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RICHARD S. TAYLOR  
Editor

Contributing Editors

Hardy C. Powers  
G. B. Williamson  
Samuel Young  
Hugh C. Benner  
V. H. Lewis  
George Coulter

General Superintendents  
Church of the Nazarene

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**Preacher Recruitment**

By George Coulter

**M**UCH HAS BEEN SAID and written about the shortage of preachers in the Christian Church today. Surely the problem is serious enough to concern every preacher in the Church of the Nazarene.

But we often forget that preachers, more than others, have a share in the solution of the problem.

Preachers themselves are the best recruiters of preachers. While it is true that God alone can call men to this holy task, it is also true that God usually does not do this alone. He uses the example and influence of Spirit-filled, God-anointed preachers to help lay the burden of the ministry upon the lives of young men.

Through the years I have observed that some preachers have had unusual success in influencing a large number of young men toward the ministry.

In most cases these "recruiters" have been men who have had a vital pulpit ministry. Their preaching had strength and power. Their presentation of truth was dynamic and forceful.

Perhaps one of the reasons that the "preacher shortage" problem exists is because the pulpit has lost some of its strength. Lack of preparation to preach, pressure of daily church duties, or shallowness of sermonic content will eventually downgrade the pulpit in its effectiveness.

The example of a dull, colorless pulpit ministry is the most effective deterrent to a call to the ministry. Orthodoxy is vital and necessary. A well-ordered service has meaning and purpose. Speaking techniques are valuable. But nothing takes the place of a joyful proclamation of the truth. Here is where the soul of the preacher is set aflame with divine illumination. Here is where hearts are opened to receive. And here is where young men catch the thrill of becoming messengers of the King!

To attract young men to the high calling of the ministry, a preacher must have an evangelistic ministry.

An evangelistic ministry involves more than giving an altar call at the close of a sermon. It requires the creation of spiritual hunger in the hearts of the hearers. This is the central and perhaps the most difficult task of evangelism.

Spiritual hunger is created when the Holy Spirit applies the truth to the sinner's heart. But the human messenger also plays an important part by his sincerity, his dependence on the Spirit, and the depth of his involvement with the spiritual needs of his hearers.

(Continued on page 33)

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

### When Dizzy from Blurred Lines of Duty

**P**ITY THE PASTOR who is tormented with the feeling that, whatever he is doing, he ought to be doing something else. When studying, he feels he ought to be calling, when calling, he is nagged by a guilty conscience because he isn't studying. If he doesn't take a day off, he feels condemned; if he does, he feels even more so.

Probably all conscientious pastors have experienced at times these painful feelings of acute frustration. Several factors may contribute to this recurrent nightmare—jangled nerves, disorganized schedule, Satanic needling. If the devil has a sense of humor, his favorite pastime must be cracking this whip around some poor preacher's ankles and watching him dance.

It might not be kind to put at least part of the problem down to an undisciplined mind. A gentler approach would be that some of us have not arrived at a mature and sound perspective of our work.

Much comfort has been derived from the aphorism that "two duties do not conflict." This simply says that if at the moment it is one's duty to be sleeping (or praying, eating, calling, studying—or even playing) it cannot at the same time be one's duty to be anywhere else or do anything else.

But to decide with confidence just what one's immediate duty is one needs to see the correlate of that aphorism. There is a hierarchy in our duty-system, and the greater duty must take precedence over the lesser duty. Our problem lies in the fact that life's duties don't come at us single file, but four or five abreast, all clamoring for simultaneous attention—and all related to things which undoubtedly need to be done. We cannot be indifferent to any of them. Yet somehow we must compel them to wait in line. At this point our hope of both sanity and efficiency lies in our perspective, which is to say our ability to decide which duty has prior right. What most needs to be done right now?

But "right now" is a poor time to make the decision, unless there is in the mind of the preacher a previously prepared yardstick, a general plan for every day, equally applicable to the routine affairs and the unexpected demand. Happy therefore is the man whose mind is at rest in a clearly defined order of priorities. This does not mean an order that is set down on paper in an inflexible, watertight weekly schedule. It means a working philosophy that enables the mature minister to select from the multiple pressures of any day or single hour the most important items in the confusing array, in the light of his total ministry.

To pause long enough to say that this order of priorities should not only be adopted prayerfully and under the guidance of the Spirit, but that its application should be subject to the immediate aid of the Spirit, is not a concession, but fundamental to the whole approach. For the basic principle underlying the whole is that our work is God's work, and though the duty-system

may be sound, only the Holy Spirit can know infallibly the immediate claim on our time which is most urgent. A minister's so-called "maturity" of judgment is really nothing more than skill in letting the Holy Spirit quicken this insight.

However, determining with Spirit-aided vision the immediate duty is only half the battle. The other half is learning to relegate or delegate all other duties, and concentrate on the one thing needful right now with zest and confidence, then come to the end of the day able to commit completely to God, without self-recrimination, the remaining "duties" we couldn't quite get at.

A small measure of tension—even anxiety—is needed to keep us on our mettle, and on the stretch for improvement; but the measure must not be such as to disable us. To avoid needless insomnia by night and scattered rambling by day, therefore, we must prayerfully learn this simple doctrine of duty.

### The Weak Leg of the Stool

**T**HE PRAYER AND FASTING LEAGUE is a three-legged stool which supports a hefty portion of our world evangelism enterprise. Its three legs are fasting, praying, and paying. It is often assumed that the weak leg is "paying," and that if only more money could be collected by this means, the whole would be sturdier. It is to be seriously wondered however if the weak leg of the three is not really praying, instead of paying, or even fasting.

It is intercessory prayer for missions which is the deepest need? Herein our real strength or weakness lies. The place of prayer is the crucial field of battle in Kingdom work. This has always been true, and it is no less true today.

It is well for fasting and prayer to be linked together, but not arbitrarily so. One may fast without praying, and one may pray without fasting—and it is the praying that counts. It is well also to link paying with praying, but possibly it is a mistake to give to paying the lion's share of emphasis. One may pay without praying—in fact that is altogether too easy. But it is doubtful if one truly prays without in the long run being a good payer also.

But however one looks at this valuable auxiliary, its usefulness depends largely on the pastor. He can kill it by neglect, and "damn it with faint praise." He should work with his missionary officers in devising ever-fresh and effective ways to get his people to pray regularly, fervently, intelligently, and effectually for our worldwide missionary responsibilities.

The pain of discipline always comes first, the joy later.

Christ is worth getting out of bed for.

—Charles Whiston

In spite of obstacles, many churches are having real revivals—let this article show how yours can too

## Preparing for Revival

By Forrest McCullough\*

**W**HY ARE SOME REVIVALS glorious, some mediocre, and some less than that? Dr. L. T. Corlett in a lecture on evangelism at Trevecca Nazarene College gave this answer, "Most of our revivals have been ruined by lack of preparation before the meeting began."

It is my firm conviction that a church can expect, in a revival in the way of results only what that church has prepared for before the evangelist ever gets to town. We must have a "climate of evangelism" if the work of revivals is to be effective. We cannot have revivals if our hearts are cold and the way is unprepared.

A pastor writing to me recently concerning the coming revival in his church told me of the extensive plans and how the people had been praying for weeks leading up to the meeting, and then he stated, *I feel that it is nothing short of sin for a pastor to call an evangelist without making preparation for his coming.* These are strong words, but can any of us honestly deny the truth of such a statement? Money is spent, people's time is expended, the evangelist gives a part of his life to this campaign, souls are in the balance, maybe this is somebody's last revival, and it is a shame to do such an important work so lightly.

There are three human agencies in every successful revival campaign. First, there must be an anointed evangelist, with a specific calling for a specialized task. Second, there must be an enthusiastic pastor who plans, prays, and prepares as if this revival is the key to the future usefulness of his church. And third, there must be a cooperative people who work hand and hand with the pastor and evangelist to see a great harvest of souls. None of the three can make up for the lack on the part of the others. *Each has a definite part.*

### Personal Preparation

Before the pastor can successfully promote revival in his church, he must prepare his own heart about this whole matter of evangelism and revivals.

