled "internal lexicography." The writing has involved the labor of numerous contributors. While the methodology employed can bear criticism (c.f. James Barr, *The Semantics of Biblical Language*, London: Oxford University Press, 1962), and although the theological judgments of the writers cannot always be accepted, the evidence is fully listed for each word and the reader can make his own theological evaluations.

Volume I, alpha through gamma, includes such crucially significant words as *agapao*, *hagiazō*, *hamartanō*, *basileia*, *apostellō*, and *ginōskō*. For the minister who seeks to be truly Biblical in his preaching perspectives, here is a wealth of information, which, when used with discretion, can bring him closer to the heart throbs of the New Testament. Here "is a fountain where Hebraists slake their philological thirst, classicists drink etymological nectar, and New Testament students find rare theological refreshment" (F. W. Danker, *Multipurpose Tools for Bible Study*. St. Louis: Concordia, 1960, pp. 127 f.).

FRANK G. CARVER

### A Psychiatrist Looks at Religion and Health

By James A. Knight (Nashville: Abingdon Press, 1964. 207 pp. Cloth, \$3.75.)

The author is both a clergyman and a psychiatrist. Some helpful material for the discriminating reader, especially the chapter on care of the dying. But while guilt, sin, repentance, forgiveness are acknowledged as valid concepts and essential to the treatment of the ill, there is no grasp of true atonement through Christ or of the possibility of ultimate lostness. The delineation of mental health is excellent, but the distinction between mental health and spiritual soundness is not clear.



### Our Lord Prays for His Own

By Marcus Rainsford (Chicago: Moody Press, 1964. 476 pp. Cloth, \$4.95.)

A reprint of a nineteenth-century devotional exposition of John 17. Strong eternal security, but not antinomian. Much good meat here, but he falls short of the full biblical doctrine of sanctification.

### The Holy War

By John Bunyan (Chicago: Moody Press, 1964. 378 pp. Cloth, \$4.95.)

Another in the Wycliffe Series of Christian Classics, this by the sage of *Pilgrim's Progress* fame. While not as well known, this allegory on the losing and taking again of the town of Mansoul should be in every pastor's library.

R. S. T.

### Books Received

#### The Miracles of Christ

By David A. Redding (Westwood, New Jersey: Fleming H. Revell Co., 1964. 176 pp. Cloth, \$3.50.)

The author has no quarrel with science, nor with any theology. His only prerequisite to this study is the belief in the miracle of Christ himself. Presented with a freshness and appeal to convince the most dubious.

#### Memorial Messages

By Earl Allen (Nashville, Tennessee: Broadman Press, 1964. 93 pp. Cloth, \$1.95.)

Here are sixteen meditations used for particular funerals. Each is soundly based on biblical truth and warmly related to the family's need for comfort. Contains meditations for the elderly, teen-ager, Christian mother, etc.

#### Fathers of the Bible

By C. P. Dame (Grand Rapids, Michigan: Baker Book House. 112 pp. Cloth, \$1.95.)

Another helpful volume for the Minister's Handbook Series, presenting a study of several representative fathers as described in Scripture, and extracting the lessons for the guidance and instruction of fathers and parents today.

#### Parables of the Old Testament

By Rudolph F. Norden (Grand Rapids: Baker Book House, 1964. 100 pp. Cloth, \$1.95.)

A-rich source of sermon material. Each parable is treated according to the following outline: (1) The Textual Setting, (2) The Parable, and (3) The Lesson. It is an instructive book packed with ideas and material and intriguing sermon titles.

#### **Living Miracles**

By James C. Hefley (Grand Rapids, Michigan: Zondervan Publishing House, 1964. 148 pp. Cloth, \$1.95.)

The conversion stories of twenty-nine famous Christians who are living miracles of the transforming power of Jesus Christ. These true stories have been taken from five years of walking God's "beat" in Christian journalism and represent the millions of unreached people who live outside the average church's ministry.

#### **Leading Religions of the World**

By Max Stilson (Grand Rapids: Zondervan Publishing House, 1964. 110 pp. Cloth, \$1.95.)

This book is not intended to be a detailed guide to the religious, but an elementary study which will give the basic history and beliefs of these religions. Little known information, interesting sidelights, and fascinating background information to these religions are found here. Treats twelve world religions and proves the superiority of Christianity as the only one whose Founder is still alive and sustaining His following.

#### **Tell El Amarna and the Bible**

By Charles F. Pfeiffer (Grand Rapids: Baker Book House, 1963. 71 pp. Paper, \$1.50.)

Baker Studies in Biblical Archaeology. This study is limited to events in Egypt and to Egypt's political and military relations with her vassals in Syria and Palestine. The Amarna Tablets are the primary source of information for Egypt's external affairs, and the artifacts and tomb inscriptions from Amarna (ancient Akhetaton) help to reconstruct life at the Court of Akhenaton—the Pharaoh whose personality is apparent in every chapter.

#### **Stop the Merry-go-round**

By Don Mallough (Grand Rapids: Baker Book House, 1964. 97 pp. Cloth, \$1.95.)

Spirited sermons that hit—and they hit hard—at the complacency which keeps the Christian mired in the morass of secularism. Then with the Road Map of Scripture he lights the road which leads to the higher ground of Christian living "Ye have com-

passed this mountain long enough: turn ye northward" (Deut. 2:3).

#### **Seventy-five Stories and Illustrations from Everyday Life**

By Erwin L. McDonald (Grand Rapids: Baker Book House, 1964. 105 pp. Cloth, \$1.95.)

Fresh, pointed stories and illustrations. Author is editor of the *Arkansas Baptist* and these stories first appeared in this magazine under the heading "Personally Speaking."

#### **So You Want a Mountain**

By Ford Philpot (Grand Rapids: Baker Book House, 1964. 111 pp. Cloth, \$2.50.)

Twelve evangelistic messages marked with fervor. The author is a graduate from Asbury; he has conducted more than 500 evangelistic crusades across America and also conducts a television ministry.

The following books may now be secured in paperback editions:

#### **Christ Be with Me**

By Walter Russell Bowie (New York-Nashville: Abingdon Press, 137 pp. Paper, 69c.)

A devotional book with thirty-one daily meditations and personal prayers, and with the prayer there is a single sentence from the Bible, which can be recalled throughout the day as a watchword of the hopes one has at heart.

#### **Proofs of His Presence**

By Grace Noll Crowell (New York-Nashville: Abingdon Press, 1965. 110 pp. Paper, 69c.)

Portrayals of Christ's living presence after His resurrection, and of His vital meaning in our lives today.

#### **Sermons from the Miracles**

By Clovis G. Chappell (New York-Nashville: Abingdon Press, 1965. 224 pp. Paper, \$1.25.)

Sixteen sermons from Christ's most famous miracles including such titles as "Disturbing Public Worship," "Defeating Our Fears," "The Whiner," "The High Art of Not Paying Attention," etc.

#### **The Greatest Texts of the Bible**

By Clarence Edward McCartney (New York-Nashville: Abingdon Press, 1965. 219 pp. Paper, \$1.25.)

Speaking of gratitude (or was it ingratitude?—p. 17), a classic example (of the latter) came to my attention . . . "Were you the man who rescued my little boy from drowning the other day?" . . . "Yes, ma'am" (modestly) . . . "Well, what I want to know is," (irately) "where's his hat?" . . . Of course, whether there is really any difference between her and the fretting saint who complains about the weather and sundry, I'll leave to you to decide . . . Come to think of it, the preacher who fusses constantly about burdens and budgets is cut pretty much from the same cloth . . . Words have their day too . . . Just now "involvement" is in . . . So often words decay, but here is one being redeemed . . . In the past its connotation has not been the most savory . . . When we have said that so-and-so has gotten himself "involved" we usually meant something that was whispered about . . . But now—praise God!—it means active participation: real, live, personal, rolled-up-sleeves, hands-in, feet-in, up-to-the-neck, never-say-die, won't-quit, in-there-pitching INVOLVEMENT . . . Involvement "By the Spirit" will mean IMPACT (p. 18) . . . Too many have been spectators much too long . . . Maybe by redeeming a word we have found the key to the redemption of our youth—and ourselves as well . . . If anyone is at a loss for causes to become involved in, let him read (pardon!—I mean reread) pp. 19, 22, 24, 26, 28, 30 . . . One page heading in this issue brings to mind the showers of blessing on the 1960 General Assembly when Verne Mullen sang "Little Is Much When God Is in It" (p. 24) . . . And when enough love is behind it, the "little" will not be less than 10 percent (p. 28).

Until next month

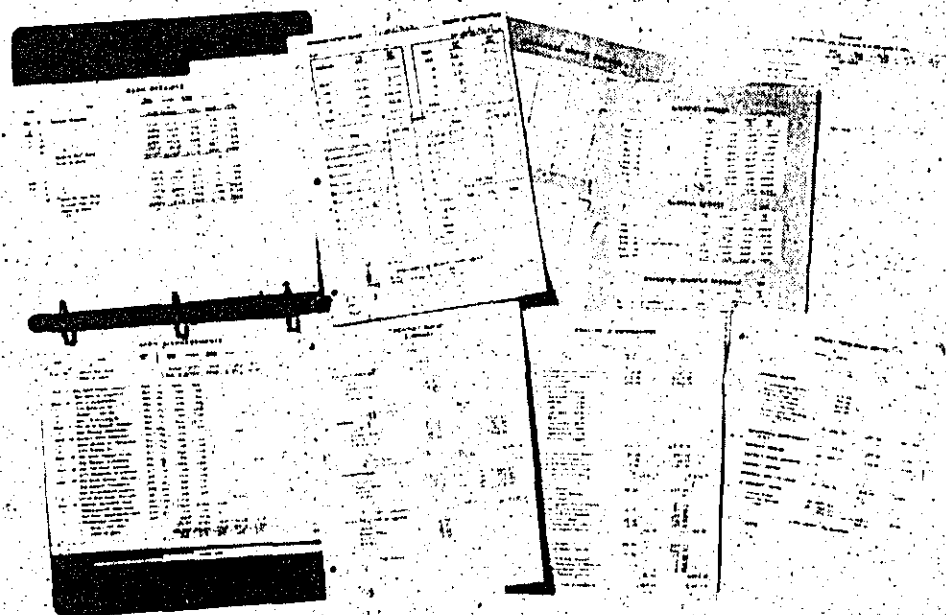
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AUGUST 1965

### L. A. REED SPEAKS AGAIN

Robert E. Hollis

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The Editor

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J. Ray Shadowens

### HOW IMPORTANT IS READING?

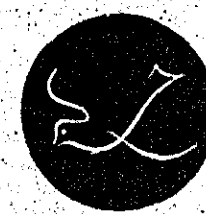
C. Neil Strait

### SOME ASPECTS OF ARMINIANISM

H. Orton Wiley

### "MAKE ME A SANCTUARY"

Ruth Vaughn



AUGUST, 1965

Volume 40 Number 8

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## L. A. Reed Speaks Again

EDITOR'S NOTE: Rev. Robert E. Hollis, pastor at Marksville, Louisiana, has graciously shared the following personal letter received some years ago from the late Dr. L. A. Reed, former editor of the *Preacher's Magazine* and professor of practices at the Nazarene Theological Seminary. The admonitions are as timely today as when first written.

July 22, 1949

DEAR BROTHER HOLLIS:

Your letter of the thirteenth has followed me to the above city and I hasten to answer it to the best of my ability. Your problem is not a new one but is in the experience of every young pastor. I am sorry that you cannot come to the Seminary, for we like to have serious-minded men such as yourself in our student body, but with your background of experience, and a thorough devotedness both to God and your task, there is no reason why you should not be a greater worker in the Master's vineyard.

1. Early in your ministry, follow the practice and let your congregation know that it is your practice, that you will stay in your study during the morning hours of at least Tuesday, Wednesday, Thursday, and Friday. These four mornings should be devoted to prayer and sermon preparation. No one wants you to call mornings, and tradition and history give them to the pastor for preparation.

2. Emphasize certain types of preaching. Early in your ministry practice textual, topical, and expository preaching. Avoid topical and inferential preaching for at least the first five years of your ministry. People are built up in the holy faith through scriptural preaching and the above admonition will "feed the flock." We have too much preaching of one's individual opinions, and not enough of the Word of God. If you will read the Word devotionally, texts will be presented to your mind through the influence of the Holy Spirit. Also study passages for text suggestions.

3. As to using another's outline, I would not practice it, although I would not avoid it, but would "revamp" one occasionally, when I was pressed too closely for time, to suit the occasion. However, do not make it a practice. It is liable to produce laziness. If you can afford it, purchase a set of *The Pulpit Commentary*. It has a fine exegetical introduction to each chapter besides some homiletical helps. It is old enough to assist us in our doctrinal position. I think it is worth its weight in gold.

4. Alternate your sermonic emphasis. Lay emphasis one Sunday on the Sunday morning sermon and the next Sabbath on the night sermon. In this way your congregation will not sense that your preparation is too centered. Feed the flock Sunday morning and keep your Sunday night service intensely interesting through music and a short, pointed, evangelistic sermon.

5. You were called to preach. Keep it first. If you mingle with your

(Continued on page 43)



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

### **The Bible College and Seminary Offerings**

BEFORE AN ACTION is taken in the local board, discussion both pro and con is in order. When the question is put it is proper to vote yes or no. But when the vote is taken, and the action settled, the decision should then be considered the action of the entire body, not just those who voted for it; and thereafter every member should proceed to implement the action cheerfully and loyally. Further division on the issue is now out of order.

There is not a pastor in the movement who would not say a hearty amen to this basic democratic principle, especially if his projects were at stake.

But the principle applies equally to denominational actions.

In 1945 the Nazarene Theological Seminary opened its doors because the 1944 General Assembly willed it so. By this action the project became the responsibility of the entire denomination, not just the responsibility of its more enthusiastic promoters. That situation still prevails. Twenty years later the denomination, in Portland, authorized for the quadrennium an annual seminary offering, the immediate aim of which was to raise funds for the much needed new seminary library. The second such offering will be taken February 13, 1966, in just five months.

Every pastor should remind himself that this plan is his own, adopted by him through his properly elected representatives. To impede the aims of the General Assembly action by non-participation is to weaken democratic processes.

But another educational institution was created by the General Assembly at Portland, the Nazarene Bible College. This too is everybody's responsibility. It was created by the denomination, to serve the denomination, and to be supported by the denomination. Neither its breadth of support nor scope of service should now be conceived as partisan or sectional. It should not be thought of as the "pet" of any one class of Nazarenes, or geographical area, or group of leaders. It is no longer proper to divide the church into those "for" the Bible college and those "against" it. We are all for it. Let us prove this by rolling up a generous offering September 12, with unanimous participation, so that this denominational offering shall have a fair chance to get off to a good start. This would seem to be the kind of conduct on the part of parents toward their child which has universally been deemed fitting.

### **We Can Afford to Listen**

WHEN A VETERAN PREACHER has won as many souls as Dr. Jarrette Aycock, and has as many years behind him in successful district superintendency and evangelism, we can afford to listen to him when he gives us some practical advice concerning the relationship of our sanctuaries and their furnishings to the promotion of revival. This he does in a timely article in this issue.

It is axiomatic with us that any sanctuary not favorable to the fostering of a revival atmosphere is wrong, and should be changed if possible. It is axiomatic also that pastors and planning committees should be thoroughly aware of the psychological advantage or disadvantage created by such matters in the sanctuary design and arrangement as discussed in Dr. Aycock's article, and should treat this relationship to future public evangelism as a fundamental consideration in the designing of new church buildings. If the pastor is asleep to the significance of these matters, the District Board of Church Extension should be at least alert, and be prepared to give directions which might compensate for the pastor's carelessness and thus prevent the sad state of affairs that a church finds itself in when it later attempts to carry on an old-fashioned evangelistic program, with a sanctuary which, instead of being an asset, is a psychological millstone around its neck.

### **What Is "Holiness Preaching"?**

THE RECENT "Sermonic Study" contest brought to light what seems to be a measure of uncertainty among us as to what constitutes holiness preaching. When the adjective "holiness" is used with "preaching" it is obviously a qualifying term which indicates a distinctive kind of preaching. And in this case the word "kind" would naturally refer to subject matter rather than to some particular homiletical form or style of delivery.

If the term "holiness" is sufficiently stretched it can be made to include the whole scope of evangelical truth, and in this case it becomes the equivalent of *Christian* preaching or *gospel* preaching. But this is not the connotation which traditionally belongs to the term. When a man calls himself a "holiness preacher" he has in mind (or should!) a distinguishable emphasis in doctrine which sets him apart from others who may be evangelical, but not holiness.

Strictly speaking, "holiness preaching" means an interpretation of the atonement, and of the various aspects of redemption, toward a measure of saving grace and a level of Christian living which other evangelical groups do not always include in their concept of evangelical religion; in fact they often believe that such a measure of grace is neither possible nor necessary. This distinctive emphasis therefore sets the holiness preacher apart and makes him a marked man. The message of holiness as traditionally defined is not acceptable in non-holiness pulpits. This might suggest to us that sermons on repentance, justification by faith, the atonement, the necessity of the new birth, and such themes which would be quite acceptable in almost any evangelical pulpit, do not constitute what we mean by the term "holiness preaching." We must go farther and be more specific.

Holiness preaching, we would say, is not only the presentation of Jesus Christ as a Saviour from sin, but specifically and emphatically as a Saviour from *all* sin, including that inherited sinfulness which we call the carnal mind.

(Continued on page 46)

A little common sense  
will aid our prayers in promoting  
a revival atmosphere

## Does Your Sanctuary Help or Hinder Revival?

By Jarrette Aycock\*

I am writing from experience and observation only. I have never built a church, neither have I heard a paper or read a book on it; however, I have held meetings for over thirty years and was district superintendent for nearly twenty years, and have tried to keep my eyes open.

### Beauty—Not Service

We seem to build so many of our new sanctuaries with a great deal of thought for beauty, but with very little thought for the revival.

We examine and copy the architecture of other denominations. Even if they are evangelical, their methods are not like ours. They only have people come to the front and sign cards, but seldom kneel.

Our church was born in a revival. We have people come forward and kneel for prayer at an altar. Most of our evangelists believe in personal work in the audience, and when we build buildings, we should take all this into consideration.

### Vestibule

Build your vestibule as commodious as you please but do not make it too convenient for people to stay in it during the service.

In one of our new churches I found

a very large vestibule with glass doors and windows between vestibule and sanctuary. They had a good speaking system, making it possible to hear as well in the vestibule as in the main sanctuary. There were a number of chairs, also one or two divans. In case of an overflow crowd this area could have served very well. However, people coming in would often stop and visit with ushers several minutes as well as with each other. Sometimes the men would sit down in a chair and talk throughout the service. They could hear what went on in the sanctuary but we could not hear them.

It was also very convenient to take the little ones out there where they could play while parents visited. This was especially true of both men and women in the evening service just as the invitation was being given. You say poor preaching or an uninteresting message. Probably so, yet the pastor said it was a condition he had inherited and had not been able to overcome.

In another church, off the vestibule, but visible from the pulpit and any part of the platform, was a room with a large window four or five feet square where the money was taken to be counted. Often some were there through the entire service.

It was rather disconcerting to stand in the pulpit and see them counting

the money or standing or sitting around talking. I have counted over twenty visiting in the vestibule during the service.

If you build for revival, I would suggest you eliminate your loud-speaker and clear glass in the vestibule.

### Lighting and Pews

In building for a revival it is very important to have good lighting. Soft lights, rather dim, may be good for some things but in a revival the sanctuary should be well lighted, so the old and those with poor eyesight may see their songbooks, the preacher, and all around in the church.

I have also found that a well-lighted church greatly helps the behavior of those who would be inclined to whisper and write notes to pass around during the service. The Bible teaches that "people love darkness rather than light."

In buying pews consider the convenience of length for personal work—also the aisles for going to the altar. Pews right against the wall make it very hard to get a person sitting at that end to go forward.

In a beautiful small church the architect, to get away from a center aisle, convinced the young pastor one row of pews would be best with aisles down the walls. The auditorium is beautiful, the people are thrown together, but the pews are twenty-two or twenty-four feet long, making personal work practically impossible.

I know a center aisle is not the best for everything, but I would rather have three or four aisles with shorter pews than to have them too long.

Another new church I recently preached in had two aisles, three rows of pews overly long, the outside row tight against the walls. The two

aisles each led to a door in the vestibule, and the back pews each sat tight against the wall. The only way from one aisle to the other was through the vestibule.

I would prefer fewer seats even if chairs were needed for special occasions. It encourages your people to have to bring in chairs. An aisle next to the wall would have helped a lot in that meeting. I think a ten- or twelve-foot pew is long enough in the average auditorium, especially on the sides.

### Seating Capacity

Again most of our new churches are building too large for revivals. A large auditorium with no overflow is a mistake. The remedy, build a smaller sanctuary and have an overflow room which can be opened in case of a large crowd, and if for a revival do not make the overflow a gallery.

The extra cost is not prohibitive, and if you ever have to use it, the encouragement to your people is tremendous. A large sanctuary never more than half filled is hard on the revival, the preacher, and all concerned.

### Altar and Platform

Build your altar or "mourners' bench" separately from your platform by about three feet. If your church is large enough, build two short altars rather than one long one. It is not a bad idea to build two other benches which can be brought in during the revival if needed for seekers, or leave room at each end where chairs may be added.

From seven to twelve inches is high enough for the front of your platform in our average church. Raise your choir loft higher if you like.

Never build a railing on the edge of platform between the pulpit and the altar, so your evangelist will have to walk several feet to the end of the rail if he wishes to go down closer to the people.

### Hindrances

I would suggest some physical hindrances in working with seekers at the altar which could have been easily eliminated.

In one church a very long Communion table took up several feet between the platform and the altar, making it most difficult to deal with seekers at that part of the altar. When I suggested in the early part of the meeting that it would be well to move the table until after the revival, I was informed by the pastor that it was a gift from Brother Citizen and he would be greatly offended if it were moved, so it stayed.

Some other things were placed near the end of the altar that could have easily been shifted say a foot, so the altar could have been extended with chairs; but when I suggested it, I was informed that they too were donations and the donors would be grieved if they were moved. The pastor said there never had been enough seekers to need more space, so they too stayed.

One night God broke in on the service and between thirty and forty came forward with practically no place to kneel, and when the prayer

was ended, all who were not at the altar or front seats went back to their seats. Had there been chairs or an altar at which to kneel, they might have stayed and prayed through.

Another hindrance to an altar are plants or flowers, real or artificial, on the altar or pulpit during the revival. To try to carry them away, as I have often had to do, after people start coming forward attracts too much attention and detracts from the service.

Chairs are very good for seekers to kneel at when you need to extend the altar, if they are placed properly. I have found that the best way is to set the chair sideways, so the seekers can kneel on one side and the workers on the other and there is nothing between them.

### Plan for Revival

I have made no suggestion which will add to your cost and very little if any that will detract from the beauty of your church.

The average architect thinks of beauty, fitness, and possibly finance when he plans a church but never a thought of the revival. The pastor or evangelist should always have souls as a goal and should try to build accordingly.

Beauty, fitness, or finance need not be sacrificed in order to build a church that is at the same time practical for the work which God has called us to do.

### One Preacher's Prayer—

Overheard while praying with a seeker at the altar: "Lord, give her the Paraclete in the aorist tense!"

Every community yet without a holiness witness is a reason for fostering home missions

## Factors That Foster Home Mission Progress

By John A. Wright\*

IT IS NECESSARY for us to understand some facts about home missions before we can evaluate the factors that make for its progress. Home missions is central—not a side issue—in the work of the church. The fact that, for organization's sake, we must divide the church into component parts robs us often of our ability to see it as a whole. We who carry the heavy burden of the church have a tendency to think this is more important than the Sunday school, the Sunday school is more important than the N.Y.P.S., and the N.Y.P.S. more important than the N.W.M.S., and home missions is a district project that is way down the line. In reality, you cannot separate any part of the church work. These together comprise the total and varied outreach of the church and they are inescapably bound together; to fail in any is to weaken all.

Outreach—the reaching out for others—is the distinctive mark of a Spirit-filled church. It is the spirit of Him who said, "The Son of man is come to seek . . . that which was lost." Other churches may hold doctrines so similar to ours as to be almost identical, but the distinctive character of the Church of the Nazarene has been the aggressive, passion-

ate, sacrificial reaching out through every means for the souls of men.

One leader of a sister denomination scolded his fellow churchmen with these words, "In one of our early years our church grew 156 percent while the population only grew 36 percent. Our record today is so sad and sickening that, give us a little more time, they will soon write us off." He added, "With all our education, our theology, our fine buildings, our image of the church, we are doing less to win people to Christ than our unschooled forefathers who rode the frontier spreading scriptural holiness. Evangelism is the heartbeat of the church. We are no longer fishers of men but keepers of the aquarium. Among our churches it has become a matter of 'You steal from my fishbowl and I'll steal from yours.'"

Home missions must be central in our church or we are as dead as King Tut—preserved in form, but lifeless in reality.

The factors which make for progress in home missions, then, are passion, program, and personnel. I have talked about the passion; shall we consider the program?

Program is important to progress. The Reserve Army\*\* is doing a won-

\*Pastor, Coldwater, Michigan.

August, 1985

\*\*Special reference to the Michigan District.

derful job and yet, when the cost of home mission projects is on the increase, we must not be content to do what we have done in the past.

I feel that the Revolving Fund is a wonderful implement of progress. This must not be considered as just another program but as a far-reaching, well-advised, tested-and-tried means of reaching souls for Christ in Michigan.

I was eavesdropping the other night. A business organization was having a meeting on the other side of a flimsy partition from where we preachers were meeting. These men were talking about discount houses. The speaker said they were here to stay. He reminded merchants that when the first department store was opened some tried to pass a law to stop them. But you cannot outlaw progress. To succeed you must either join them or outsmart them. Why must the Church always be so slow to accept any new idea, try any new method, or come up with any new suggestions? May the tremendous need and the tremendous resources at our disposal stimulate us to new means of reaching souls.

The best programs will fail without good personnel, and the best of personnel will fail without a passion. Personnel is important. The district leaders must be home-missionary-minded. I am neither polishing apples nor finding fault, but the district cannot succeed unless its leaders are first of all men of passion for souls. Of course that passion must be tempered with wisdom, but not

tempered so as to be afraid to try. Indeed, it is better that we fail in some of our home mission projects than for us to lose the spirit of trying.

May I remind you, pastor, that you are a part of the district leadership in home missions. The elected officers may suggest policy and make final decisions, but the district will reach out only as you implement their programs and push their ideas. In fact, home missions is the combined spiritual force of the entire district membership; but, in a great measure, it is controlled, stimulated, and increased in direct proportion as the pastor is controlled and stimulated by the Spirit of God.

The personnel of the individual projects is important. I do not believe that this work should be left to the novice. I must concede that some students and those without much training or experience have perhaps more than some of the rest of us.

Home missions is challenging and discouraging. It is pioneering in a hostile country. It is loving people and God until you are possessed. We must find men of this spirit to go into this work, and the man in this work must more and more be endued with this spirit.

Oh, yes, and he had better have a wife that feels the same way.

These are the factors of progress. Some are material, some human, some spiritual. This is our heritage and our life's blood. May God help us never, never, never to lose this spirit!

The man who can stand up to a little crowd and give them his heart, will not always have a little crowd to give it to.

—General Superintendent V. H. Lewis

The Nazarene Preacher

Guess we may as well look now as anytime

## Don't Look Now, Preacher, But Your Image Is Showing

By J. Ray Shadowens\*

WITH THE APPEARANCE in print of *The Ugly American*, by William Lederer and Eugene Burdick, we are, as never before, image-conscious. Since that time we have been treated to a rash of "image" publications: *The Image of America's Serviceman*, *The Image of the Secular Collegian*, and *The Images of Faith*—to name only a few. "Image" is a contemporary phenomenon. It is a part of the present field day in semantics.

Before a representative word-picture of the "image" of the Nazarene preacher could be presented, a mountain of research would have to be scaled. What is offered here is limited to the private views of the writer supported by what can be hoped is relevant data gathered from various sources.

There are those in our confused culture who are raising serious question as to the justification for our very existence as ministers of the Word. Facing up to such unpleasantness, in what I choose to call "The Distorted Image," though painful, may in the long run, prove to be both enlightening and corrective.

"Why not quit?"

Well, one frustrated ex-minister dared print his confession for leaving the pulpit. He describes the plight

of the modern clergyman in "Laymen, Spare That Preacher!" *Christianity Today*, June 7, 1963:

Present day preachers are so busy doing everything in the church from conducting ladies aid elections to cranking the mimeograph that they have insufficient time and energy left for the contemplative thought, research and organization interesting sermons require (p. 6).\*\*

This distorted image of the minister as a "glorified chore-boy" is damaging to the spiritual influence he should wield.

Admittedly, this may be to some degree but subtle rationalization. The frank admission of failure on the part of one isolated clergyman is insufficient justification for superimposing this objectionable "image" on all conscientious preachers of the Word. Be that as it may, we cannot sidestep entirely the implications of this candid confession.

In a superbly written article entitled "New Pastors Are Coming" in *Christianity Today*, October 25, 1963, Floyd Doud Shafer, with restrained optimism, points to hopeful shafts of light for twentieth-century heralds of truth:

Today, pastors are no longer hypochondriacally obsessed with themselves, as their evaluators imply. The open sea-

\*Pastor, Norman, Oklahoma.

August, 1965

\*\*Used by permission.

son on the ministry is over. Pastors are beginning to resist being told that they are sick, aimless, stupid and irrelevant. They are starting to stand up and speak out in their own right—the pastor's right.

It was a sore time when we fell flat on our backs at the insistence that we looked bad. Humility forced us to listen to what the experts said. We were shown film-strips of our hastily hidden guilts, ill-concealed hostilities, and easily detected illusions of grandeur.

We paid our humiliating homage to psychology and its sometimes facile documentation of guesses. We were warned to expect a crack-up around every corner. We thought it wise to learn to dance on eggs. We probed our souls, irrigated our minds, and put our blown-up problems in the showcase for public view. A groan floated across the land, "Oh, those sick ministers."

Our critics erred when they immobilized us on our backs. That permits only one line of vision: up. We saw towering above us one known of old as the Good Physician (pp. 15-16).\*

Who would deny that Shafer has, in a very graphic manner, held up for all to see "the distorted image" of the minister that has been making the rounds far too long?