We've frowned on excitement, and ridiculed altar runners, until we have our people afraid—afraid to be open-minded, afraid to be emotional, and afraid to be honest with God. To frown on excitement is to kill the basis for the beginning of revival. Revival IS excitement! First of all, then, a pastor must not fear revival stirrings among his people.

Second, he must change his attitude that revival will come when God gets ready, and that all we have to do is to stand aside and wait until it happens. One of the basic philosophies

of Charles G. Finney was that revivals don't just happen, but that they are the operation of a spiritual law of cause and effect, and that when we meet the conditions God will send revival. We have folded our arms and twiddled our thumbs long enough and waited for revival to come. *It is high time that we began to pay the price to see it brought to pass.* If we are waiting on God we are backing up, for on God's calendar revival is long overdue.

Third, we must actually believe that it is still possible to have revivals in this day. Too many try to have revivals when underneath they don't really believe that it is possible to have them. They are defeated before they start. We need *new heart* for the task. We have taken to the retreat long enough! We must believe in what we are doing, and approach it with an optimistic attitude. An optimistic pastor fosters an expectant people. We must believe in revivals and expect revivals if revivals are to come. The Bible says, "According to your faith be it unto you" (Matthew 9:29).

Finally, we must change our attitude to realize that revivals are BIG BUSINESS and treat them as such. It was Finney who said, *Almost all the religion in the world has been produced by revivals.* This is not a secondary emphasis; this is the *main line*. In many churches much more time is spent preparing for the Christmas play than is spent preparing for all the revivals held in that same church within that same year. Many N.Y.P.S. programs get more attention than a revival service. All these things are important, but we must not lose sight of the most important of all. We must put evangelism where it rightfully belongs—FIRST.

### Preparing the Church

As the meeting approaches the pastor should not leave one stone unturned in preparing for a mighty outpouring of God's Spirit in the coming campaign. For weeks in advance the pastor should *preach* revival, *pray* revival, and *plan* revival.

The first task of the pastor is to *get the revival before the church.* A "revival consciousness" must be created among the people. The advertisement should be printed early, and the church people alerted as to the dates, the evangelist, and the prayer plans leading up to the meeting. If there is a church bulletin or newsletter, this should be used extensively for information about the meeting, about prayer meetings, and to introduce the evangelist to the people. *The basis of cooperation is information.* We should aim to create a "spirit of expectancy" among the people. The air should be charged with expectancy and faith. This "spirit of expectancy" can grip a church regardless of size.

### Preparing to "Reach Out"

To have successful revivals we must reach the people. The campaign is beneficial to the church and can reach out only if the church is reaching out before the meeting begins. I see it repeated week after week: we are able to reach people in the revival only if the church has a vision to get them to the services. The Bible says that "where there is no vision, the people perish." To help people we must first get them under the sound of the gospel. Too many of our campaigns fail just here—we are not getting the unsaved to revival meetings as we should.

In one of our recent meetings God broke in upon us in such a marvelous way that nearly every sinner and un-

\*Commissioned evangelist, Tullahoma, Tennessee.

sanctified person in the congregation was in the altar one Sunday morning. One of the fine laymen was heard to say after the service, "About the only way we could have had more seekers today is to have had more sinners." As I began to think of this statement I thought of so many in that community who should have been in the service, and no doubt would have, if greater effort had been made to have them there. It haunts me to think that somebody might miss heaven because an honest effort was not made to get him there while God was working in such a definite way.

Neat, attractive advertisement is a wise investment for every church. The average Nazarene church spends less to advertise a revival meeting than it spends for a month's Sunday school supplies. We are too lax at this point. The world has found that it pays to advertise, and we would too if we would really try it. The increased crowds will pay for the increased expenditure.

In addition to the paid advertising, free advertising can be secured through the newspapers and radio. Editors will usually be cooperative if we will take the material to them in a neat form—double-spaced, typewritten, and ready to go—in plenty of time.

The purpose of all this work is to create a "consciousness of revival" in the entire community that will make it easier to get the people to come. Nobody should have to be told that the Nazarenes are having revival, only reminded.

It must be remembered that while advertising is important to create this "consciousness of revival," there is nothing that can take the place of personal invitation and a man-to-man, heart-to-heart contact with a lost soul. More personal evangelism is

needed on the part of the church before and during revivals.

In addition to reaching people who are entirely new, we have a great group in our own churches who are on the fringe, and it should be the aim of every pastor to get them into the services of the revival. There are a quarter of a million people enrolled in Nazarene Sunday schools who are unsaved. What a potential! Another church within a church, if we could only reach them! The pastor should take it on his heart to win every person on his Sunday school roll to Christ. In places where there are a number who leave after Sunday school, we have had one great combined service on Sunday morning where the evangelist preaches during the Sunday school hour. In addition to reaching the people who need the revival so much, it gives added time, which is so important for an evangelistic morning service. These combined services have been some of the most blessed and most fruitful times of my entire ministry.

#### Preparing Through Prayer

The first and foremost factor in every revival campaign is the presence of God. It does no good to reach the people unless "Heaven comes down our souls to greet and glory crowns the mercy seat." All of our advertising, all of our planning, all of our program is vain without Him. Jesus said, "The branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me . . . for without me ye can do nothing." It is like trying to run a machine without power to try to have revivals without God.

Really there is no secret to having revivals. The same old price of prayer and fasting that has brought revivals in the past will bring revivals now.

God has not changed and neither has the price of revivals.

A survey of revivals in the Church of the Nazarene conducted by the Department of Evangelism revealed that only a few churches have prayer and fasting, prayer chains, or individual commitment of members to private prayer. Too large a percentage reported no special prayer for or during revivals. Is it any wonder that so many revivals fall short of our desires? Here is our basic weakness—*not enough emphasis placed on real intercessory prayer before or during revivals.* Schedules are crowded, people are busy. But more individuals could and should find time to pray. Any church that is too busy to pray is too busy to have revival. It is my firm conviction that any church that will go to its knees in definite prayer will have real revival.

We say that we believe in prayer—but we don't act as if we do. Prayer is hard work. It is soul travail. It is heart-searching. It is birth pangs to bring children into God's kingdom. We back away from it too much. Brethren, here is our need. It is easier to organize than to agonize, easier to feast than to fast, and easier to plan than to pray. We cannot expect revivals without prayer—much prayer, burdened prayer, and prayer mixed with fasting. We don't need to explain fasting; we just need to encourage it. Jesus didn't bother to explain it; He just did it, and taught us to do it. I don't understand all about why it works, but I know it does. I don't believe that there is a situation too difficult, a case too hard, or a church too dead but what if we will become desperate enough about it God will help us to see victory, and a real Heaven-sent breakthrough.

Special times of prayer called for weeks in advance should be the normal preparation for every revival.

We must plan to pray! Some people object to prayer plans, but they are usually the ones who don't pray. If there is one thing that is more important than any other to a successful revival it is just here—*definite prayer plans.* No need to say that the people won't pray if we have not challenged them with definite prayer plans. It is not enough to say in a general sort of way that we want everybody to pray, but as leaders we must lead our people into something definite and specific. The Bible says, "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (I Cor. 14:8)

Prayer plans can be devised to meet the individual local situation. Different working hours and various local situations make it impossible to make one plan work in every place. I believe that there is some plan that will work in every situation. I will suggest some of the plans that I have found to be effective: (1) A chain of prayer with people pledged to pray every hour around the clock. (2) Cottage prayer meetings leading up to the revival. (3) Calling on the people to fast one meal or more each day. (4) All nights of prayer. (5) Half-nights of prayer from 10:00 to 12:00, or from 7:30 to 9:30. (6) Early morning prayer meetings at the church each morning of the meeting. (7) Group prayer meetings, such as all men, all ladies, all young people, or a Sunday school class. (8) Dividing the day into four periods—6:00-12:00; 12:00-6:00; 6:00-12:00; 12:00-6:00—with a specified number pledging to pray for thirty minutes in these six-hour periods. (9) Noonday prayer meetings. (10) Day services with a large portion of time given to prayer. (11) Pre-service prayer meetings. (12) A specified time, such as 6:00 in the morning, when everybody "meets at the throne." (This is

effective where the people are scattered and find it difficult to meet at the church.) (13) "Prayer concentration periods" at various times of the day. (14) "Breakthrough" prayer meetings when you stay until you pray through, however long it takes.