To add insult to injury, I do not know whether to become righteously indignant or to don sackcloth when I read a revealing assessment of moral conditions in the U.S.A. that includes this indictment: "In a suburban America, the realtor, and banker wield greater power over morality than the minister"—indignant because, I believe, it is an unfair and unjust charge directed at dedicated preachers of the gospel, and penitent because there may be some truth in the allegation that we are guilty of surrendering vital areas of influence to others.

Honesty compels us to face up to all such unpleasantness if we are to get at the existing attitude toward present-day preachers. In an effort

to counteract this "distorted image" of the pastor, let us turn our attention to "the dynamic image" of the pastor.

It is my considered judgment that our responsibility for dissolving "the distorted image" of the minister in the minds of moderns is not by the technique of a frontal attack on this ill-conceived estimate of the clergyman's place and function in our complex culture. Rather, by offsetting this fallacious notion by projecting a "dynamic image" so convincing that even the most skeptical will be hard pressed to explain it away. The old maxim, "A good offense is the best defense," seems to fit here.

Nazarene pastors should demonstrate such unquestioned dedication to Him "who also hath made us able ministers of the new testament" (II Cor. 3:6) that even those who reject His claims will acknowledge our high principle of motivation. Though many critics suspect his theology and look askance at his methods, relatively few challenge the dedication of Billy Graham. Of course we are not all "Arminian Billy Grahams" but the emulation of his example of whole-souled dedication and devotion could indeed be beneficial. The dynamism which characterized our progenitors in the Wesleyan-Arminian tradition had as one of its transparent qualities an unimpeachable dedication.

Confronted, as we are, with an ecumenically-minded Protestantism, where for the sake of a spurious unity all distinctives are expendable, the urgency for an unswerving determination in Nazarene pastors was never greater. The surrender of the cardinal tenets of our faith because the "inclusivist" brethren seem to have captured the public sentiment in their clamor for one church under

Christ poses no real threat. No sell-out to ecclesiastical pressures need greatly disturb us. There can be no question but that our policy of "non-alignment" with the current religious movements—National Council of Churches and National Association of Evangelicals—will continue in force.

In order to present a "dynamic image" we need more than the preservation of theological purity. The Nazarene pastor must be imbued with the spirit of this obvious imperative: that wherever we touch the various strata of our society the impact of our witness will be felt. Men and women of all walks of life will recognize that there is in our ministry a certain sense of destiny and mission and that we are committed without apology to the propagation of these great "Pilot Points" of our faith as set forth by Dr. Hardy C. Powers in his Golden Anniversary message, "The Authority of the Holy Scriptures, The Adequacy of the Atonement of Jesus Christ, The Reality of Christian Experience, and The Urgency of Our Message in Soul Winning."

If the "dynamic image" of the pastor is to eclipse "the distorted image," as please God, it shall, it must be illuminated by an unchallenged discipline. Elton Trueblood cogently sets forth the place of this indispensable quality along this line:

Our task is to try to establish in the popular mind, before it is too late, a philosophy of discipline that is as far from bondage to self as it is from totalitarian bondage. The middle ground, which is both the right and the left, is the ground of self-discipline.\*

"The future" we are told, "belongs to disciplined men." Prophetic pow-

ers are unnecessary to accurately predict that the undisciplined, self-indulgent ecclesiastic will be weighed in the balances and found seriously wanting.

There is no substitute for this moral quality in the man who claims a call to the ministry. Superior natural endowments, above average intellect, and a good measure of piety, will not compensate adequately for the absence of self-discipline. We only kid ourselves if we minimize the importance of this virtue and its place in the trilogy—an unquestioned dedication, an unswerving determination, and an unchallenged discipline—that completes our dynamic image.

Somewhere I read: "The minister—a man of sincerity"—disciplines his ambitions, affections, and attitudes. It would be doubtful in the extreme if a clergyman could possess these imperatives in proper balance without standing out as a spiritual stalwart.

I desire to employ in somewhat of an accommodated sense the words of the Apostle Paul speaking of God's design for the redeemed that they "be conformed to the image of his Son" (Rom. 8:29). To so glorify the Lord and Saviour in our lives that more and more "the mind of Christ" is reproduced in us should absorb all the time and energies of a Nazarene pastor.

Perhaps we should pursue those spiritual ideals that are calculated to assist us in "restoring" the Christ-like image rather than "creating an image." If this be the case, we need exercise ourselves little as to what "image" we are creating before our family, our church, or our community.

\*Used by permission.

\*Elton Trueblood, *The Life We Prize* (New York: Harper & Row, Publishers, Inc., 1951) p. 96.



No man can have breadth and depth in the pulpit who does not cultivate it in the study

## How Important Is Reading?

By C. Neil Strait\*

A RECENT national advertisement, sponsored by the International Paper Company, caught my attention with its caption: "Send me a man who reads." As I thought about this statement and the age we serve, the truth of it became clear. For I had just finished reading *Dateline*, published by the Clergy-Industry Relations Department of the National Association of Manufacturers, and had been stunned by an article that said: "... 75 per cent of the American people actually have no contact with books!" Can it be? Yet the statement was made by Dan Lacy, managing director of the American Book Publishers Council of New York.

These two statements prompted my inquiry about the pastor's reading habits. And I wondered if many of our number would be among that 75 percent.

Reading is a thrilling encounter with ideas, minds, and experiences. The minister is involved in all these areas at some time in his ministry. Thus, reading should be an item on the priority list.

It is true that some ill-founded conventions linger with us, conventions which dictate—if allowed—the important items of a minister's time. And, sad but true, reading is usually not on the list. For it has all too

many times been considered something a minister can do when there is nothing else.

Our task as ministers is to chart new courses, prove ill-founded conventions wrong by finding something better to take their place and lifting the ideals of those we serve. Thus, the importance of reading is something we must discover for ourselves before our congregation will see its value.

Many of us are convinced that reading is important, but finding time is the problem. Reading, let it be said, never fits conveniently into any schedule. So, planning and discipline are the two prerequisites. An afternoon set aside for books, an evening, or, an entire day! An hour, or two, before breakfast to encounter a magazine or a book! Or an hour after lunch! And don't forget the minutes of waiting at the hospital, the doctor's office, or the grocery store. The time is usually there, but must be captured—through planning and discipline—lest it be consumed with trivia.

The question, "How important is reading?" is not relevant to some ministers, for it is apparently not too important. But to some of us reading is as important as anything we will do in the pastorate.

Reading is important, first of all, because it informs the minister. If he is to retain the respect of his

hearers he must be acquainted with the world in which he lives. A news magazine should be on his reading list—weekly! And it should be read—thoroughly! There should be a serious reading of newspaper editorials and book reviews, for they interpret and spell out the structure of the world scene.

An informed minister must be acquainted with more than his own denomination. He must know the religious world and its developments. Thus, *Christianity Today*, *Christian Century*, *Eternity*, *Christian Herald*, the *Pulpit*, *Pulpit Digest*, to mention only a few, should be coming regularly to his desk—either by subscription or on loan.

Reading is important, secondly, for it provides a supply of preaching resources that are not second-hand, but up-to-date and relevant to the message today. Someone has said that "reading maketh a full man."

Sermon outlines are a dime a dozen and books of illustration are plentiful, but nothing can replace the thrill of finding new material. The man who does not read will find himself going again and again to the treasured saying and favorite illustration. Our age is a privileged one with so many fine books available and journals of all descriptions. There is hardly an excuse for outdated material when so much awaits the reader.

Third, reading is important for its mental exercise. Someone has said: "Reading is to the mind what exercise is to the body." The mind, like the body, gets out of shape easily. For one to be a good athlete he must train daily and keep his body fit. Ministers have one of the greatest jobs in the world, but so many times our minds are not fit for the running.

It is good to take a scholarly book and set about to read it. Many times

we seek out an easy book. A few such books will not spoil the mind, but a constant diet of this sort will not sharpen the mind.

Fourth, the Bible has something to say about the importance of reading. One of the greatest minds the Church has ever had, the Apostle Paul, admonished Timothy, "Till I come, give attendance to reading, to exhortation, to doctrine" (I Tim. 4:13). While the reference is to the public reading of the Scriptures, it is not out of place to feel that Paul's admonition was to read all that made the public reading of the Word more relevant. For he writes later, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). Paul also gives us some indication of his respect for reading when he writes: "The cloke that I left at Troas with Carpas, when thou comest, bring with thee, and the books, but especially the parchments" (II Tim. 4:13).

These four reasons, then, should answer the question, "How important is reading?" But John Wesley, writing to John Trembath on August 17, 1760, answers the question better than anyone before or since. Wesley wrote:

What has exceedingly hurt you in time past, nay, and I fear to this day, is want of reading. I scarce ever knew a preacher read so little. And perhaps by neglecting it you have lost the taste for it. Hence your talent in preaching does not increase. It is just the same as it was seven years ago. It is lively, but not deep; there is little variety; there is no compass of thought. Reading only can supply this, with meditation and daily prayer. You wrong yourself greatly by omitting this. You can never be a deep preacher without it any more than a thorough Christian. O begin! Fix some part of every day for private exercises. You may acquire the taste which you have not; what is tedious at first will afterwards be pleasant. Whether you like it or no,

\*Pastor, Carmi, Illinois.

read and pray daily. It is for your life; there is no other way; else you will be a trifle all your days, and a pretty, superficial preacher.

These then are a few of the reasons why reading is important. Let it be understood that every pastor's schedule is different. How the necessary

amount of reading can be worked into your schedule only you can determine. When one discovers the thrill and importance of reading he will set about to make adjustments and undergo the necessary discipline.

Reading is important—but we must realize it for ourselves.

The nursery can be the First Church of the Tiny Tots. If properly nurtured here they will thrive well when transplanted to the big sanctuary.

## Planning for the Church Nursery

By Joy Latham\*

THE TERM "NURSERY" applies to children from birth to four years of age. There are four distinct groups: crib babies, toddlers, two-year-olds, and threes. "Church nursery" means the room or rooms in the church for children under two years of age. For twos and threes we provide curriculum and class situations.

The purpose of this article is to discuss a place in the church for the youngest. Two basic reasons for this ministry are:

1. It provides service to parents of children under two who need the fellowship and worship of the church.
2. It offers potential for foundation character development in babies and toddlers. Impressions, attitudes, and concepts begin to form at birth.

\*Director of Nursery Division.

Because of these facts, the importance of the church nursery cannot be overstressed. In our desire to make it possible for parents to attend Sunday school and church, we must consider carefully the specialized needs of the young child. Perhaps no part of the work of the church requires more careful thought and preparation, or pays greater dividends in contribution to Christian family life.

There are two requisites for the success of this ministry:

1. Parents must be assured that their babies are well cared for according to standards of cleanliness and health.
2. The environment must be such that babies and toddlers are happy and comfortable. It is in the nursery that love for the church may begin. Unhappy experiences may cause

early dislike which is hard to overcome in later years.

What then shall be our standards for the church nursery?

### I. Space and Location

First of all, consideration should be given to the fact that "children under two" include two groups. Infants in the crib and toddlers over a year old who can move about should be separated. Two rooms are preferable. If this is impossible, however, partial division can be made with 36" high, open shelves.

Space requirement for both infants and toddlers is 30-35 square feet per child. There should not be more than twelve crib babies in one room, or fifteen toddlers.

The best location for the room or rooms is on the ground floor—preferably with windows on the south—easily accessible to parents, yet not too close to adult Sunday school rooms.

It is better that the room does not adjoin the church sanctuary. Glass windows into the auditorium and loudspeakers cause confusion and disturb the babies. A comfortable room away from the auditorium with consecrated, efficient leaders enables parents to attend a Sunday school class and church service free of anxiety.

### II. The Rooms

It is important that all rooms for nursery children be as attractive as possible. Walls and woodwork of cream or pastel green are restful in well-lighted rooms. Soft yellow is pleasing where there is lack of sunlight.

Windows should be of transparent glass so that children can see out. Drapes, if used, should be washable,

harmonious in color, and hung so as not to shut out light or sunshine.

Floors should be of inlaid linoleum, asphalt tile, or other durable finish for easy cleaning. For toddlers the floor should be warm and free of drafts. Small, washable throw rugs may be used.

### III. Equipment

This need not be elaborate or expensive. Some items, however, are essential.

#### FOR CRIB BABIES:

**Bed.** These should be approximately 27" x 48", hardwood, in natural, durable finish. A baby attending regularly should have the same bed each Sunday. The baby's name, with the schedule of feeding, may be attached to the bed. A few small beds 18" x 36" may be used for babies up to six months.

**A place for baby's things.** To provide a place for the diaper bag and other belongings there are several possibilities: (1) A chest with three or four drawers or open shelves may be used for each three or four beds. Each drawer or shelf may be labeled with a baby's name to match name on the crib nearby; or (2) a utility table between each two beds with a shelf for each baby may serve the purpose. (3) A hook or shelf may be placed on the wall near the bed.

**A bottle warmer.** This should be in a convenient place out of reach of toddlers.

**A storage cabinet.** This may be built high on the wall to provide storage for linens, supplies, aprons or uniforms, toys.

**A rocking chair.** This should be a moderately sized, wooden rocker, without upholstery for easy cleaning.

**A Bible.** Even a baby begins sensing that here is a special Book as he sees nursery workers use the Bible with reverence.

**Toys.** A few carefully chosen toys suitable for young babies are part of the nursery equipment. These should be safe and durable, plastic, rubber, or

wooden—finished with nontoxic paint. All toys should be cleaned often.

**Books, pictures.** A simple book or two, such as *Thank You*, BL-1401 (25c)\* may be used with older babies. The picture of Jesus and the children from *Nursery Teaching Pictures\** and pictures of single objects—flowers, babies, animals—are good for use with babies in the nursery room.

As space and finances will allow the following are helpful in the nursery room:

- A record player
- Nursery "Listen and Sing!" records Series 1, 2, and 3
- A baby jumper or Babee-Tenda
- A playpen

#### FOR TODDLERS:

In a separate room for toddlers, equipment may include:

A rocking boat  
This useful item when reversed becomes a low set of steps, challenging to the young climber. Instructions for making may be found in *Build-It-Yourself Kit (U-360)*, \$1.00.\*

Blockbuster blocks—large, sturdy, hollow, cardboard blocks (GAX-600), 12 blocks, \$5.95 plus postage\*

Push and pull, educational toys

\*May be ordered from the Nazarene Publishing House.

- A large rubber ball
- Washable dolls
- Stuffed animals, plastic or cloth
- A small, low table—approximately 18" x 24"—and a few low chairs
- One or two cribs may be useful in the toddler room.
- Low open shelves for toys
- A place for children's wraps and other personal belongings

#### IV. Sanitation and Health Safeguards

It is essential to make provision for: Keeping walls, woodwork, and floors spotlessly clean.

Hand-washing facilities for the leaders. A rest room adjoining the nursery room, or between the crib and toddler rooms, is ideal.

Laundering of all linens each week. Frequent washing with soap and water, or cleansing with zephiran chloride solution (two tablespoons in one gallon of water), of equipment and toys.

Essential air circulation. For this reason it is best to avoid built-in cribs. Provide for two to three feet between individual cribs.

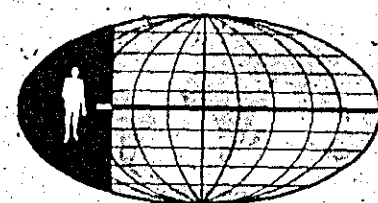
A first-aid kit  
Exclusion or isolation of children with colds or other symptoms of illness

## Things I Cannot Afford

By John K. Abney\*

1. Unholy ambition
2. Laziness
3. Secondary values
4. Unfaithfulness
5. Disobedience
6. Dishonesty
7. Insincerity
8. Service without love
9. Fussy or poor preaching
10. Forsaking my calling

\*Missionary, Samoa



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Department of WORLD MISSIONS

## COMING YOUR WAY

September—October—November, 1965

### 8 Cross-country Missionary Conventions

Miami, Florida	September 30—October 1
Birmingham, Alabama	October 5-6
Nashville, Tennessee	October 7-8
Bethany, Oklahoma	October 12-13
Wichita, Kansas	October 14-15
Fort Worth, Texas	October 19-20
Amarillo, Texas	October 21-22
Phoenix, Arizona	October 26-27
Pasadena, California	October 28-29
Fresno, California	November 2-3

#### Convention Highlights

- Three missionary speakers in every convention.
- Dr. E. S. Phillips, executive secretary of the Department of World Missions, will be the director.
- Mr. Franklin Cook and Mr. Neil Rimington of the office staff will be present in workshops to counsel and answer questions.
- A representative of the N.W.M.S. will be present in each convention.

Start planning NOW to attend the convention nearest you.

Take a busload from your local church

TWO GREAT DAYS OF INSPIRATION AND INFORMATION

More details next month



SEPT. 26

# TEN SUNDAYS OF UNIQUE EVANGELISM

NOV. 28

The Department of Evangelism participates with  
TEN SUNDAY NIGHTS OF SALVATION  
preceded by earnest seasons of prayer, witnessing, and house-to-house visitation.

**PASTOR:** DON'T LET THESE TEN IMPORTANT SUNDAY NIGHTS  
JUST SLIP BY WITHOUT SPECIAL ATTENTION!

SEPTEMBER						
S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

OCTOBER						
S	M	T	W	T	F	S
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

NOVEMBER						
S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

These special "TEN SUNDAY NIGHTS OF SALVATION" emphasized by the Department of Evangelism and the "TEN SUNDAYS OF INCREASED ENROLLMENT" sponsored by the Department of Church Schools, plus an ALL-OUT N.Y.P.S. effort of "IMPACT" EVANGELISM IN OCTOBER, WHEN WORKED TOGETHER CAN PRECIPITATE GENUINE INTEREST IN TOTAL OUTREACH.

## REMEMBER 50 HOLY WATCHNIGHTS OF PRAYER

Sunday, August 1, 1965 6:00 p.m. to midnight local time

### PRAY FOR AND ATTEND

Mid-quadrennial Conference on Evangelism  
Music Hall, Kansas City, Missouri  
Tuesday, Wednesday, Thursday, January 11-13, 1966

**PRAYING PREACHERS** Praying every month  
for spontaneous revival in every  
CHURCH OF THE NAZARENE

# CHURCHES SHOULD BE GOOD STEWARDS TOO!



CAN NAZARENES AFFORD TO RELAX their world evangelism efforts at a time when the non-Christian population of the world is increasing at a far faster pace than the membership of the Christian Church?

**THE CHURCH MUST NOT THINK OF ITSELF  
AS ITS MISSION**

JUST AS 10 PERCENT IS THE MINIMUM giving standard for an individual, should it not be a MINIMUM GOAL for an evangelistic, out-reaching church?

**CHURCHES SHOULD BE GOOD STEWARDS TOO!**



## PROCEDURES

### for Registering and Reporting a Training Class

#### SELECTION OF COURSE

- Select the course needed by your church
- Church school board approves the teacher

#### REGISTER THE CLASS WITH

- The C.S.T. Office, 6401 The Paseo, Kansas City, Missouri, 64131.
- Order books from the Nazarene Publishing House or include with class registration.

#### WE SEND UPON RECEIPT OF THE CLASS REGISTRATION

- Individual registration slips (enough for estimated enrollment)
- A class report blank (triplicate)

#### YOU SHOULD DO THE FOLLOWING WHEN THE CLASS IS COMPLETED

- Fill out class report blank (list names alphabetically)
- Remove carbon paper and send first two copies to the General C.S.T. Office.
- File third copy in the church office (not file 13).  
(If you do not have a class report blank it is probably because the class was not registered. Please send for one rather than writing or typing out a report.)

#### UPON RECEIPT OF THE CLASS REPORT WE

- Send credit cards to be completed and presented to those earning credit.
- Send you another registration form for your next class.
- Place one copy of the class report in your local church file in the general office.
- Send the district C.S.T. director copies of all class reports at the end of each quarter.

## That All Might Know

**I**MPROVED COMMUNICATIONS within the local church is a continuing concern for all pastors. Any church, large or small, is effective in its work for the Lord to the degree that its members know of and cooperate in its program.

Many Nazarene pastors have found a weekly newsletter very helpful in this area. Some 450 Nazarene churches now enjoy such a publication.

#### A Move by the Brethren

To acquaint its pastors with the worth of such an effort, the Church of the Brethren, with about twelve hundred churches and two hundred thousand members, headquarters in Elgin, Illinois, has printed a brochure in which it lists several advantages of a newsletter including:

- Reaches more people regularly than a Sunday morning sermon
- Gets into all homes
- Keeps people informed and builds an awareness of the mission of the church
- Has an evangelistic value

The author includes several suggestions on how to "get your money's worth" from a newsletter, that will interest Nazarene pastors whether they have such a publication or are contemplating one.

#### Small and Polished

The first suggestion is to keep the newsletter small. "One page, printed on both sides, is better than two pages printed on both sides. You are mailing to busy people.

Some of the other suggestions follow in part:

- Keep it often. Weekly is better than biweekly.
- Keep it readable. Use good weight paper and produce on a good mimeo-

graph. Remember the image of your church is at stake.

Keep it neat. Few will read it unless it is presented in an attractive way. Throw away messy sheets.

Keep it active. Put the important items at the top of the first page.

Keep it "scannable," so a person with limited time can glance over it and get the gist by reading the headlines. Mail it in an envelope. This gives it the dignity that a church newsletter deserves. It's that image again.

#### Selection of Material

Keep it vital. Speak to needs. Skip editorials. Instead use quotes that are editorial in nature.

Keep it personal. Use as many names as possible, but use them in meaningful ways.

Keep it broad. Use district and international church news that is important to your church.

Keep it tied. Relate the faraway news item to your congregation and situation.

Keep it planned. Don't let it just happen. Decide what items are most important before you start. Make a dummy copy.

Keep it economical. Mail to 200 persons or more, permitting the use of bulk rates (1 1/4 cents per letter). The cost for a weekly mailing, including postage, mailing permit, paper, printed envelopes, stencils, and an electric stenciled masthead, is just under \$300 a year.

The author of these suggestions, who is a district secretary, declares that the idea of a newsletter is better not implemented "unless you are willing to follow most of these principles." He says it is not true that "something is better than nothing" when the image of the church is involved.

Copies of a brochure on publishing a church newsletter are available free on request to: Joe Olson, N.I.S., 6401 The Paseo, Kansas City, Missouri 64131.

**FIRST  
STEPS**  
Toward  
God

THE PATTERN FOR SUCCESS  
in your  
CRADLE ROLL

## FIRST STEPS TOWARD GOD

A Cradle Roll-Nursery Packet

This all-new, colorful packet contains guidance materials for parents of young children. It is for use with Cradle Roll and Nursery children under two, in a planned program of home visitation. Each packet contains nine leaflets, envelopes, a gift cover, birthday cards, enrollment certificates, and a new record system. Complete instructions for use on each packet.

Price, \$1.50 each; 12 or more, \$1.25 each

**NEWS**  
of a  
**NEW**  
**PUBLICATION**

For the pastor who is interested in the newest ideas in Christian education, church enlargement, and a host of related subjects

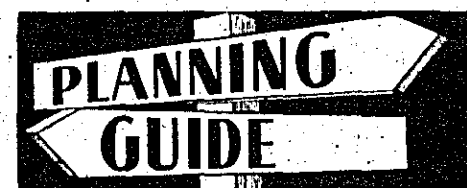
## THE DIRECTOR'S DIGEST

Official publication of the Nazarene Directors of Christian Education Fellowship, is now being offered to pastors.

Price—\$2.00 per year

Enter your subscription by writing to Dave Benson, 1400 E. Kellogg, Wichita, Kansas 67211.

The Nazarene Preacher



# SEPTEMBER month of

## PREPARATION TO ADVANCE

### SURVEY FOR PROSPECTS

One out of five families in the U.S. move every year. But they settle down in September to put the children in school. A community survey is the best way to locate them. (See page 106 for survey evangelism materials.)\*

### SURVEY FOR WORKERS

Every new trained worker normally means another ten people enrolled in Sunday school within a year. September is the month to enlist them. Preach on stewardship of time and talent and distribute the "Christian Service Survey cards" (R-42)\* for the people to indicate experience they have had what they would like to do, and what they are willing to be trained to do.

### PROMOTE WITH MEANING

The last Sunday in September is the best time for promotion. Make this as significant as the promotion in the public schools. If you do, Dad and Mom will be there. (Promotion Certificates are listed on page 118.)\*

### RECOGNIZE AND APPOINT WORKERS

A "Recognition Banquet" or some other appreciated recognition will encourage your workers to give their best during the coming Sunday school year. The *Request for Reappointment* (U5603)\* and the *Teacher's Covenant* will be valuable to you in appointing workers for the new year.

### START NEW CLASSES

Promotion time and teacher appointment time is the ideal time to start new classes. Remember, new classes grow faster than old ones and classes grow most rapidly the first few months they are in existence.

\*Nazarene Publishing House, Master Buying Guide, 1965.

## OVERSEAS HOME MISSIONS

### What is an "overseas home mission field"?

This is the designation used for the work of the church in areas outside continental United States and Canada receiving substantial budget assistance from the Department of Home Missions.

### Why are some areas assigned to Home Missions rather than World Missions?

The assignment is by the Board of General Superintendents and the General Board. One of the principal considerations is the potential of an area for full self-support within a reasonable length of time.

### How are the overseas home missions administered?

They are supervised directly by the general superintendents. The Department of Home Missions provides budget, but does not have administrative responsibility. When the field develops sufficient strength, it is organized into a district similar to a district in the home church.

### Where are these fields located?

#### NORTH AND CENTRAL AMERICA:

Alaska	Canal Zone
Bermuda	Newfoundland

#### SOUTH AND CENTRAL PACIFIC:

Australia	New Zealand
Hawaii	Samoa

#### EUROPE:

Germany	Sweden
Denmark	

#### AFRICA:

South Africa
Central Africa Zone

### Are these fields growing?

It is not a simple or easy task to enter a country with a new church, and in some instances a new message. Yet the Lord has opened doors in marvelous ways and the church has grown steadily and often rapidly. In 1960 we reported 2,123 members in 66 churches in 7 fields. There were 6,706 enrolled in Sunday school. Since that time we have entered Bermuda, Newfoundland, American Samoa, Den-

mark, and Sweden. By 1964 we had 2,958 members in 91 churches; 7,888 enrolled in Sunday school; and \$419,189 paid for all purposes. While we have not been able to give large amounts for property and buildings, the property valuation in these fields is now \$3.5 million.

We now have nearly 1,000 members in the South Africa European district. This involves great distances, and the churches in Rhodesia, Zambia, and Malawi have now been set up as the Central African Zone—a sort of branch district. Both Australia and Hawaii now have over 500 members and Alaska is close to that figure. In Germany, 252 members were reported at the 1965 district assembly, a gain of 15 percent in one year. That's a challenge for our home-base districts to match!

### How may churches learn more about the overseas fields?

Filmstrips and slide sets are available from the Department of Home Missions for several fields, and are in preparation for the remainder. These may be rented for \$2.50, including narrative on tape, giving an excellent understanding of the development of the work, the nature of the country, and pictures of our present churches.



Photo by Three Lions, Inc.

The church has moved into the great cities of the world with holiness evangelism. Metropolitan Johannesburg has a total population of 1.8 million. The sand sumps of the Robinson Deep are seen behind the buildings of the downtown area, indicating the mining operations that have brought wealth to South Africa. We have several churches, our district headquarters, Bible College, and the Nazarene Publishing House in Johannesburg and its suburbs.

## A Goodwill Ambassador

### Church of the Nazarene Reflective ROAD MARKER

One-third of all traffic moves after dark! Reach the people who travel at night too with a sign that does a normal day's work; then when darkness comes, reflects its message to passing motorists.

Heavy 20-gauge steel is artistically die-cut and coated with metal primer and a blue background enamel. The message is silk-screened in golden-yellow and white, followed by a coat of clear varnish to the entire surface. The back side is coated with a special corrosion-resistant enamel. The lettering is painted with a "Codic" reflective material produced by the Minnesota Mining and Manufacturing Company, which is 100 times brighter than white paint and as durable as the enamel itself.

Dupont "Delux" paint finishes are used exclusively, with each wet-paint application individually baked in temperature- and humidity-controlled ovens. Die-cutting and

holes are punched prior to paint applications, so that all edges are paint-sealed and smooth.

Although no imprint is necessary, this sign has a space for the name of your church above the word "Church" and address or other copy below the word "Nazarene." This too is "Codic" at no additional cost to you. Its reasonable price will permit you to place several along the highways, junctions, and streets of your city.

SIZE: 23" wide x 30" high. Maximum of 18 letters on imprint.

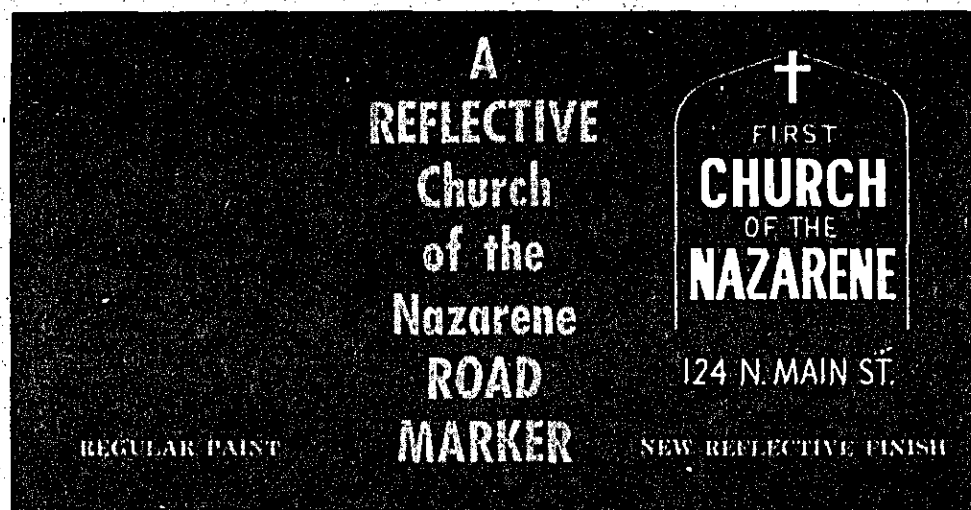
Shipping charges extra from St. Louis, Missouri. Allow four weeks for delivery.