We have talked about prayer, and said that we know this is the only way to have revivals, but, O my brethren, we are so spiritually lazy when it comes to *actually* doing it. *The time has come*—the preachers must lead the people to their knees. If we want praying churches, we must be praying preachers. We cannot expect to lead the people where we have not been ourselves. To our knees, brethren, to our knees! Someone has rightly said that if the world is to ever again get on its feet, the Church of Jesus Christ must again get on its knees. We cannot maintain "business as usual" and pray down the revival that we so desperately need and that our hearts so much yearn for. There are meals to be fasted, tears to be shed, and sleepless hours to be spent in heart-searching and intercession if revival is to come. We must not do any less in the face of such crying need! It is "REVIVE OR DIE"! God has given us the keys to determine which it will be. Revivals are not born in a hurry. We must wait on the Lord—we must *tarry* for power—and as the Early Church, we must "continue in prayer." It was said of David Brainerd that he literally prayed himself to death. And God gave revival to the American Indians!

We must not allow past defeats or delayed answers to dampen our faith. Let us look with assurance and courage to Him who is able to do "exceeding abundantly above all we ask or think." He is "able to make all grace abound towards you; that ye, *always* having all sufficiency in all things, may abound to every good work." God is still on the throne! We can still have revivals! The skies are full of revival ready to be poured out on the Church of the Nazarene. Let's pay the price. Let's believe God. Let's preach it to our people until they believe God. Let's come out of the trenches and go to the battle. We are on the winning side! Up! The day is upon us! Revivals are possible. We can see the glory of God revealed in every church. Take courage; I believe it's coming. Glory to God!

*Tarry for power; this is our need.  
Patiently labor, sowing the seed;  
Soon comes the harvest, glorious day!*

*A mighty revival is sweeping this way.*

*Sweeping this way, yes, sweeping this way,*

*A mighty revival is sweeping this way.*

*Keep on believing; trust and obey.  
A mighty revival is sweeping this way.*

Note: Next month a pastor will tell us how he and his church prepared for revival and had one.

Christ didn't join an organization to reform the lawyers; He just got a lawyer saved and sent him back among the lawyers as leaven.  
—Hardy C. Powers

How to stay alive upstairs

## Suggestions for the Pastor's Reading Program

By C. Neil Strait\*

IN THE PRECEDING ARTICLE the importance of reading was discussed. It would now be profitable to list suggestions concerning the pastor's reading program.

### Borrowing Books

Books are always available, even for the one who can afford no more than a postage stamp. One can send a list of books wanted to the Congregational Library, 14 Beacon Street, Boston, Massachusetts 02108. They pay postage on books sent to you and you pay for their return. The General Theological Library, 53 Mount Vernon Street, Boston Massachusetts 02108, pays postage both ways. Each of these libraries publishes a quarterly bulletin listing new additions. They will send the bulletin on request.

It is a wise gesture to make occasional contributions to these libraries, through their designated envelopes, for their services.

### Buying Books

Paperbacks have been the pastor's best friend the last few years. For a most complete list of available paperbacks, address your request to any of the publishing firms printing paperbacks. Paperbacks published in Great Britain are less expensive than American publications. An up-to-date and complete list of these books is avail-

able from James Thin Bookseller, 53-59 South Bridge, Edinburgh, Scotland. The Student Christian Movement (SCM) series, along with the Fontana, Hodder publications, have nearly all the outstanding books available in paperback.

### Plan Your Reading Schedule

It is wise to plan your reading to coincide with your preaching schedule. This, of course, is one of the many advantages of pulpit planning, in that it helps build the material on which the sermon or series of sermons will be drawn. (See *Christianity Today*, June 7, 1963, "Plan Your Preaching," C. Neil Strait, pp. 10-11.)

When pulpit plans have been worked out, books can be ordered and a reading schedule arranged to complement the sermon preparation.

### Periodical Exchange

It is profitable to work out a periodical exchange with other pastors in the community or nearby. I have worked out several exchanges whereby I now have access to over thirty magazines, both secular and religious. Several ministers might want to plan future subscriptions so duplications will not be made, freeing money for additional journals or magazines.

### Free Material

Be on the lookout for free material in the form of booklets, pamphlets, tracts, etc. Firms use small monthly

\*Pastor, Carmi, Illinois.



magazines for advertising and these are often free. Many of these are filled with quotable material and usable illustrations.

### Government Printing Office

The U.S. Government issues a list, weekly, of tracts, pamphlets, and books, which are very inexpensive. Address your request to be placed on the mailing list to the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402.

### Always Have Reading Material Available

Always have reading material in the car. Many moments are wasted—never to be regained—when waiting found someone with nothing to read. Anticipate the few minutes and—just in case—slip a magazine or book in the car.

There are periods of waiting at the hospital, doctor's office, grocery store, and elsewhere, when reading would be wise and profitable.

### Have an Appropriate Filing System

A burdensome and time-consuming filing system is a hindrance rather than a help. Develop some appropriate filing system and keep it up-to-date.

It is profitable to develop some code for marking books and magazines, so when the time for filing comes the material can be filed with little or no rereading.

### Don't Let Reading Replace Bible Study

Perhaps the greatest risk in reading is that the Bible is so many times left out. A pastor's first obligation is to know the Bible and its message. He is a steward of the Word. The pastor must discipline his reading to include the Bible and a thorough study of its message.

Note: Next month Maurice Allen will tell us how to organize our own "Personal Illustrator," for the compiling of illustrations.

## Computers and the Bible

By James H. Jauncey\*

THE RECENT ANNOUNCEMENT in the press that a Scottish professor had "proved" by a computer that only five of the Pauline Epistles were written by Paul is a further instance of a common misconception about these machines. The fact is that a computer is no superhuman brain with an intelligence all its own. It can't prove anything. It is limited

by the information programmed into it, and cannot interpret its calculations when it has made them. This has to be done by a man. The computer's job is to compute or make calculations quickly and accurately, and in this it is superior to man.

What has happened in the case of the Scottish studies is that a computer has been fed information about Paul's Epistles: vocabulary, grammar, length of sentences, etc. It has ana-

lyzed these and found differences between some of the letters. It has then been assumed by the researcher that these differences indicate different authorship.

The basis of this kind of study is the mathematics of significant differences which depends on probability. It is a carry-over from the physical sciences. Take, for instance, agriculture. Suppose you want to test the value of a certain fertilizer. You have one plot which uses the fertilizer and one which does not. You try to control the experiment so that this is the only difference between the two. When the crop is harvested you compare the yield in each by counting or weighing or some other numerical method of appraisal. The difference is treated mathematically to show if it is "significant," for it could be due to mere chance.

This matter of judging whether a difference is significant is very tricky. It depends very much on the numbers involved. If they are small (say less than 500) the difference would have to be huge before they could be significant. If the numbers are very large, then a smaller difference might well be highly indicative.

But even with large differences, you cannot rule out a chance explanation entirely. Researchers often work at a 99 percent probability level, that is, they assume a difference is significant if there is only 1 chance in 100 that chance is the explanation. The trouble is, of course, that in practical life such chances do occasionally come off. In other words, you can never be perfectly sure on a basis of statistical analysis.

Now in the case of the agriculture experiment referred to above, this would not bother us. If we knew that the odds were 99 out of 100 that the fertilizer made a real difference, we would go ahead and use it. But

would we want to deal that way with truth?

Another problem with statistical analysis is that, after you have decided that a difference is significant, you have a further question to ask and that is: Significant of what? In the case of the agriculture plots where there is only one factor varying, the answer is easy: The difference is due to the fertilizer. But if you are comparing two samples of literary vocabulary, you have several possible variables: different author, different time of life, different subject, different environment, different mood, and so on. Which factor is the significant one?

The computer can help a little on this, but not too much. It can compare samples from different authors on all these points and work out what differences can be expected on the average. But who is to tell whether the author in question is average?

The use of statistics to evaluate literary vocabulary is not new. G. Udny Yule pioneered it a generation ago. It is significant that some time back Yule ventured the opinion that the Pauline Epistles were too short to give any confidence in statistical analysis of them.