Order by Number SI-385

One Road Marker	\$7.50 each
Two Road Markers	\$6.50 each
Three Road Markers	\$6.00 each
Four Road Markers	\$5.50 each
Five or More Road Markers	\$4.95 each

NOTE: Quantity prices apply to identically lettered signs only.

Prices slightly higher outside the continental United States



Advertising with Signs Doesn't Cost—IT PAYS!

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

## A Goodwill Ambassador

### Church of the Nazarene MASTER SIGN

Proclaim to all who pass by that there is a Church of the Nazarene in the community!

The MASTER SIGN is designed for use suspended in a welded steel frame. The both along the roadside or at the church site. Large golden-yellow and white lettering on a blue background may be read at a glance from either direction. At no extra charge, your church name may be imprinted above "Church of the Nazarene" and your address or other copy in the space below. If this is not desired, the sign looks complete without imprint.

The sign itself is of 20-gauge steel. To prepare it for painting, it is electrically cleaned, then primed and painted. After the lettering is silk-screened, the sign is protected with a coat of clear varnish. This panel is

frame, decorated with a scroll and cross and finished in white enamel, is ready for mounting on a 2" O.D. pipe.

Dupont "Delux" paint finishes are used exclusively, with each wet-paint application individually baked in temperature- and humidity-controlled ovens. Die-cutting and holes are punched prior to paint applications, so that all edges are paint sealed and smooth.

SIZE: Hanging panel, 32" high and 48" long. Alloy dimensions (including frame and cross), 46" high x 52 1/2" wide. Maximum of 14 letters on imprint.

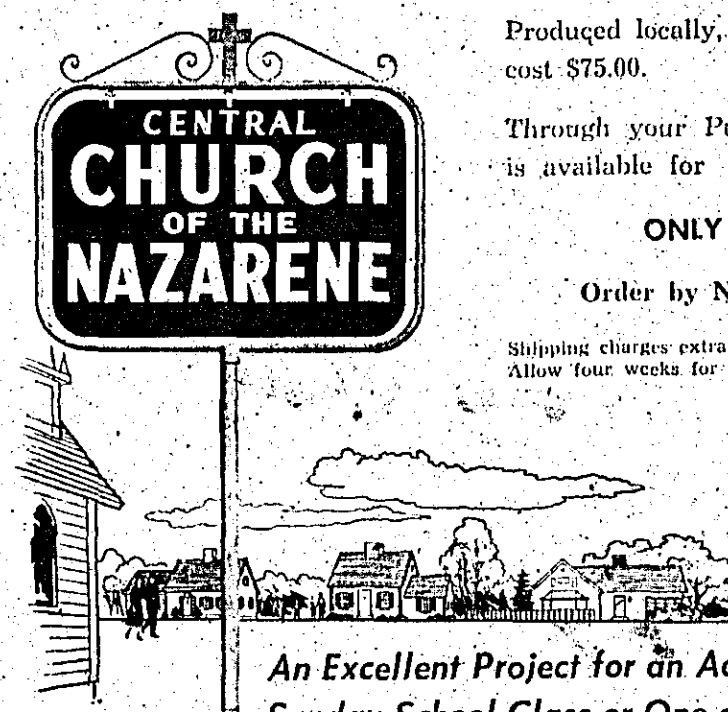
Produced locally, such a sign would cost \$75.00.

Through your Publishing House, it is available for

ONLY \$39.50

Order by Number SI-395

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



Prices slightly higher outside the continental United States

An Excellent Project for an Adult Sunday School Class or One of Your Laymen

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



# SERVICEMEN'S RETREAT

- November 15-18, 1965
- Berchtesgaden, Germany
- Speaker: Dr. Norman Oke
- Coordinator: Chaplain Calvin Causey

All Nazarene military personnel (including dependents and friends) on duty in Europe, the Middle East, and North Africa are invited.

## PASTOR:

You can help your military people by urging them to attend. The average cost is about \$15.00 per person. Some churches pay it, in part or in full, for their military young people.

Nazarene Servicemen's Retreat in Europe is a part of your evangelistic opportunity and responsibility. Join in prayer that November 15-18, 1965, will provide spiritual depth for our servicemen.

# WORKERS TOGETHER FOR GOD

**INTEREST THEM:** Over 150,000,000 people in the U.S.A. alone listen to the radio each week. "Showers of Blessing" reaches millions of them over its 525 stations, telling them of Christ and His power to save, sanctify, empower and acquainting them with the Church of the Nazarene.

**VISIT THEM:** Sunday school workers and church visitors call in thousands of these homes each week, inviting children and adults alike to join in the study of God's Word with its attending blessing.

**MOTIVATE THEM:** Pastors and evangelists greet them in the sanctuary with the word of reconciliation, and the gracious invitation of "whosoever will, let him take of the water of life freely."

**WIN THEM:** Christian friends pray for them around the altars at church and at home; until their sins are pardoned, their hearts cleansed, and their feet are walking the way of righteous living.

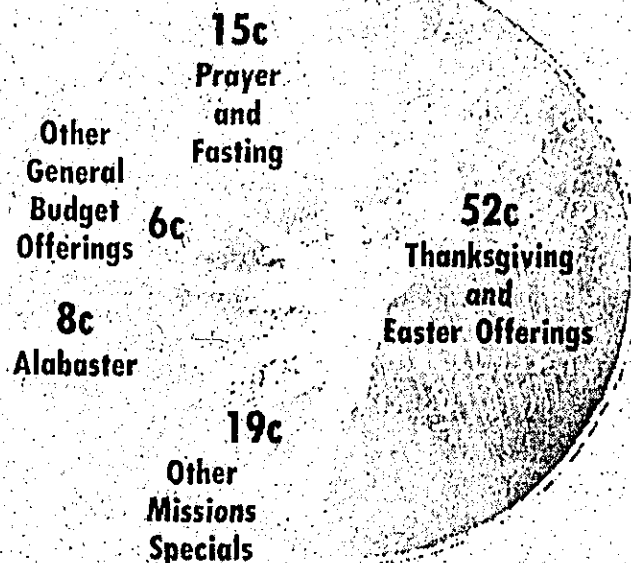
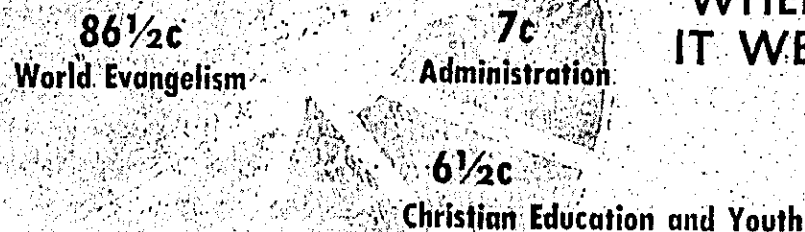
**CHALLENGE THEM:** The Great Commission calls for the very best in all of us to answer its great challenge. The auxiliaries of our church—the Sunday school, N.W.M.S., N.Y.P.S., and youth organizations—channel these energies to a lifetime of activity and purposeful living for Christ.

**TOGETHER** the RADIO and the CHURCH make an effective team to reach the unevangelized, going into the "highways and hedges" of everyday life seeking the lost as guests for the marriage supper of the Master.

## RADIO CAN HELP YOU

# THE GENERAL BUDGET AND MISSIONS "SPECIALS" DOLLAR

1964

WHERE IT  
CAME FROMWHERE  
IT WENT

## ART THOU THIS MAN?

Once upon a time there was a pastor who tended the flock of God that was in his charge, not by constraint but willingly, not for shameful gain but eagerly, not as domineering over those in his charge but being an example to the flock (See I Peter 5: 2-3, R.S.V.)

He listened more than he talked and he refused to manipulate his people in order to accomplish his goals. Instead, he prayed humbly for the guidance of the Holy Spirit and then he moved *with* his people toward a common goal that had both wisdom and vision in it.

His sincerity, his faith, and his dependence upon his Lord gained for him the confidence and love of his flock and they followed him, saying, "He hath shown us the way and we would lead others also."

—GENERAL STEWARDSHIP COMMITTEE

## CHANGE OF ADDRESS FORM

### PASTOR—a Service for You

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

Name ..... Date of change .....

New Address .....

City ..... State .....

Name of Church ..... District .....

New position: Pastor ..... Evang. .... Other .....

Former address .....

Former Church ..... District .....

Check: HERALD OF HOLINESS ..... OTHER SHEEP .....

NAZARENE PREACHER ..... OTHER .....

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

## A Goodwill Ambassador

### Church of the Nazarene ILLUMINATED LAWN SIGN

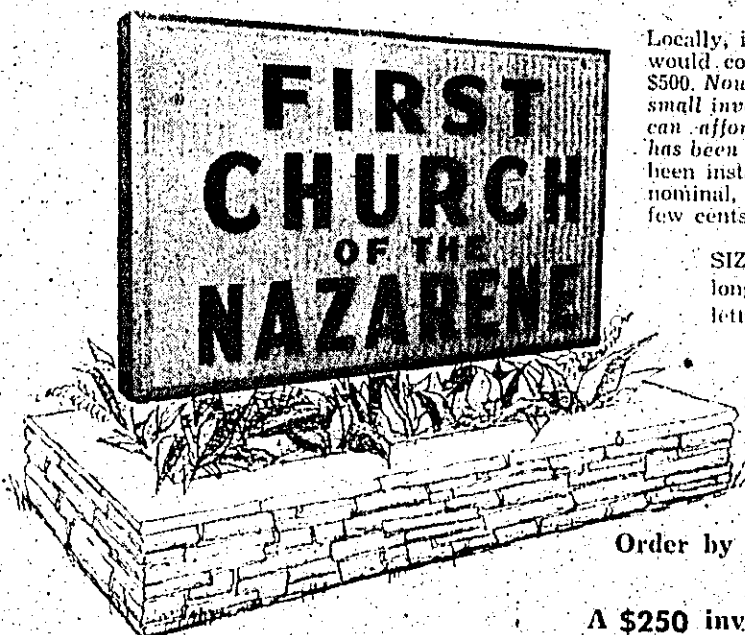
Now your church can own a sign that harmonizes with the architectural theme of the church at a price it can afford.

Whether you choose brick, stone, antique iron, or wood scroll as a setting, this handsome 3 x 5', double-faced sign will welcome the entire community to your church services, both day and night. The rugged, acrylic plastic panels are translucent, allowing a soft glow from the three fluorescent lamps inside. Hence the sign doubles as good advertising and an inexpensive night-light for your property.

The white panels with royal-blue embossed lettering are encased in a sturdy, 6"-wide aluminum frame. Welded corner angle-iron braces, and steel plates top and bottom, give adequate reinforcement. Two vertical tie rods provide further rigidity.

When necessary to change a tube, the two end panels may easily be removed. All paint is applied to the backs of the plastic panels, which means it will not "weather" off. Also, the electrical components carry the Underwriters Laboratory (UL) label. For the purposes of mounting and electrical connection, a 3" outside-diameter (O.D.) pipe extends 6 inches beneath the sign.

At no additional cost the sign may be personalized with your church's name, in either block or script lettering. The copy "Church of the Nazarene" is available only in block lettering. Should imprint not be desired, "Church of the Nazarene" in itself gives a well-balanced appearance.



Locally, if available, this sign would cost between \$400 and \$500. Now, for a comparatively small investment, your church can afford the style sign it has been wanting. Once it has been installed, maintenance is nominal, operating cost only a few cents a month.

SIZE: 3 feet high, 5 feet long. Maximum of 16 letters on imprint.

Order by Number SI-396

A \$250 investment that will prove its worth for years!

Allow four weeks for delivery. Shipping charges extra from Knoxville, Tennessee. Price slightly higher outside the continental United States.

NAZARENE PUBLISHING HOUSE

Post Office Box 527, Kansas City, Missouri 64141

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The Nazarene Preacher

## THE THEOLOGIAN'S CORNER

### Some Aspects of Arminianism

By H. Orton Wiley

[Edited and submitted by Ross E. Price, from an address given by the late Dr. H. Orton Wiley, to the Swedish Covenant Church of Pasadena, 6:00 p.m. June 27, 1954.]

(In three articles: Article I, "The Distinctions")

There are two things that we ought to clearly understand in considering the difference between Calvinism and Arminianism:

1. *The Calvinistic position against which Arminius and the Remonstrants revolted.* Gomarus, who was a hyper-Calvinist, held to the following position:

"That God, has absolutely and precisely decreed to save certain particular men by His mercy or grace, but to condemn others by His justice. And to do all this without having any regard in such decree to righteousness or sin, obedience or disobedience, which could possibly exist on the part of one class of men or the other.

"That for the execution of the preceding decree, God determined to create Adam, and all men in him, in an upright state of original righteousness; besides which he also ordained them to commit sin, that they might thus become guilty of eternal condemnation and be deprived of original righteousness."

The Westminster Confession includes the following: "By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death. These angels and men, thus predestinated and foreordained, are particularly and unchange-

ably designed; and their number is so certain and definite that it cannot be either increased or diminished" (Chapter III, last sentences).

The Reformed American Creed states: With reference to predestination in Chapter III—"concerning those who are saved in Christ, the doctrine of God's eternal decree is held in harmony with the doctrine of His love to all mankind, His gift of His Son to be the propitiation for the sins of the whole world, and His readiness to bestow His saving grace on all who seek it. That concerning those who perish, the doctrine of God's eternal decree is held in harmony with the doctrine that God desires not the death of any sinner, but has provided in Christ a salvation sufficient for all, adapted to all, and freely offered in the Gospel to all; that men are fully responsible for their treatment of God's gracious offer; and that no man is condemned except on the ground of his sin" (Revision, Chapter III). These American revisions of the older Calvinism are significantly in the direction of Arminianism.

Concerning *Infant Salvation*, Section 3, Chapter X, states: "That it is not to be regarded as teaching that any who die in infancy are lost. We believe that all dying in infancy are included in the election of grace, and are regenerated and saved by Christ through the Spirit, who works when and where and how He pleases." Here, again, is a radical departure from the position of Gomarus.

It is interesting to note that what is called Calvinism in these days is in reality either Plymouth Brethrenism or

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Keswickianism. These two movements started in England about the same time. The Plymouth Brethren are sometimes referred to as "Darbyites" after John Darby, their chief founder, a great and good man, who along with others was the leader of those who called themselves the Plymouth Brethren with Plymouth, England, as their main center. The Keswicks teach a second work of grace in the baptism of the Holy Spirit upon the believer for an endowment of power, but not cleansing. Both systems because of their imputationistic theories make a distinction between man's standing as righteous "in Christ" and his actual state as sinful.

I mention this because I find that most people do not know the positions against which Arminius and other of the Remonstrants objected. Many are surprised to learn that they now hold the very doctrines for which Arminius contended, while they still call it Calvinism. They are surprised to find that they are not rigid Calvinists at all but hold definitely to an Arminianism—or at least an Arminianized Calvinism which is four-fifths Arminianism, in that they hold to four of the five points of the Remonstrants and to only one of Calvinism. The reader will be interested to note that H. C. Thiessen of Wheaton, and Lewis Sperry Chafer, of Dallas, arrange the divine decrees in the same order as did Arminius.<sup>1</sup>

Arminianism teaches a divine election, but an election of class and character rather than one of particular individuals regardless of their obedience or disobedience.

2. *The position of Arminius:* Arminianism, so called, was not a system of doctrines proposed by Arminius in opposition to the hyper-Calvinism of his day, but an insistence upon the ancient teachings of the Church. Arminius set himself to the study of the ancient Church Fathers, and from them compiled again the ancient teaching of the Church, which he set over against the legalistic teachings of his day. These he contended were innovations from the original position of the Early Church.

Arminianism is therefore a return to the ancient teachings of the Church. It holds that the fatalistic doctrine of absolute predestination (or unconditional election) was never known until developed as a sort of philosophy by one phase of the Reformers' teaching. It certainly was not held by Luther, the great Reformer, or his associate, Melancthon, the great theologian of Lutheranism.

Arminius rejects this doctrine of absolute predestination or unconditional election, such as held by the rigid Calvinists like Gomarus, in the following statements:

"(1) Because it is not the foundation of Christianity, or Salvation, or of its certainty.

"(2) This doctrine of predestination comprises within it neither the whole nor any part of the Gospel.

"(3) This doctrine was never admitted, decreed, or approved in any Council, either General or Particular, for the first six hundred years after Christ.

"(4) None of those Doctors or Divines of the church who held correct or orthodox sentiments for the first six hundred years after the birth of Christ, ever brought this doctrine forward or gave it their approval. Jerome; Augustine—see his *Calling of the Gentiles*; Prosper of Aquitaine; Hilary; Fulgentius and Orosius; certainly not Origen; Clement; Athanasius; Lactantius; Tertullian; Cyprian; Ignatius; Irenaeus; or Hippolytus. cf. Augustine against the Manichees (for free will); against the Pelagians (for the doctrine of divine sovereignty;)

"(5) It neither agrees nor corresponds with the Harmony of the Confessions which was printed and published together in one volume at Geneva in the name of the Reformed and Protestant Churches.

"(6) It is repugnant to the nature of God, particularly to those attributes of His nature by which He performs and manages all things, such as His wisdom, justice, and goodness. [Note: the Calvinists of Arminius' day recognized but

(Continued on page 46)

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

### "Make Me a Sanctuary"

By Ruth Vaughn\*

IT WAS ON AN Easter Sunday morning. Our church was filled with flowers and people with happy smiles. The choir sang with spirit and the little girls rustled in the seats with starched skirts and their mothers nodded new bonnets.

I looked up at my husband standing before the people on this day of days and my heart bowed in gratitude for a place of service as the minister's wife to this congregation. As we stood for prayer, the words that sprang to my lips were these: "Lord, what is the very best thing that I can do for these 'my' people as their minister's wife?"

My heart still questing, we were seated and I opened my Bible for the morning psalm. As I thumbed through its pages, suddenly these words leaped out at me: "Make me a sanctuary; that I may dwell among them."

I paused and read the entire verse and setting, realizing that God was speaking here of a tangible building. But somehow I felt that these words were His answer to my heart's quest concerning my best contribution as a minister's wife. God was not asking that I be a beautiful singer, a poised hostess, a glamorous personage—instead He was asking that I make of my heart a sanctuary, that He would daily dwell among these people.

I had, many times, heard that my body was the temple of the Lord—but this was a new, startling thought, that I, through the purity, sweetness, and

strength of my life, could give a beautiful, imperishable sanctuary of understanding, compassion, and love to the people of our parish. I was in a position of service—but merely being nice, agreeable, and helpful was not enough. For they needed a minister's wife who would be able to meet the description given in Isa. 32:2: And she "shall be as a hiding place from the wind, and a covert from the tempest; as streams of water in a dry place, as the shadow of a great rock in a weary land."

God wanted me to "make" a sanctuary for Him in this parish!

I opened my Bible to the flyleaf on which I had penned a prayer of Thomas a Kempis:

I read: "O Lord, Thou knowest what is the better way; let this or that be done as Thou shalt please. Give what Thou wilt, and know how much Thou wilt, and when Thou wilt. Deal with me as Thou knowest, and best pleaseth Thee, and is most for Thy honor. Set me where Thou wilt and deal with me in all things as Thou wilt. I am in Thy Hand; turn me round and turn me back again, even as a wheel. Behold I am Thy servant, prepared for all things; for I desire not to live unto myself, but unto Thee; and Oh that I could do it worthy and perfectly!"

This complete consecration, this "emptying of self" would provide the superstructure. The Holy Spirit would provide His presence, His strength, His unchangingness. And as the woman behind the man, the wife of the minister, I

(Continued on page 46)

\*Pastor's wife, Prairie Village, Kansas.

August, 1965

## Gleanings from the Greek New Testament

By Ralph Earle\*

Phil. 1:1-6

### "Bishops"

The Greek word for bishop is *episcopos* (cf. *episcopal*). It occurs five times in the New Testament. In Acts 20:28 it is translated "overseers." In I Pet. 2:25 it refers to Christ, "the Shepherd and Bishop of your souls." It is found twice in the Pastorals (I Tim. 3:2; Titus 1:7) and is correctly translated "bishop." ("Office of a bishop" in I Tim. 3:1 is another word, *episcopo*.) Critics have sometimes insisted that the technical use of *episcopos* for "bishop" in the Pastoral Epistles reflects a later development in church organization and so demands a second-century date for these letters. But the same usage here in Philippians (written about A.D. 61) undercuts that argument.

The word *episcopos* comes from *scopos*, "a watcher." So it means "a superintendent, guardian, overseer."<sup>1</sup> Thayer notes that it has this same comprehensive sense in Homer's *Iliad* and *Odyssey*, and in classical Greek writers from that time on.<sup>2</sup> The large *Lexicon* of Liddell-Scott-Jones (1940) gives as the first meaning of *episcopos* "one who watches over," and lists numerous examples of this use.<sup>3</sup> "This was the name given in Athens to the men sent into subdued states to conduct their affairs."<sup>4</sup> The word was used fourteen times in the Septuagint in the sense of "overseer,"

or "inspector." Deissmann notes that in Rhodes *episcopos* was "a technical term for the holder of a religious office" (in the temple of Apollo), as well as being used in the plural for "communal officials."<sup>5</sup>

Lightfoot mentions its use at Athens, and adds: "The title however is not confined to Attic usage; it is the designation for instance of the inspectors whose business it was to report to the Indian kings . . . ; of the commissioner appointed by Mithridates to settle affairs in Ephesus . . . ; of magistrates who regulated the sale of provisions under the Romans . . . ; and of certain officers in Rhodes whose function are unknown."<sup>6</sup>

By the end of the second century we read of diocesan bishops. Early in the second century Ignatius indicates that in each church there was one bishop, a group of presbyters, and a group of deacons. But in Paul's Epistles (here and in the Pastorals) "bishop" and "presbyter" seem to be used synonymously. Lightfoot observes: "It is a fact now generally recognized by the theologians of all shade of opinion, that in the language of the New Testament the same officer in the Church is called indifferently 'bishop' (*episcopos*) and 'elder' or 'presbyter' (*presbyteros*)."<sup>7</sup>

### "Deacons"

The word *diaconos* occurs no less than thirty times in the New Testament. But

it has the technical meaning of "deacon" only three times—here and in I Tim. 3:8, 12. Elsewhere in the KJV it is translated "minister" twenty times and "servant" seven times. But since "minister" usually carries an ecclesiastical connotation today, it would be better rendered simply as "servant" (except in the three passages noted above).

Thayer defines the word thus: "one who executes the commands of another, especially of a master; a servant, attendant, minister."<sup>8</sup> It was also used for "a waiter, one who serves food and drink."<sup>9</sup>

In pre-Christian inscriptions the term was already employed for an "attendant or official in a temple or religious guild."<sup>10</sup> From this it was an easy transition to the church "deacon."

Moulton and Milligan cite approvingly Hort's rendering of this passage: "with them that have oversight, and them that do service."<sup>11</sup> But it seems better to take "bishops and deacons" as referring to the titles of officers in the church.

### "Prayer" or "Request"?

Verse 4 reads: "Always in every prayer of mine for you all making request with joy." But "prayer" and "request" are the same word in Greek, *deesis*. The word literally means "a wanting, need," and so "an asking, entreaty, supplication."<sup>12</sup> Probably the two occurrences of the term should be rendered consistently: "always in every prayer of mine for you all making my prayer with joy" (RSV)—an excellent literal translation of the Greek (cf. NASB).

### "Fellowship" or "Partnership"?

Paul thanks God for the "fellowship" of the Philippians in proclaiming the gospel (v. 5). The word is *koinonia*. It is translated "fellowship" in Gal. 2:9; Eph. 3:9; and three times in this Epistle (1:5; 2:1; 3:10), as well as four times in I John (1:3 [twice], 6, 7). Altogether it occurs twenty times in the New Testament.

H. A. A. Kennedy notes that the reference here is to "their common participation with Paul in spreading the Gospel."<sup>13</sup> So it would seem better to translate the term as "partnership" (RSV) or "participation" (NASB).

### "Perform" or "Complete"?

Paul expresses his confidence that the One who had begun a good work in his readers would "perform" it until the day of Jesus Christ (v. 6). The Greek verb is *epiteleo* from *epi*, "upon," and *telos*, "end." So it clearly means "to complete, accomplish, execute."<sup>14</sup> Occurring eleven times in the New Testament, it is translated seven different ways in KJV. The best rendering here is "bring it to completion" (RSV, NEB, Berkeley).

<sup>1</sup>Abbott-Smith, *Lexicon*, p. 174.

<sup>2</sup>*Lexicon*, p. 243.

<sup>3</sup>Greek-English *Lexicon*, p. 657.

<sup>4</sup>Quoted in Cremer, *Lexicon*, p. 527.

<sup>5</sup>*Bible studies*, pp. 230-31.

<sup>6</sup>Philippians, p. 95.

<sup>7</sup>*Ibid.*

<sup>8</sup>*Op. cit.*, p. 138.

<sup>9</sup>*Ibid.*

<sup>10</sup>Liddell-Scott-Jones, p. 398.

<sup>11</sup>VGT, p. 245.

<sup>12</sup>Abbott-Smith, *op. cit.*, p. 89.

<sup>13</sup>EGT, III, 418.

<sup>14</sup>Abbott-Smith, *op. cit.*, p. 175.

### Sentence Sermons

The difference in men is not in their talents but in their dedication.  
—Emerson

You can find God everywhere and miss Him anywhere.  
—Selected

You can never bring a soul into God's kingdom farther than you yourself have come.  
—Rufus Mosely

\*Professor of New Testament, Nazarene Theological Seminary.



### Fellowship and Cleansing

SCRIPTURE: I John 1:3-2:6

#### Critical Questions

1. In 1:4 the King James says "your joy" while other translations have "our joy." Which is correct?
2. In 1:7 does the "fellowship one with another" refer to the believer's fellowship with God, or with other believers?
3. What are the words translated "sin," "sins," "unrighteousness," and "sinned" in 1:7-2:2?
4. How are verses 7-10 to be interpreted?

#### Exegesis

1. Nestle's Greek Text reads "our joy" but gives the variant reading "your joy." The American Standard Version, Berkeley, Phillips, Williams, Weymouth, and Moffatt all agree on "our joy." While the reading "your joy" might at first appear more attractive, a closer study could very well reveal that "our joy" aims at the reader's highest good (see David Smith in *Expositor's Greek Testament*, Vol. V, p. 170). Evidence favors "our joy," but as the *New Bible Commentary* observes, "It does not greatly matter which we read for, as Brooke reminds us, 'In the spiritual harvest, sower and reaper rejoice together.'"

2. The question of the participants in the fellowship mentioned in 1:7 is somewhat divided. Ellicott (*Commentary*, Vol. VIII, p. 475) and A. T. Robertson (*Word Pictures*, Vol. VI, p. 207) understand it to mean fellowship between believers. The more common interpretation however is to take it to mean fellowship between the believer

and God. (See Adam Clarke, *Commentary*, Vol. VI, p. 904; Robert S. Candlish, *The First Epistle of John*, p. 40; David Smith in *The Expositor's Greek Testament*, Vol. V, p. 171; Wesley in his *Notes*).

Kenneth Wuest in his *Expanded Translation Inserts in brackets in v. 7* "the believer and God." In his preface to First John he justifies his interpretation in three ways: First, the theme of John's letter as stated in 1:3 is fellowship between the saint and God; second, v. 6 describes those who do not have fellowship with God and v. 7 those who do; and third, the first part of v. 7 refers to God and the believer (Vol. III, p. 190).

3. All the words in 1:7-2:2 translated "sin," "sins," or "sinned" are derived from the verb *hamartano*. The noun (vv. 7, 8, 9; 2:2) literally means "a missing of the mark" (Vine, *Expository Dictionary of New Testament Words*, Vol. IV, p. 32). Arndt and Gingrich's *Lexicon* notes that in Johannine usage the noun is conceived as a condition or characteristic quality (p. 42). Cremer sees it generally referring to a principle manifesting itself in the conduct of the subject (*Lexicon*, p. 100).

The verb form (v. 10 and 2:1) is the most common verb for sin in the New Testament (Cremer, *Lexicon*, p. 72). It too is generally given the literal meaning of "missing the mark or way" (Edward Robinson, *A Greek and English Lexicon of the New Testament*, p. 35). In addition to the implications of its noun-cousin, the verb conveys the idea of sin actually committed.

Since these two words comprise the most common designation for sin in the

New Testament, it is important that we formulate a definition that comes nearest embodying their New Testament meaning. Dr. Purkiser studies the question of whether sin in the New Testament is primarily legal or ethical and concludes that it is most sensibly understood as an ethical concept (W. T. Purkiser, *Conflicting Concepts of Holiness*, p. 40). Thus when sin is contemplated as *hamartano* it can be defined as any lack of conformity to the moral law of God, involving guilt only when there is wrong intent or an impure motive.

The unrighteousness of v. 9 is a translation of *adikia*. It occurs twenty-five times in the New Testament and is also translated *iniquity*, *unjust*, or *wrong* (*Young's Analytical Concordance*).

Unrighteousness is basically all that is the opposite of righteousness. It seems to refer both to a condition of unrighteousness and the resultant actions (Thayer, *Lexicon*, p. 12). Dr. Willey summarizes its meaning as "a state or condition, wherein the center around which his [a person's] thoughts, affections and volitions should revolve is displaced, and hence has become one of unrighteousness" (*Christian Theology*, Vol. II, pp. 84-85).

4. Many are the interpretations of these verses that would so construe them as to mean what they do not say and thus make allowance for continuance in sin. Adam Clarke's explanation is sensible, logical, and in harmony with the rest of Scripture. Verse 7 is an unexplained conclusion that gives rise to the following verses: "The blood of Jesus Christ . . . cleanseth us from all sin." Verse 8 reveals John's anticipation of some arguing that they have no sin and have no need of cleansing. Verse 9 gives hope for the fact of sin revealed in verse 8. It shows what God will do if they will meet the conditions. Verse 10 is the anticipation of an argument arising from verse 9: "If we confess our sins"? "We have not sinned!" But John insists that those who argue thus make God a liar (Adam Clarke's *Commentary*, Vol. VI, pp. 904-5).