Perhaps the biggest problem in the use of the method on Paul's letters is the unpredictable nature of the style of Paul. Language does not just flow out of him like a steady stream; it rushes out like a torrent over a cataract. Paul cannot be called average in any man's book.

Fifteen years ago the writer of this article carried out similar research, but the hard way, with no computer to ease the labor. This was largely on the Pastoral Epistles as compared with Galatians. The problems mentioned above proved to be very real.

\*Pastor, El Paso, Texas.

But this particular approach gave no indication that the Epistles were other than Pauline, yet it did show clearly the difference between Paul and other New Testament material known to be not from Paul.

All this indicates that much more work needs to be done on the method. Perhaps it will have to be abandoned as inapplicable, or perhaps it can be

shaped to give results that can inspire confidence. It is to be hoped that more conservative research will be done on these lines too. Meanwhile, there is no cause for panic. The Old Book which withstood the fires of the persecutions and the scissoring of the higher critics has little to fear from the electronics of a computer.

The tiny plants in the Lord's garden need the most care

## Building for the Nursery Class

By Joy Latham\*

**T**HE NURSERY CLASS ministers to children two and three years old. These busy persons are the juniors and seniors of the Nursery Department. It is a proven fact that threes—yes, and twos—are capable of learning many things. We in the church cannot afford to neglect these golden years of opportunity for foundation work in Christian character development.

How much space? Where shall it be? What kind of equipment is needed for the nursery class?

### I. Space

The very nature of the two- and three-year-old child answers the question, "How much space?"

First of all we should plan for two rooms—one for twos and one for threes. Twos are bundles of almost perpetual activity, while threes have a little longer attention span. The two works or plays alone; the three is beginning to do things with others.

Twenty-five to thirty-five square

feet of floor space should be provided for each child, whether two or three. There should not be more than fifteen children in the room for twos, not more than twenty in a room for threes.

Toilet facilities should be near—preferably adjoining—nursery classrooms and should be equipped with child-size fixtures. If this is impossible, boxes or low platforms should be provided to enable twos and threes to use standard-size equipment.

In addition to space indoors, some outdoor space is desirable. If the church yard is large enough, a small area fenced in, which has both sunshine and shade, is ideal. The same space can be used for more than one group by working out a schedule.

### II. The Room

A room for twos or threes should be light and well ventilated, on the first floor if possible.

\*Director of Nursery Division.

Windows should be of clear glass and low enough that children can see out. Drapes, if used, should be washable, harmonious in color. Except when drawn to darken the room for rest time, curtains should not shut out light or sunshine.

Walls should be painted in soft colors: yellow for a northern exposure, a restful green for rooms on the southern or western sides of the church.

Floors may be hardwood, but are better covered with linoleum, asphalt tile, or a rug which can be cleaned. Children like to sit on the floor, and it is important that the floor be clean and warm. Heaters or registers close to the floor should have protective screens or shields.

The room should be arranged around centers of activity, so that the children may make spiritual development through experiences with books, pictures, block building, work, and play.

### III. Equipment

The amount of equipment for twos and threes will depend upon the size of the class and the space available. The following are recommended as a guide in equipping the nursery room.

#### For Two-year-olds

A small, low table for the class Bible  
One or two tables 24" x 36" and 20" high, preferably rectangular

A few chairs 10" lower than tables. It is not necessary to have a chair for each child.

A high storage cabinet for teacher supplies

Low, open shelves for children's materials

A place for teachers' wraps

A tack board—This may be made of cork or beaver board, 24" wide and 8' to 10' in length. A shallow tray along the bottom will serve as a picture rail. The bottom of the tack board should be 24" to 26" from the floor.

Small cotton rugs, or large bath towels, for rest if there is an extended session; a place to store them

Unbreakable dolls, washable clothes; doll bed (large and sturdy) which may be made from a box

Soft plastic dishes, a small tea table, and chairs

Add if possible:

A rocking boat (reversed, it is a set of steps)

\*Build-It-Yourself Kit contains directions for making the above and other nursery equipment items (U-360), \$1.00

\*Blockbuster Blocks—sturdy, reinforced, cardboard, hollow (12" x 6" x 4")—12 blocks (GAX-600), \$5.95 plus postage. Children may sit on them, walk on them, stack them to make large structures.

A wagon or large wooden truck  
2 play telephones, plastic or metal

\*A record player

\*"Listen and Sing!" records

\*Rhythm instruments

For Three-year-olds

Threes need the same basic learning equipment as recommended for twos with these additional suggestions:

\*Wooden building blocks—these are standard nursery educational blocks—unit size, 5½" x 2¾" x 1¾"; also half-units, double units, and other shapes and sizes. Older twos may also use these blocks.

\*An autoharp—This is a favorite instrument, useful in place of a piano.

### IV. Teaching Materials

\*A Bible

\*Curriculum materials for twos

\*Curriculum materials for threes

Related activity materials as recommended quarterly in *Nursery Teacher*

\*Books

\*Wooden puzzles

\*Bible Stand-ups

\*Work materials

\*These items are listed with prices in *Nursery Teacher* and may be purchased from the Nazarene Publishing House. Nursery class equipment and curriculum materials are also described in a free leaflet available upon request to Nursery Division, Department of Church Schools, 6401 The Paseo, Kansas City, Missouri 64131.

Some doctrinal foundations we need to know

## Some Aspects of Arminianism

By H. Orton Wiley\*

(Edited and submitted by Ross E. Price\*\*)

### II. The Outstanding Points of Arminianism

WE COME NOW to a consideration of the outstanding points of Arminian theology. In the next, and concluding, article we shall take note of some Wesleyan additions built on the Arminian foundation.

#### I. The Universal Atonement

Arminians believe in a universal atonement, i.e., that Christ died for all men, and those who accept His propitiatory work will be saved, and those who in unbelief reject Christ will be lost. They differ from the Calvinists in this, that they deny that any will be lost through any sovereign purpose of God, but solely through their unwillingness to believe on Christ and accept by faith the salvation provided through Him. Arminians deny that there is a single passage in the Bible that indicates that Christ did not die for all men. (The Calvinists hold to a limited atonement, and believe that Christ died only for the elect, not for all men; and this election is solely by the predetermined will of God.)

Here are some proofs of the Arminian position.

1. It is proved by those passages in which Christ is said to have died for

the world and for the "whole world." (Italics added in biblical quotations.)

John 1:29: "Behold the Lamb of God, which taketh away the sin of the world." John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him . . ." John 4:42: "This is indeed the Christ, the Saviour of the world." John 6:51: "I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever." II Cor. 5:14: "If one died for all, then were all dead." And verse 15: "And that he died for all, that they which live should not henceforth live unto themselves." Verse 19: "To wit, that God was in Christ, reconciling the world unto himself."

2. It is proved by those scriptures in which Christ is declared to have died for all men, as in the following:

I Tim. 2:6: "Who gave himself a ransom for all, to be testified in due time." I Tim. 4:10: "Who is the Saviour of all men, specially of those that believe." Heb. 2:9: "We see Jesus . . . crowned with glory and honour; that he by the grace of God should taste death for every man."

3. It is proved by those scriptures which state the efficacy of Christ's death as coextensive with the effects of the Fall.

Isa. 53:6: "The Lord hath laid on him the iniquity of us all." Rom. 5:15-18:

(Note what is said on this passage under "The Free Gift.")

4. It is proved from those scriptures which declare Christ not only died for the saved, but for those who do or may perish through rejection of Him.

Rom. 14:15: "Destroy not him with thy meat, for whom Christ died." I Cor. 8:11: "And through thy knowledge shall the weak brother perish, for whom Christ died?"

5. It is proved by those scriptures which make it the duty of all men to repent and believe, and which place them under guilt and condemnation for refusing to do so.

Mark 16:16: "He that believeth and is baptized shall be saved." Luke 13:3: "I tell you, Nay: but, except ye repent, ye shall all likewise perish." John 3:18: "He that believeth on him is not condemned: but he that believeth not is condemned already."

6. It is proved by those scriptures in which the gospel is announced as good tidings to all people, and every creature.

Luke 2:10: "Behold, I bring you good tidings of great joy, which shall be to all people." Mark 16:15-16: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

7. It is proved by those passages which invest the ambassadors of Christ with a universal commission, and which present free and unrestricted promises.