#### Additional Resources

*Expositions of Holy Scripture*, vol. on Epistles of St. Peter and St. John, by Alexander Maclaren

*The Expositor's Bible*, vol. on St. John and Revelation

*The Fellowship*, an expositional study of I John by Guy H. King

#### Homiletical Approach

Outline No. 1: MAN IN FELLOWSHIP WITH GOD

Scripture: I John 1:3, 7

Introduction: Is it possible for a finite man to have fellowship with an infinite God? And if so, what kind of fellowship is possible?

I. It is a fellowship that is real.

The word used here is also found in I Cor. 1:9 and II Cor. 13:14. *Koinonia* designates close relationship. It was used to express "the marital relationship as the most intimate between human beings" (Arndt and Gingrich). Another form of this word means "companion" or "fellow partner." This fellowship is a companionship.

II. It is a fellowship open to all (this is the argument of vv. 3-4).

III. It is a fellowship with conditions (1:6-7; 2:3-5).

A. Note who cannot have this fellowship:

1. Those who walk in darkness (1:6).
2. Those who do not keep His commandments (2:4).

B. Note who can have this fellowship:

1. Those who walk in God's light (1:7). The implications here are forgiveness and cleansing.
2. Those who keep His commandments (2:3, 5).

IV. It is a fellowship that must be demonstrated (2:6).

Outline No. 2: THREE FACTS ABOUT SIN

- I. The principle of sin has infected every man (1:8, EGT and NBC).
- II. The practice of sin can be found in every person (1:10, EGT).
- III. The power of sin can be broken in every life (1:9).

David Smith in EGT quotes Catherine of Siena on 1:7, "The blood and tears of the Divine Son are able to cleanse us from head to foot."

### Outline No. 3: JESUS CHRIST IS THE REMEDY FOR SIN

- I. His nature makes a remedy possible.
  - A. He is the Son of God (1:7).
  - B. He is righteous (2:1).
  - C. He is faithful (1:9).
- II. His work makes the remedy real.
  - A. "He is the propitiation for our sins" (2:2).
  - B. He is our Advocate with the Father (2:1).
  - C. His blood provides our forgiveness and cleansing.

### Outline No. 4: THE TEST OF DISCIPLESHIP

- I. Our discipleship is tested by our love for man (1:6; 2:9-10).
- II. Our discipleship is tested by our obedience to God (2:3-5).

III. Our discipleship is tested by our imitation of Christ (2:6).

### Outline No. 5: HOW TO BE SANCTIFIED

Scripture: I John 1:3-2:6

Introduction: The sanctified life is the cleansed life. It is the same as that described in 1:7, 9; 2:1. How then can one enter into this experience?

- I. You must believe it is possible (2:1a).
- II. You must recognize that the atonement provides it (1:7).
- III. You must see that you need it (1:8).
- IV. You must desperately want it (implication of vv. 8-10).
- V. You must confess, seek, and believe (1:9).

Conclusion: As Adam Clarke says, "Reader, it is the birthright of every child of God to be cleansed from all sin, to keep himself unspotted from the world, and so to live as never more to offend his maker" (*Commentary*, Vol. VI, pp. 904-5).

BILL YOUNGMAN

## In Heavenly Places

SCRIPTURE: Eph. 1:3-14

### Critical Questions

1. What is the meaning of the phrase "in heavenly places" (v. 3)?
2. In what way are believers chosen (v. 4) and predestinated (v. 5) and what relationship do these concepts have to each other?
3. Is there any special reason for combining the terms "holy" and "without blame" (v. 4)?
4. What is the word translated "sins" (v. 7)? Is there any special significance?
5. What is the meaning of v. 8?
6. How is the Christian "sealed with that Holy Spirit of promise"?
7. What is the meaning of "earnest" (v. 14)?

8. What is referred to by the expression "purchased possession" (v. 14)?

### Exegesis

1. The King James phrase "in heavenly places" is more literally translated "in the heavenlies." Lange takes it to mean "in the domain of the heavenly." Salmond, in the *Expositor's Greek Testament*, describes it as "the region in which the spiritual blessing is found." "They are blessings which have their seat where God Himself is and where Christ reigns."

This phrase seems to be a further description of those blessings which are by nature "spiritual." By this they are contrasted with things earthly. It could also be an attempt to lift the believer's thoughts upward, i.e., heavenward, help-

ing him to recognize that his "citizenship is in heaven" and thus to live accordingly.

2. The verb translated "he hath chosen" in v. 4 means in the New Testament "to choose out as the recipients of special favor and privilege" (*Green's Lexicon*). Being in the middle voice, its full meaning is "He chose for himself." So Wuest translates it, "He selected us out for himself"; and Weymouth, "He chose us as His own."

Are some then arbitrarily chosen to receive God's special blessing while others are left out? Cremer says:

Historically the *ekloga* denotes those who by faith have renounced all merit, and thus have entered upon the state intended for them by God's free love—as contrasted with "the rest," who have asserted the claims of their own righteousness in opposition to God's electing grace. The *eklektot* are therefore the personal objects of the election in so far as through faith they answer thereto, and not those whom God chose in foreknowledge of their faith (p. 404).

Concerning "predestinated" in v. 5, Eadie remarks that the signification of the verb is *proorisas*.

"to mark out before hand, and it is the act of God. We were marked out for adoption—not before others, but before time . . . The doctrine taught is that our reception of the blessings, prerogatives, and prospects implied in adoption, is not of our own merit, but is wholly of God" (pp. 31-32).

These two verses do not teach unconditional election or predestination. In both cases the concepts are qualified by a relationship to Christ. It is the relationship that Paul designates as "in Christ" that qualifies one to be the recipient of the results of God's choice and predestination. Our election is found in Christ, and as Salmond notes, "Apart from Christ and without respect to His special relation to us, and His foreseen work, there would be no election of us."

3. The two expressions "holy and without blame" apparently have the same general meaning, i.e., a moral and

ethical quality of life both acceptable and pleasing to God. Eadie suggests that "holy" refers to the inner quality of holiness, its positive aspect, while "without blame" refers to its result, in the observed life, the negative aspect (*Commentary on Ephesians*, p. 21).

4. In verse 7 the word translated "sins" is *paraptomaton*. *Young's Analytical Concordance* shows that it is used twenty-three times in the New Testament, being translated "fall" twice, "fault" twice, "offence" seven times, and "trespass" nine times. It is used in Rom. 5:15 to refer to Adam's "offence" and is translated "trespasses" in Eph. 2:1, which is probably the preferred translation. Its use here is apparently an attempt to refer to sin in the form of "separate acts of transgression" (Ellicott), for which, the context notes, there is forgiveness.

5. Verse 8 is a transitional statement leading from the thought of v. 7 to the thought of vv. 9-10. Ellicott thinks "abounded" is better translated "overflow," which is what Phillips uses. The meaning then would be that the riches of God's grace are so abounding that they not only provide the blessing of salvation, but overflow in the form of "wisdom and prudence" in us, which enable us to understand "the mystery of his will" revealed in v. 10. Col. 1:16-20 amplifies the truth summed up in v. 10.

6. Verse 13 speaks of the believer being "sealed with that Holy Spirit of promise." In his *Explanatory Notes upon the New Testament*, John Wesley says: "The sealing seems to imply, (1) a full impression of the image of God on their souls, (2) a full assurance of receiving all the promises, whether relating to time or eternity." Adam Clarke believes that, since Paul has mentioned the doctrine of truth and since the Holy Spirit is also the Spirit of Truth, the seal is "the impression of his own eternal purity and truth in the souls of them who believe." Ellicott says the seal corresponds to the "circumcision not made with hands."

Whatever special forms this sealing might take or imply, we should note

that it is the Holy Spirit himself that is the Seal. As Ellicott observes, "The emphatic position of the epithet Holy One seems to point to the effect of His indwelling in the actual sanctification of the soul thus sealed."

The "Holy Spirit of promise" is the promised Spirit of the Old Testament.

7. The "earnest of our inheritance" in verse 14 is translated in *The Amplified New Testament* "the guarantee of our inheritance." It is further explained as "the first fruit, the pledge and foretaste, the down payment that made a contract valid" (Arndt and Gingrich).

8. "Purchased possession" in v. 14 is described by Earle as "an over-translation." The word actually means no more than "possession, one's own property" (Thayer's *Lexicon*). Wesley describes this possession as "the Church, which He has purchased with His own blood."

#### Bibliographical Aids

Arndt and Gingrich, *A Greek-English Lexicon of the New Testament*

Adam Clarke, *Commentary*, Vol. VI

Herman Cremer, *Biblico-Theological Lexicon of the New Testament*

John Eadie, *Commentary on the Epistle to the Ephesians*

Ellicott's *Commentary on the Whole Bible*, Vol. VIII

*Expositor's Greek Testament*, Vol. III

Thomas Sheldon Green, *A Greek-English Lexicon to the New Testament*

John Peter Lange, *Commentary on Ephesians*

J. H. Thayer, *A Greek English Lexicon of the New Testament*

John Wesley, *Explanatory Notes upon the New Testament*

#### References for Further Study

Alexander Maclaren, *Expositions of Holy Scripture*, "Ephesians"

Moule, *Ephesian Studies*

*Proclaiming the New Testament*, Vol. I

The Epistles to the Galatians and Ephesians

*The Expositor's Bible*, "Ephesians-Philippians."

#### Homiletical Approach

Outline No. 1: AN ANTHEM OF PRAISE

I. Praise be to the Father (vv. 3-6).

He planned our salvation.

II. Praise be to the Son (vv. 7-12).

He purchased our redemption.

III. Praise be to the Holy Spirit (vv. 13-14). He pledges our glorification.

Outline No. 2: THE STORY OF REDEEMING LOVE

I. Its past bewilderment (vv. 3-6).

"Chosen before . . ." "predestinated unto . . ."

II. Its present benefits (vv. 7-12).

V. 4 implies a present holiness.

III. Its future blessings (vv. 13-14). "Redemption of the purchased possession."

Outline No. 3: GOD'S CHOICE FOR HIS PEOPLE (text, v. 4)

I. It is God's choice that His people be holy and blameless.

II. The holiness God chooses for His people is found in Christ.

III. Love is the sphere in which man's holiness and blamelessness operate.

IV. This holiness is God's choice for all His people (implied in "us," "we").

V. This choice has been God's eternal decree.

VI. As God chose this quality for His people so He alone will judge it.

Outline No. 4: THE BLESSEDNESS OF BEING "IN CHRIST"

Introduction: In Christ are found "all spiritual blessings." What are they?

I. Redemption ("through his blood," v. 7).

II. Acceptance ("in the beloved," v. 6).

III. Adoption ("by Jesus Christ," v. 5).

IV. Sealing "with that holy Spirit" (Christ, "in whom . . . ye believed," v. 13).

V. An inheritance ("in whom also we have obtained," v. 11).

BILL YOUNGMAN

## MY PROBLEM

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

A MISSOURI PASTOR ADVISES:

I feel that a pastor ought to mention in at least one sermon what he does during the morning hours. Show the people how dear and precious the study of the Bible and prayer are to you. Don't hesitate to mention in a message that the morning hours must be kept free of unnecessary interruptions if you are to be at your best. Your members will appreciate the fact that you are interested in prayer and study.

If necessary have your wife answer the door and phone with instructions that you cannot be disturbed at this time. Of course exceptions are always made for emergencies.

A NEBRASKA PASTOR WRITES:

First, let him be sure he has morning hours of prayer and study to respect. As Dr. Sangster so well states, "No men will receive respect for their calling who fail to respect it themselves."

Having decided to take preaching seriously there are two dangers to avoid: The first is a tendency to be so pompous in our proclamation defending our study hours that the lines of communication between our people and us become blocked. We want our people to come to us when they have serious problems. The second danger is that we will not distinguish between time wasters and those with real needs. The time waster is the lazy member who calls the pastor for an address or phone number. The best approach to him is to tactfully tell him he can find his information in the phone directory. Another time waster is the possessive member who wants the pastor's ear for all sorts of trivia. Dr. W. E. Sangster offers excellent advice which I have followed. To trivial talkers

he takes the initiative and just simply gives them the Scripture, or the message, or article he is working on. He does his thinking out loud hoping the time waster gets the point.

FROM A PASTOR IN IRELAND:

Pastors should regularly be intimating that the early hours are best for being alone with God, and all Nazarenes should give them to God alone.

An easy way to deal with this situation is to rise earlier than the people do, something not usually very difficult. Jesus did this.

Closet prayer should be pretty well attended to, except in emergencies, before others are free to visit. After that, the pressure is off, study is comparatively pleasant, and time can be given to the problems of others without serious loss in gaining knowledge.

If some offenders call very early, thus suiting themselves, quietly request them, and others like them, to come at a reasonable hour. If the offense is repeated, reject those concerned, and tell the church of the fault, to correct the guilty, and safeguard others.

**PROBLEM:** What is the purpose of incorporating the local church?

We've persuaded the general secretary, Dr. B. Edgar Johnson, to answer this one for us. Thanks just the same, pastors. But have you sent in an answer on the July question? You may have just enough time to get it in if you write at once.

L. A. Reed Speaks Again  
(Continued from page 1)

people and keep four afternoons a week for calling, and give four mornings a week to preparation, keep Mondays for recreation and relaxation and Saturday to help your wife and gather up the rough ends of unfinished tasks, God will bless you in your work. Your devotional life comes first; preaching second; other church tasks third; your family always.

God's blessings be upon you,  
L. A. REED



## IDEAS THAT WORK

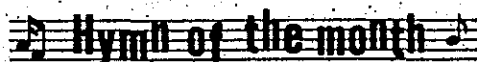
### "Churches" in a Church

In order to more effectively reach many of the fringe families in the church, we assigned the families of our congregation into groups with five or six families to a group. A couple were appointed as lay "pastors" of each group, which is called a "church." We have twenty churches. The "pastors" keep in touch with the families in their "churches" to encourage attendance in our regular services including Sunday morning, Sunday evening, prayer meeting, and revival services. The "church" also works to bring in new families for the services.

These "churches" in turn are grouped into three "districts," and a "superintendent" is appointed to lead each "district." He is to work with the minister, and the lay pastors are to report their attendance to him each service.

Besides stimulating attendance, another benefit is that the "pastors" become acquainted with the families in their groups—and this we need. This system may be used effectively for relaying emergency announcements or other promotion, with no one having to make more than five or six calls to alert the entire membership. There are many other possibilities such as cottage prayer meetings, social fellowship, etc.

After the first three months I reorganized the groups, adding new families. This gives those who serve as "pastors" opportunity to work with different families.



### "God of Our Fathers"

No. 430, Praise and Worship hymnal

Daniel C. Roberts, the author, wrote this hymn to be sung at a special cele-

bration in honor of the one hundredth anniversary of the signing of the Declaration of Independence. Having no tune composed especially for the words, they were first sung to the tune "Russian Hymn."

When Mr. Roberts' hymn poem was accepted for use in the Episcopal hymnal, the committee looked for someone to compose a fitting tune just for the poem. Mr. George W. Warren, who was organist at St. Thomas' Church in New York City, was selected to write the music.

This hymn has grown in fame through the years, and today it is found in almost every American church hymnal.

### Thou Man of God

Thou man of God, behold our ways;  
We live in strange and fearful days.  
Give us a message for this hour;  
Make it plain, and speak with power.

O watchman brave, "What of the night?"  
We look to thee for gospel light.  
Lift high the flaming torch of love;  
Give us guidance from above.