John 7:37: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink." Rev. 22:17: "And the Spirit and the bride say, 'Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will . . .'"

8. It is proved by those scriptures in which man's failure to obtain salvation is placed to the account of their own opposing wills.

John 5:40: "And ye will not come to me, that ye might have life."

II Pet. 2:1: "[False teachers] who privily shall bring in damnable heresies,

even denying the Lord that bought them."

9. It is proved by those passages which assert the universality of the resurrection of the dead.

I Cor. 15:22: "As in Adam all die, even so in Christ shall all be made alive."

#### II. The Free Gift

This is a distinctive tenet of Arminianism. By it is meant that, as a result of the universal atonement, there is a gift of grace through the Holy Spirit to all mankind. This grace is generally known as prevenient grace, and is the basis of all salvation. All the steps in salvation—awakening, conviction, repentance, and saving faith—are initiated by this gift of prevenient grace. It is the Holy Spirit who awakens men to their need, and if they yield to this awakening they are convicted of their sins by the Holy Spirit, and yielding to this conviction, they are led to repentance and saving faith. This doctrine of the free gift is based upon Rom. 5:16-18: "And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one: much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life."

By justification of life is meant here that the guilt of original sin has been removed from all men born into the world—so that they are innocent and just, though possessing original sin—and are not held guilty for their inherited sinful condition. This was removed by the free gift.

#### III. Mitigated Depravity

This term is sometimes misunderstood and needs explanation. It does not mean

September, 1965

\*Nazarene educator and theologian; deceased. From an address to the Swedish Covenant church of Pasadena. Continued from "Theologian's Corner," August.

\*\*Professor of theology, Pasadena College.



that man is less totally depraved, for Arminianism holds to total depravity in its creed, as firmly as does Calvinism. But it does mean that, as a result of the universal atonement and the universal gift of grace, man may—under the initiation and assistance of the Holy Spirit—be brought from awakening, conviction, and repentance, to saving faith. Even this faith is—as to power to believe—of God though the act of believing is necessarily our own. Dr. Adam Clarke says that man can no more believe unto salvation without the power of God than he can remove a mountain; but with that power he may believe and be saved. Arminianism is a system of grace from its beginnings to its issue in glorification. [Rigid Calvinism teaches that man is utterly corrupt. How far is this from sheer diabolism? Arminians use total depravity to mean that all areas of man's nature have been tainted and corrupted by the sin principle.—R. E. P.]

#### IV. Voluntarily Appropriated Depravity

Another tenet of Arminianism is known as *Voluntarily Appropriated Depravity*. Since by the *free gift* total depravity is mitigated—not in the sense of weakening it, but in the sense that grace is given by the Spirit to turn from this depraved condition by the aid of the Spirit—Arminianism would remonstrate against another tenet of Calvinism. Rigid Calvinism holds that total depravity is death and nothing can be done about it except by a regeneration based upon predestinating grace. But the Arminians hold that something can be done about it. For we can be raised out of death into newness of life through the gift of that grace which enables us to accept the gift of salvation from sin. But the peculiar phase of this doctrine is

that the *free gift*, having delivered men from the guilt of inbred sin, brings every newborn child within the covenant of grace. In infant baptism we testify to our belief that the child is in the covenant of grace. But when he comes to the age of responsibility, and sins, then he brings upon himself by his voluntary act the guilt of inbred sin. This makes it obligatory upon him, not only to be forgiven for his actual sins, but to be cleansed from all unrighteousness—for sin, either act or state (or condition), can never enter heaven. A child is in the covenant and sins out; and when he does so he becomes guilty, not only for his sinful acts, but for his sinful condition.

#### V. Continuity of Grace

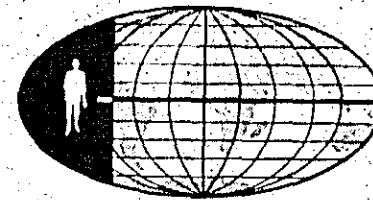
Arminianism holds to a continuity of grace. It maintains that the Spirit comes to convict the world of sin, of righteousness, and of judgment. And if the promptings of the Spirit are heeded, the sinner will be led to awakening, conviction, repentance, and saving faith. It does not hold to two kinds of grace as does Calvinism—"common grace," which comes as a restraining influence and is the source of good works in non-Christians; and "saving grace," which comes as a result of the effectual calling. It holds to one kind of grace, and contends that a sinner who yields to the call of the Spirit, step by step, will be led to salvation.

Rom. 1:16-17: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first; and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."

(To be concluded)

"Brethren, if you are not theologians, you are in your pastorates just nothing at all."

—Charles Spurgeon



# The PASTOR'S SUPPLEMENT

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

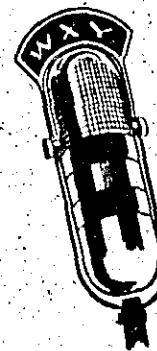
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NAZARENE RADIO LEAGUE



## RADIO

Your UNSEEN HELPER  
Used by the UNSEEN SPIRIT  
To do UNPARALLELED GOOD

"SHOWERS OF BLESSING"

—now on 531 stations and growing

"LA HORA NAZARENA"

—world's largest evangelical broadcast in the Spanish language—301 stations

NEW OPPORTUNITIES SEEM LIMITLESS

Pray for God's guidance and blessing.  
Promote "Showers of Blessing" in your area.

NAZARENE RADIO LEAGUE

H. Dale Mitchell, Executive Director

6401 The Paseo, Kansas City, Missouri 64131

## Department of Education



### PERSPECTIVE FOR TOMORROW

What will the moral climate of our nation be tomorrow? Can we expect that the principles of honesty, of decency, of integrity will be moved into the fabric of our culture a generation from now?

These questions are being answered today! The kind of training we give our youth is telling the story, for these imperishable principles are based on spiritual values. They stem from the moral code laid down by the world's greatest lawgiver—Moses. They were implemented by the teachings and example of the world's only Saviour—Jesus Christ, the Lord!

That is why the Department of Education of the Church of the Nazarene offers an unparalleled opportunity for an investment in the future.

### PORTRAIT OF RESPONSIBILITY

If democratic government, based on Christian principles, is to continue in our turbulent world; if religious faith is to be allowed free and unhindered expression in a world that is being circumscribed by crass materialism, then all of us must share in the building and construction that continues on the college campus. Dormitories, science halls, chapels, student centers, classroom buildings—these advances must have the increasing support of our Christian stewardship!

### PREPARATION FOR SERVICE

Have you tried being a student lately? It's not the easiest thing in the world. Mental discipline is never easy, but it is rewarding. In colleges sponsored by the Church of the Nazarene, thousands of students are training for service in many vocations. In these centers of learning, students are in the laboratory of life, testing, analyzing, questing for truth. And the Master of men said, "The truth shall make you free." The Department of Education shares the conviction that this process of character building based on Christian foundations and an unshakable faith in God's eternal purposes must go on. And it will go on if men of dedication will support these colleges with special gifts, annuities, and remember our Nazarene colleges in their wills.

### PATTERN FOR SURVIVAL

To express one's concern for the continued education of our youth—there are a number of ways this can be done. We mention a few of them. The Department of Education, 6401 The Paseo, Kansas City, Missouri 64131, welcomes any questions you may have or requests for more detailed information.

### OPPORTUNITIES FOR INVESTMENT

Bethany, British Isles, Canadian, Eastern, Northwest, Olivet, Pasadena, Trevecca, Nazarene Theological Seminary

A college building . . . to endow a chair . . . scholarships . . . books and equipment . . . gift annuity contract . . . gifts of cash, property, or bonds by will . . . unrestricted gifts . . .

"Gifts to Nazarene colleges and Nazarene Theological Seminary extend your stewardship beyond your lifetime."

## NAZARENE BIBLE COLLEGE DAY

SEPTEMBER 12, 1965

Our goal is an offering of at least \$200,000 on this historic day to launch the Bible College.