Be thou a prophet true and great,  
That sinful men may know their fate;  
And tell of mercy from above;  
Sweet forgiveness through God's love.

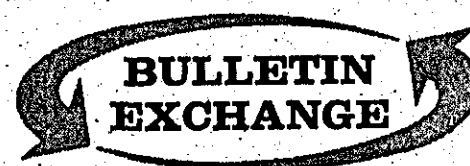
Then preach it straight and preach it strong,  
And speak it to the rushing throng,  
For time is short for men to hear;  
Awful judgment may be near.

Let heaven's banners be unfurled  
And give God's truth to all the world.  
Find sinful man at BEST or WORST—  
Put EVANGELISM FIRST!

EVANGELIZE, EVANGELIZE,  
And point LOST MILLIONS to the skies.  
Be this THY TASK till life is done,  
That men in darkness may be won.

By H. B. GARVIN

The Nazarene Preacher



REPORTED BY JOE OLSON:

The five leading factors in Billy Graham's successful campaigns are: "Prayer, Bible preaching, the Holy Spirit, support of churches, support of the secular press."

### A LAYMAN'S BEATITUDES

1. Blessed is the man whose calendar contains prayer meeting nights.

2. Blessed is the man who does not remain away from the church because it drizzles.

3. Blessed is the man who can stay over an hour in a church service.

4. Blessed is the man who loves the Lord's work with his pocketbook as well as his mouth.

5. Blessed is the man whose watch keeps church time as well as business time.

6. Blessed is the man who leaves the back pew for the latecomers.

7. Blessed is the man who does not have a summer "layoff" from his religion.

8. Blessed is the man whose eyesight will stand as much reading of the Bible as of the newspaper.

Bulletin, Central Church, St. Louis, Mo.

When you come to the end of the wrong road you'll find yourself at the wrong place.

Love needs not a rival to slay it; neglect will do it.

Never place a question mark where God places a period.

When you dig another out of his troubles you find a place to bury your own.

Bulletin, Liberal, Kansas

### A Unique Inscription

When Mrs. Morton died, her husband, who was greatly devoted to her, erected a tombstone with this inscription:

"CAROLINE FRENCH, WIFE OF J. STERLING MORTON AND MOTHER OF JOY, PAUL, AND MARK MARTIN."

On being asked by a friend why he had his sons' names put upon the stone, he replied: "I took my boys to the cemetery, and showing them their mother's grave, I said to them, 'Boys, your mother is buried here. If one of you shall ever do anything dishonorable or anything of which she would be ashamed if she were alive, I will chisel your name from her tombstone.'" It is hardly necessary to add that the three names are still there.

### SHORT COURSE IN HUMAN RELATIONS

The most important 6 words: "I admit I made a mistake."

The most important 5 words: "I am proud of you."

The most important 4 words: "What is your opinion?"

The most important 3 words: "If you please."

The most important 2 words: "Thank you."

The most important word: "We."

The LEAST important single word: "I."

Phoenix East Side "Oasis"

### A Driver's Prayer

Dear Lord—before I take my place  
Today behind the wheel,  
Please let me come with humble heart  
Before Thy throne to kneel  
And pray, that I am fit to drive  
Each busy thoroughfare,

(Continued on next page)



And that I keep a watchful eye  
Lest some small child be there.  
And keep me thinking constantly  
About the Golden Rule  
When driving past the playground zones  
Or by some busy school.  
Then, when I stop to give someone  
His right to cross the street,  
Let me my brother's keeper be  
And spare a life that's sweet.  
Please make me feel this car I drive  
You gave me to enjoy,  
And that it's purpose is to serve  
Mankind, but not to destroy.

*A tract by Osterhus Pub. House,  
Minneapolis, Minnesota*

### "Make Me a Sanctuary" (Continued from page 35)

could, in my own sphere, "make a sanctuary" for all whose lives I touched.

"Make me a sanctuary; that I may dwell among them" (Exodus 25:8). I possess no greater challenge, no greater privilege, no greater thrill!

### Some Aspects of Arminianism (Continued from page 34)

two divine attributes in salvation—justice and mercy.]

"(7) This doctrine of Predestination has been rejected both in former times and in our own days, by the greater part of the professors of Christianity."

Cf. Arminius' "Declaration of Sentiments."

(To be continued)

<sup>1</sup>For the sake of comparison we list them here: Modified, Universal Atonement Calvinism, lists them as follows:

1. The decree to create all men
2. The decree to permit the Fall
3. The decree to provide salvation for all men (sufficient atonement)
4. The decree to elect those who believe and leave the rest to just condemnation
5. The decree to apply salvation to those who believe

—Cf. Lewis Sperry Chafer.

The Arminian Decrees are as follows:

1. The decree to create all men
2. The decree to permit the fall

3. The decree to provide through Christ salvation for all men
4. The decree to save all believers in Christ and reprobate all unbelievers for their sins
5. The decree to elect those whose faith He foresaw on condition of their faith, and reprobate those whom He foresaw would continue impenitent
6. The decree to administer sufficient means for all who believe

### What Is "Holiness Preaching"? (Continued from page 3)

It is at this very point that others would balk; but by the same token, it is at this exact point that we must be perfectly explicit, without any ambiguity or ambivalence, if we would call ourselves "holiness preachers."

Holiness preaching is simply preaching holiness. Saying this, however, immediately demands amplification; for we mean more than the holiness of God, of the Bible, of heaven, or a positional sanctity which belongs to all Christians by virtue of their relationship with Jesus Christ. We mean that God requires men to be personally holy in heart and life. In this requirement the Bible is perfectly clear. Holiness preaching further insists that man by nature is not holy and that he cannot achieve holiness by his own efforts; therefore if he is to become holy he must be made so by the grace of God through the power of the Holy Spirit. Holiness preaching furthermore insists that such holiness is precisely the essence of the new covenant, the provision of the Lord Jesus Christ on the Cross, and the central ministry of the Holy Spirit. Holiness preaching is also specific concerning the stages in the acquisition of such holiness. It teaches that men were made holy by means of two distinct works of grace—the new birth and entire sanctification—and that they are kept holy by strict obedience and moment-by-moment communion with Christ through the Holy Spirit. Holiness preaching further includes the affirmation that eternal life will finally and ultimately be ours only as we cooperate with the Holy Spirit in maintaining the holiness which Christ died to provide. This is holiness preaching. Are we "holiness preachers"?

The Nazarene Preacher

## HERE AND THERE AMONG BOOKS

### The Message of the Wesleys

By Philip S. Watson (New York: The Macmillan Company, 1964. 264 pp. paper, \$1.95)

Here is a book that ought to be circulated widely among all people of the Arminian, Wesleyan, and holiness persuasion. It is a gem, and fulfills just what its subtitle indicates: "A Reader of Instruction and Devotion."

The book is an actual compilation of gleanings from the writings of John and Charles Wesley, grouped around the great themes of the Christian faith and life. The prose doctrinal discussion from the writings of John are accompanied in each case with a poem or verse from the pen of Charles which expresses the same teaching in rhyme. The compiler has used acute insight and valid understanding of the Wesleyan position in his selections. In fact the book is a work of art as well as of insight and understanding.

After a preface that introduces the reader to the Wesleys, there follow three major divisions. The Introduction deals with "The Anatomy of a Conversion." Chapter I, "The Discovery of a Message," sets forth in narrative form, from their own writings, the conversion experiences of the two Wesleys. Chapter II, "Fulfillment of a Mission," gives their own explanations of Methodism, its doctrines, and the spirit of Methodist discipline.

Part One: deals with "Instruction in the Faith." Here are discussed, in the words of the Wesleys, "The Majesty of God," "The Greatness and Littleness of Man," "The Mystery of Godliness," and "The Experience of Grace." This section of the book is worth the price of the entire volume.

Part Two, entitled "Guidance to Glory," deals with the principles of Christian life and behavior, as set forth in the Wesleyan writings. Chapter I treats of how to wait upon God; emphasizing the proper use of the means of grace, works of piety, and mercy. Chapter II is entitled "Christian Behavior" which considers stewardship, self-denial, temperance, business, vocation, courtesy, mental culture, use of money, use of leisure, and Christian attitudes. Chapter III is concerned with "Growth in Grace"

in which holiness, the spiritual life, Christian perfection, the imperfections of the perfect, stewardship of the physical body, varieties of experience, and the patience of hope are treated. Chapter IV, is entitled "Looking Toward Eternity." Its respective sections are Death, the Intermediate, State, Paradise, the Communion of Saints, Judgment, Choice, Hell, Heaven, and the New Heavens and the New Earth.

An Epilogue covers Wesley's meditation on the Lord's Prayer. The single chapter (IV of Part One) on "The Experience of Grace" would be most helpful to any seeker after God. It is really the gem of the entire book.

Dr. Watson holds the Master of Arts and the Doctor of Divinity degrees from Cambridge University, England, and is presently serving as professor at Garrett Theological Seminary, Evanston, Illinois.

Every Nazarene pastor should own it and read it carefully, then circulate it by the dozens among his congregation. It will have a salutary effect on the spiritual life of his church. Dr. Watson's observation is: "the most important thing about the Wesleys is that they were men of God, men who knew God and knew how to lead others to the knowledge of God."

This reviewer plans to use it as part of the reading requirements in courses in Wesleyan Thought, and the Doctrine of Holiness.

Ross E. Price

### Charles Wesley: The First Methodist

By Frederick C. Gill (New York, Nashville: Abingdon Press, 1964. 239 pp. Cloth, \$5.00)

We have been so captivated by John Wesley, that we may have neglected his younger brother, the great hymn writer of Methodism. This volume, which appears to be fairly and objectively written, with the resources available, in portraying the character and life of Charles adds inevitably to the richness of our knowledge of John. The success of Charles' marriage is in striking contrast to the failure of John's. But of



more interest to the student of Wesleyana is the tracing of the major controversies in which the brothers were involved, some with others, some, unfortunately, with each other. But the deep love between them was never destroyed, but grew with the years. And like a good Methodist, Charles died well. When asked on his deathbed if he wanted anything he replied, "Nothing but Christ." When asked if the valley of death was not difficult, he exclaimed, "Not with Christ."

R. S. T.

### Parson to Parson

By Adolph Bedsole (Grand Rapids: Baker Book House, 1964. 149 pp. Cloth, \$2.95)

There is no pastor who will not be a better man and a better shepherd by reading this book. It is written not by a novice but by a veteran, who has been taught both common sense and spiritual insight by hard knocks and divine grace. His description of the appalling unbelief which has captured hundreds of American pulpits in the first chapter will stagger you. But in subsequent chapters are pungent challenges to compensate in some measure for the languor in others by the vigor and effectiveness of your own ministry. He discusses the inevitable question of the preacher's time, but also such out-of-the-way topics as helping the visiting salesman and handling the office staff. He tells the pastor how to hurry—yet slow down. He discusses the pitfalls of preachers, but does not stop with either warning or condemnation, but tells the despairing man who has fallen in how to get out. The last two chapters, one on the pastor's prayer life, and the other describing a great spiritual tide and cleansing in his own life, will bless the soul. The man is a Baptist, but he has Wesleyan substance in spiritual matters.

R. S. T.

### The Word and the Doctrine

By Kenneth E. Geiger (Kansas City: Beacon Hill Press, 1965. 427 pp. Cloth, \$5.95)

The publication of this weighty volume is a milestone in the holiness movement, for it compiles the scholarly labors of some thirty-five theologians in Wesleyan circles, presented first as papers to the Winona Lake Study Conference on the Distinctions

of Wesleyan-Arminian Theology, held in November, 1964. The work is divided logically into four sections: The Concept of Sin, The Content of Salvation, The Life of the Christian, and The Church and the World. An attempt is made to interpret, clarify, and restate the whole spectrum of Arminian doctrine in direct relevance to the day in which we live. Such eminent leaders and thinkers are included as Roy S. Nicholson, J. Kenneth Grider, Delbert R. Rose, Ralph Earle, Donald E. Demaray, W. Curry Mavis, Donald S. Metz, Eldon R. Fuhrman, George A. Turner, Everett Cattell, and George E. Failing. No live issue facing the religious world of today was deliberately sidestepped, though subject matter had to be somewhat selective because of space limits. While these discussions are not intended to be presented to the public as officially definitive, they are at least representative. A careful reader will find diverse viewpoints here and there, some that may even be contradictory. There is still much work to be done in articulating the amazing message of heart holiness through Christ to this generation, in forms that communicate both to the mind and to the heart, and disclose rather than distort the biblical perspective.

R. S. T.

### Victory in Viet Nam

By Mrs. Gordon H. Smith (Grand Rapids: Zondervan Publishing House, 1965, 245 pp. Cloth, \$3.95)

This is not a story of the military war, but a more important one, the war for souls waged by heroic missionaries of the W. E. C. behind communist lines. It is illustrated by dozens of photos, and written by one of the missionaries, in graphic style. The center of operation is the Bible school, but out from that evangelism in the face of constant peril is carried on by boat, jeep, elephants. Some exciting adventures in hunting big game are recounted, but far more impressive is the story of the Christian pastor who was snatched at night from his family by the communists, and after a forced march of five days was then buried alive. The book is not merely interesting to all who like missionary literature but it reveals in stark clarity the real nature of the struggle going on in the world. One will sense a new meaning and purpose in America's intervention in Viet Nam.

R. S. T.

The Nazarene Preacher

## AMONG OURSELVES

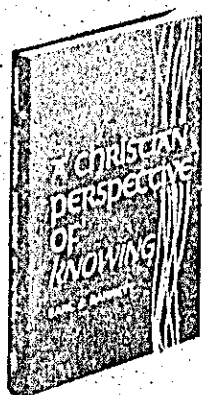
A preachers' magazine is an odd place for a column such as Joy Latham has given on p. 15, right hand . . . "Bottle warmer," "bed," and even a "rocking chair." . . . Those are the things the pastor has been trying to wean some of his people away from for years . . . (You notice I didn't say *himself*—I'm getting kinder) . . . Come to think of it though, he could use the bottle warmer . . . He certainly has to tote enough bottles . . . Could it be that his forty-year-old bottle babies have not thrived better because he has been feeding them on cold milk? . . . Warm it up, Brother! and see that it's sweet and fresh . . . Maybe if the milk is right, they will get strong enough to chew a little steak . . . But I guess we and Joy Latham are not thinking of the same kind of babies . . . But why should she talk about a nursery in a preachers' magazine? . . . Simply because most building and planning committees are made up of men . . . How would they know how to fix up a nursery unless they read it in black and white . . . And the preacher has to read it first, so he can show them . . . Unless he wises up and puts some women on the planning committee, which there should have been all the time anyway . . . If there is such a thing as conditioning an infant to feel at home in a church atmosphere, we can't start too early . . . But this planning committee we were talking about—Pastor, they will eat out of your hand if you neatly bind all the articles on the subject of building for Christian education which we have been running this year, and pass them around . . . Before the planning committee gets too much done by the stumble-fumble method . . . These are expert tips by experts . . . Too many of our planning committees plunge on cheerfully with gross ignorance—which is 144 times worse than ordinary ignorance . . . I mean, of course, about the sort of thing Miss Latham is writing about.

Until next month.

BT

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This volume is the direct result of the Winona Lake Study Conference on the Distinctives of Wesleyan-Arminian Theology held last November. It has been acclaimed as the most significant event in the holiness movement in this generation.

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