Send all monies to:

DR. JOHN STOCKTON, *General Treasurer*  
6401 The Paseo  
Kansas City, Missouri 64131

# evangelistic IMPACT

In an effort to secure active youth involvement in the church-wide evangelism emphasis "Ten Sunday Nights of Salvation" (September 26--November 28, 1965) N.Y.P.S. proposes:

- That October 17, 1965, be declared "Youth Night"
- That the special attendance goal for "Youth Night" be 100,000 persons of N.Y.P.S. age (about the number of teen and young adult combined membership).
- That youth be used especially in the "Youth Night" service in prayer, testimonies, music, and scripture reading.
- That the entire emphasis be supported by designating September, 1965, IMPACT month. All teens are encouraged to have the IMPACT booklet. Special IMPACT helps are inserted in the third quarter *Teen Topics*.
- That the special evangelism issue of *Conquest* be used for young people to give to, or share with, unsaved friends. It is not too late to order your additional copies now. Your district president has order blanks. All orders must be in no later than September 15, 1965.

## MISSIONS AT HOME

### U.S. NEGRO

This has been the best year in our Negro work. The churches on the Gulf Central District are showing excellent gains. Young preachers, most of them trained at Nazarene Bible Institute, are full of zeal and are making good leaders. Some of them are undergoing real sacrifice for the work of the church.

Our congregations are securing more adequate buildings as fast as funds are available. Several of them are crowded out and must have larger facilities. The

Gulf Central Builders' Club and Alabaster funds are helping in several building projects this year.

On other districts, new churches are being organized, in some instances by districts purchasing churches as neighborhoods change. The statistics are not yet in, but in 1965 we will have over fifteen hundred Nazarenes in predominantly Negro congregations in the United States, and over two thousand in average Sunday school attendance.



Photo by Walter Heering

### U.S. CHINESE

There are four Nazarene churches in concentrations of Chinese people in California. They are showing a steady growth and are making a good record on the three districts on which they are located. Last year there were 142 members in these churches and their Sunday schools averaged 323 in attendance. Each fall the four churches jointly sponsor

a Thanksgiving retreat for their young people. Attendance and interest have been increasing each year.

Los Angeles First Chinese Church is in need of an additional Sunday school unit. San Francisco First Church has purchased an adjoining lot for the erection of a church building in the next few years.

## ANNUITY RATES INCREASE

The Conference on Gift Annuities has increased annuity rates for the first time in ten years. The new rates become effective September 1, 1965.

### GIFT ANNUITY RATES—SINGLE LIFE

Age at Issue	Rate	Age at Issue	Rate	Age at Issue	Rate	Age at Issue	Rate
30	3.0	44	3.9	58	4.6	72	6.0
31	3.0	45	4.0	59	4.7	73	6.2
32	3.0	46	4.0	60	4.7	74	6.3
33	3.0	47	4.1	61	4.8	75	6.5
34	3.0	48	4.1	62	4.9	76	6.7
35	3.0	49	4.2	63	5.0	77	6.9
36	3.1	50	4.2	64	5.1	78	7.1
37	3.2	51	4.2	65	5.2	79	7.4
38	3.3	52	4.3	66	5.3	80	7.6
39	3.4	53	4.3	67	5.4	81	7.7
40	3.5	54	4.4	68	5.5	82	7.8
41	3.6	55	4.4	69	5.6	83	7.9
42	3.7	56	4.5	70	5.7	84	8.0
43	3.8	57	4.5	71	5.9	85	8.0

When writing for rate on two lives, please give dates of birth.

### ANNUITIES OFFER IMPORTANT ADVANTAGES

Attractive rate of return—Guaranteed for life—Income largely tax-free—Easily arranged by mail—Freedom from investment responsibility—Significant tax-saving benefits in year agreement is made—Satisfaction of making a lifetime capital gift for the Lord's work.

WRITE FOR THE NEW BOOKLET, *SUCH AS I HAVE*, which explains the Annuity Plan,

to: Jonathan T. Gassett, *Executive Secretary*  
 Wills and Annuities  
 Church of the Nazarene  
 6401 The Paseo  
 Kansas City, Missouri 64131

Name \_\_\_\_\_

Address \_\_\_\_\_

City and State \_\_\_\_\_

## 1965 SERVICEMEN'S RETREAT

Berchtesgaden, Germany



(the 1964 retreat group)

See that your servicemen in Europe, the Middle East, and North Africa are encouraged to attend.

Time: November 15-18, 1965

Place: Berchtesgaden, Germany  
 General Walker Hotel

Speaker: Dr. Norman Oke

Coordinator: Chaplain Calvin G. Causey

Anything you can do to help your servicemen attend will add to the depth of your ministry.

# STEWARDSHIP

STEWARDSHIP



## AS SEEN FROM THE PARSONAGE WINDOW

By a Pastor's Wife

A favorite topic where two or more pastors' wives are gathered together seems to be the advantages and disadvantages of living next door to the church. Having lived a reasonable distance from the church in our last pastorate and next door here, I have switched back and forth in my views depending upon the immediate circumstances prior to the conversation.

But, today, I can't help reflecting upon the advantages of sipping my coffee and observing the dedicated workers in our church. I might not realize the extent of their stewardship if I did not live beside the church.

Who else but the parsonage family knows that, while most of

you are eating breakfast or looking for that missing shoe, activity has already begun at your church?

WOODY WOODS, ready for church and with a smile on his face, indicating no remorse at rising at an early hour on the Sabbath, is whistling and sweeping out the bus, getting ready to start his route. You can set your clock at 8:40 by Woody's cheerful arrival. May God increase his number!

At just such a time, BROTHER HOOVER, moving much too swiftly for his seventy-eight years, boards the bus for the first of twenty or so times per run. Each child who fails to meet, the bus finds Brother Hoover ringing his

doorbell to find out why he isn't ready for Sunday school. Failing health has begun to interrupt this longtime practice of Brother Hoover's, but I thought you ought to know what he has done for years. I know this because the Sunday school bus sits in my backyard.

Who but the parsonage family realizes how many hours MRS. AMBURN spends in her labor of love in keeping the church facilities so spotless. No doubt most people have taken the immaculate appearance of our sanctuary for granted. The new carpeting and other improvements do not automatically give the beautiful appearance—they have increased immeasurably the hours our dedicated caretaker spends in God's house during the week.

Many things other than the burden for lost souls keep this lady on her knees—black marks on the tile, discarded gum on the bottom of pews, mud on the car-

pet, etc. One day, upon entering the sanctuary unobserved by her, I found her polishing the brackets that fasten the pews to the floor.

As I prepare to tuck my children in bed, I have noticed a light in the church office and have recognized the silhouette at the desk as that of our church treasurer, WAYNE TURNER. Balancing books, writing checks, recording your contributions are not done by an IBM on Sunday morning. Your treasurer puts in many hours when no one but the occupants of the parsonage know.

Time and space defy me to mention our dedicated Sunday school teachers, musicians, and junior church workers. We wish you could collect a portion of your reward by hearing our two children, Cindy and Sandy, call your names in prayer.

I am thankful for the privilege of living next door to the church.

—MRS. ROBERT ULRICH

The above article is reprinted by permission. It appeared in the weekly newsletter of the Lowell Church of the Nazarene, Denver, Colorado. The General Stewardship Committee thought it apropos as a prelude to the October Laymen's Sunday emphasis. Parsonage family, what do you see from your parsonage window? Now is the time to begin your preparation for Laymen's Sunday—October 17. You will want to be observant of the faithful stewardship of your people. Don't forget to express appreciation and to give encouragement. A considerate, appreciative pastor usually receives consideration and appreciation from his people.

—DEAN WESSELS, Secretary  
GENERAL STEWARDSHIP COMMITTEE



SEPTEMBER 26—NOVEMBER 28

# 10 SUNDAYS of unique evangelism

**GROW**  
"MARCH TO A MILLION"  
and  
**GLOW**  
IN TEN SUNDAY NIGHTS  
OF SALVATION

Enrollment Goal  
September 26

Attendance Goal  
September 26

Enrollment Goal  
September 27

Attendance Goal  
September 27

Enrollment Goal  
September 28

Attendance Goal  
September 28

Enrollment Goal  
September 29

Attendance Goal  
September 29

Enrollment Goal  
September 30

Attendance Goal  
September 30

Enrollment Goal  
October 1

Attendance Goal  
October 1

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October 2

Attendance Goal  
October 2

Enrollment Goal  
October 3

Attendance Goal  
October 3

Enrollment Goal  
October 4

Attendance Goal  
October 4

Enrollment Goal  
October 5

Attendance Goal  
October 5

TEN SUNDAYS OF  
UNIQUE EVANGELISM

\* 10% INCREASE IN SUNDAY SCHOOL ENROLLMENT

Sponsored by the Department of Church Schools

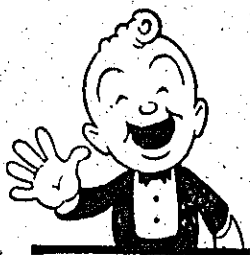
\* 100,000 YOUNG PEOPLE IN CHURCH SUNDAY NIGHT, OCT. 17

Sponsored by the N.Y.P.S.

\* 10 SUNDAY NIGHTS OF SALVATION

(Sunday School Attendants in Church Sunday Night)

Sponsored by the Department of Evangelism



## What They Are Saying!

### CANADA

C.S.T. has been rather neglected in this church for several years. However this particular course has been found to be so valuable and has engendered so much enthusiasm that we can expect great things along this line in the future.

### INDIANA

A very helpful class in awakening the church to do more in visitation and the realization of their duty as workers for Christ and the church in the world today.

### NEBRASKA

The textbook was an excellent one. The challenge it presents is effective for this day. We like the idea of the Leader's Guide, and this proved to be of real help to the teachers.

### MISSOURI

Our people seem to really enjoy these sessions and are anxious to begin another series. They are putting some of the suggestions to work, and the results are being seen in the Sunday school and regular church services, with people praying through.

### TEXAS

In my opinion this study book was the best and most inspiring of any Christian Service Training book we have ever had in the church. I know I am determined, with God's help, to have my life count for Christ and His kingdom.

OFFER UNIT 165A, "Outreach Through  
the Sunday School"

This Fall

if you missed the spring emphasis

**REGISTER NOW**

## Cross-country Missionary Conventions Under Way

Beginning September 30 in Miami, Florida, a series of ten Cross-country Missionary Conventions will be sponsored by the Department of World Missions. Dr. Everett Phillips, executive secretary, will preside. There will be three outstanding missionary speakers in each service. Workshops will be conducted by office staff members, explaining the financial management of your missionary dollars; the missionary candidate program, and other phases of the Department work. Also at the conventions will be a representative of the Nazarene World Missionary Society.

There will be ample opportunity to ask questions about those phases of the missionary work of the church that puzzle you.

Time is arranged for interviews with prospective missionary candidates during the day and following each service.

The evening services will especially be times of inspiration.

Plan to attend the convention nearest you and bring a careful with you.

### Convention Schedule

PLACE	DATE	SPEAKERS
Miami, Florida	September 30—Oct. 1	Harmon Schmelzenbach, Africa Donald Owens, Korea David Browning, British Guiana
Birmingham, Alabama	October 5-6	H. Schmelzenbach, Africa Donald Owens, Korea David Browning, British Guiana
Nashville, Tenn.	October 7-8	H. Schmelzenbach, Africa Donald Owens, Korea David Browning, British Guiana
Bethany, Oklahoma	October 12-13	Harmon Schmelzenbach, Africa H. T. Reza, Spanish Dept. James Kratz, Brazil
Wichita, Kansas	Oct. 14-15	Harmon Schmelzenbach, Africa H. T. Reza, Spanish Dept. James Kratz, Brazil
Fort Worth, Texas	Oct. 19-20	H. Schmelzenbach, Africa H. T. Reza, Spanish Dept. James Kratz, Brazil
Amarillo, Texas	Oct. 21-22	H. Schmelzenbach, Africa H. T. Reza, Spanish Dept. James Kratz, Brazil
Phoenix, Arizona	Oct. 26-27	H. Schmelzenbach, Africa H. T. Reza, Spanish Dept. Donald Owens, Korea
Pasadena, Calif.	Oct. 28-29	H. Schmelzenbach, Africa H. T. Reza, Spanish Dept. Donald Owens, Korea
Fresno, Calif.	Nov. 2-3	H. Schmelzenbach, Africa H. T. Reza, Spanish Dept. Ernest Eades, Cape Verde Islands

**SEPTEMBER 26-NOVEMBER 28**

TEN SUNDAYS OF UNIQUE EVANGELISM

DURING THESE 10 WEEKS

THE DEPARTMENT OF EVANGELISM SPONSORS

**10 SUNDAY NIGHTS OF SALVATION**

(see center pages)

**PEOPLE ON THE MOVE!**

- A pastor writes about 2,500 families moving into the Cape Kennedy area during a three-month period this year.
  - Were any of these families "MOVING NAZARENES"?
  - Any from your church?
  - Let's not let them move away from the church!
  - Send names and new addresses of ALL "MOVING NAZARENES" to the Department of Evangelism.
  - Do this as soon as you know of their plans to move!
  - The Department will ask a pastor in their new community to contact them.
- Let us know where our "MOVING NAZARENES" are!

**IMPORTANT  
COMING EVENT  
CONFERENCE ON  
EVANGELISM**

Kansas City, Missouri  
January 11-13, 1966

**PREACHERS—  
JOIN IN PRAYER FOR A  
SPONTANEOUS REVIVAL  
IN EVERY CHURCH  
AROUND THE WORLD**

**50 Holy Watchnights**  
1964-68  
(Fifteenth) Wednesday, September 1, 1965

**FIRST DAY OF  
EACH MONTH  
6 PM to  
MIDNIGHT  
LOCAL TIME**

**DO YOU  
GET THE MOST  
OUT OF OUR TRAINING TOOLS** ?

Do you use your new training tools to get the most results in worker skills? For instance take the new age-group filmstrip "Teaching Primary Children." Perhaps you used it last spring in a Christian Service Training session for your workers with first, second, and third grade children.

**Now You Have a New Teacher**

Recently you appointed a new teacher. In addition to the Sunday school quarterly, leaflet, handwork, large pictures, and Nu-Vu did you give him, or her, the book *Better Primary Teaching*? Good, now let us show the new worker how to teach. Let us demonstrate the best possible methods for working with primary children. You can do this with your filmstrip "Teaching Primary Children."

**Show Him How**

Set a time convenient to the new teacher. Set up the projector, record player, and screen, or ask someone else who knows how. Raise a few questions to alert your workers what to look for. Then leave it to your worker to find the answers:

1. What are the characteristics of primary children?
2. What are our goals for them?
3. What methods do we use?
4. What kind of room and equipment do we use?
5. What are the materials?
6. How do you lead primaries into a personal experience of salvation?

The new teacher will probably go through the filmstrip once with the rec-

ord then through again studying it frame by frame. What more effective way to see so many skilled teachers in action in so short a time?

Now if your worker is with juniors, use the filmstrip "Walter Morgan, Junior Teacher." There is also one for kindergarten and one for nursery. An N.Y.P.S. worker would surely profit from "On Purpose, the Role and Goal of N.Y.P.S."

Your new Home Department supervisor would need to see "Reach Them Through the Home Department," over and over.

Even if a worker has seen the filmstrip before, in taking on a new assignment the filmstrip should be viewed individually again. Each frame is filled with so many suggestions that it is impossible to see everything the first time through, or assimilate it for use in God's work.

**Where Can You Find Tools?**

Are you saying you have never begun an audiovisual library for your own church? You would like to use these newer tools to train workers? Then why not check with a nearby pastor on a "Share the Cost" plan. Each church could be responsible for one of the training filmstrips and then you could trade. Keep them circulating.

Some districts have appointed an audiovisual coordinator to set up a library for all the churches. Have you looked into this?

There are now tools available—produced by Nazarenes, for Nazarenes—to do a specific training task. Are you getting the most out of these tools?

## CARAVAN PLANS

October 10th is Caravan Sunday

Honor Caravaners and Guides

For Ideas and Suggestions Write to:

General Caravan Office  
6401 The Paseo  
Kansas City, Missouri 64131

Plan for Fall Training—Fill in the form below.

### REGISTRATION

513a: "Developing Caravan Leaders"

Text: "The Challenge of Caravan," Griffith

Name of Church \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

District \_\_\_\_\_

Enrollment estimate \_\_\_\_\_

Beginning date \_\_\_\_\_

Number sessions \_\_\_\_\_

Check when class being held.

N.Y.P.S. hour

Wed. night

Other

Send Report Blank, and  
Registration Materials to:

Name \_\_\_\_\_

Street \_\_\_\_\_

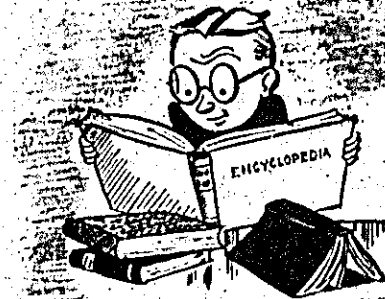
City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

Mail Forms to:

Christian Service  
Training Office  
6401 The Paseo  
Kansas City, Missouri 64131

The Nazarene Preacher



## HOW MUCH DO YOU KNOW

### ABOUT YOUR BOARD OF PENSIONS

It's September again! The month when school starts! Just so you won't feel left out, the Board of Pensions has prepared a "comprehensive quiz." These are the questions. Answers are on page 32d. No fair looking till you've done your best. Ready? Go!!!

### QUIZ

1. What is the major function of the Board of Pensions?
2. Where is the Board of Pensions office located?
3. How is the work of the Board of Pensions financed?
4. Who is executive secretary of the Board of Pensions?
5. What is meant by the term "Plan I Life Insurance"? "Plan II Life Insurance"?
6. Estimate the number of ministers in the Church of the Nazarene who are pro-
7. How are "new" ministers informed concerning insurance available through the general church?
8. What is meant by the term "double coverage"? Who is eligible?
9. Under which plan or plans are YOU protected? (Hope you know the answer to that one!)
10. How much does the insurance premium on Plan I cost the minister?

(answers on page 32d)



# A Timely Reminder

## for Sunday School Success in '66

1

Use the *Teacher's Self-rating Scale\** to help your teachers qualify as Honor Teachers. This will help yours be an Honor School.

2

Have the teachers check the steps they will endeavor to complete on the "Honor Teacher Chart." You received one just before assembly. More are available.

3

Install new teachers and start new classes at the time of promotion—the last Sunday in September.

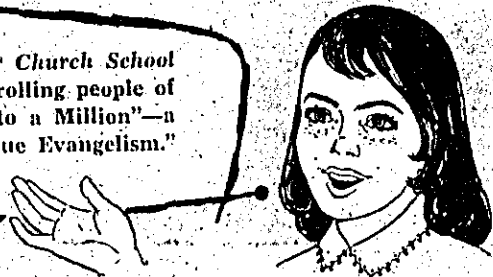
4

Rally on "Rally Day," October 31. This will be a good follow-up on your enrollment drive.

5

Plan a *Workers' Meeting* every month following the outline in *Plan Your Workers' Meeting\** and push your weekly visitation program—"Strive for Five" visitation report slips will help.

See pp. 12-17 of the *September Church School Builder* for ideas to use in enrolling people of different ages in the "March to a Million"—a part of "Ten Sundays of Unique Evangelism."



\*Brochures available upon request from the Department of Church Schools, 6401 The Paseo, Kansas City, Missouri 64131.

## Holiness and the Press

**A**N EDITORIAL is an expression of opinion and not necessarily the statement of a universal truth. But the editorial we quote from here is our conviction as well as the writer's. It is from the *Daily Herald* in Everett, Washington. We commend it to Nazarene pastors. The editorial follows in part:

In a very real sense the Press and the Pulpit are partners. It may seem at times that they are far apart, but in the deeper sense they are not.

### Clamps of Oppression

You have heard it said that churches and newspapers rise and fall together. In every land bent under aggression's yoke—in the dictator countries—two things stand out:

- 1) There is a controlled Press
- 2) There is an intimidated Church

You may put it down for a truism that there cannot long be a free church in a nation which has a slave press.

By the same token, a free press will not endure alongside an imprisoned church.

### Complement Each Other

The two thus are dependent upon each other and complementary to each other. The press maintains freedom of the mind and the church pre-

serves freedom of the spirit. Both are necessary. Take one away and the other is sorely distressed.

It is significant that the first article of the Bill of Rights recognizes this church-press partnership by providing specifically that Congress shall make no law:

- 1) Respecting the establishment of religion, and,
- 2) Abridging freedom of press or speech;

A third prohibition forbids any abridgement of the right to assemble peacefully together.

It is significant that the founders of our country placed these two guarantees of press freedom and religious freedom together back-to-back.

### Dedicated to Task

Newspapers of the United States have dedicated themselves to the cherished task of keeping the people informed and the newspapers salute the churches of the land for their transcendent responsibility of keeping people faithful to their religious beliefs.

No faithful nation served by an informed press is likely ever to fall prey to false doctrine or false gods.

Christ Jesus said (John 8:32): "Ye shall know the truth, and the truth shall make you free."

### A Closing Offer

As the supply permits, N.I.S. offers reprints of some magazine articles covering our last General Assembly at Portland. These are free. Send an

addressed, stamped, No. 10 envelope with your request to: Joe Olson, 6401 The Paseo, Kansas City, Missouri.



**ANSWERS TO BOARD OF PENSIONS QUIZ ON PAGE 32a**

1. The major function of the Board of Pensions is to cooperate with the Department of Ministerial Benevolence in providing for the financial needs of active and retired ministers, and to administer the insurance and tax-sheltered annuity plans for Nazarene ministers.
2. Headquarters Building—second floor, southwest.
3. The work of the Board of Pensions is financed through the Department of Ministerial Benevolence which, in turn, is financed by the 2 percent N.M.B.F. apportionment paid by local churches.
4. Dean Wessels is executive secretary of the Board of Pensions.
5. Plan I Insurance is the protection given ministers who participate in Social Security as ministers and earn the \$400 yearly minimum from their ministry.  
Plan II Insurance is the supplemental group term life insurance, optional with the minister for the protection of himself and his dependents.
6. Plan I: As of July 30—5,341  
Plan II: As of July 30—2,403
7. The Board of Pensions provides each district secretary with a packet containing a Social Security waiver and instructions for qualification in the insurance program. The Board of Pensions office also writes each "new" minister outlining the entire insurance coverage available.
8. "Double coverage" refers to the additional \$1,000 in life insurance which is provided to all ministers who have Plan I life insurance coverage and are members of districts paying 90 percent or more of their official N.M.B.F. district apportionment.
9. If you don't know the answer to this one, check your files. If you still don't know, write us—we'll help you.
10. Not one cent! Premium costs on Plan I are paid by the Board of Pensions through the Department of Ministerial Benevolence.

This is a rate quiz. Nobody flunks! If you don't understand these answers or if you have questions of your own, just write: BOARD OF PENSIONS, 6401 The Paseo, Kansas City, Missouri 64131.

**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)

**Pastor, Can You Spare Five Minutes?**

By Glendon Stroud\*

THE GREAT PROCLAIMERS of the gospel all have one thing in common. They all start with the Scriptures. Jesus did this on the Emmaus Road; Phillip did so with the Ethiopian eunuch; Stephen did the same at his trial for life.

But God's own Word is the starting point for the Church as well as for the individual. All else that we call Christianity can be blessed by God only as it falls within the circle of His Word.

The Church of the Nazarene is a God-centered and Bible-centered church. We Nazarenes believe this is true without exception or qualification. Most Nazarene pastors and laymen would stake their lives on the fact that our holiness message is "the" message that can meet the need of the soul today.

If, however, we are going to reach our maximum effectiveness we must have more Bible reading in our churches. Sorry to say, some people never read their Bibles at home. They need it. Even the most systematic preaching of God's Word often fails to give sermon texts in their full context. And not all preachers are either systematic or true to their text.

If every pastor would set aside five minutes or more in every service for systematic Bible reading, a variety of things would happen.

1. People would start bringing that long forgotten Bible to church.
2. It would awaken their own interest in Bible reading.
3. It could give the pastor a chance to bring to their attention passages of Scripture too touchy or difficult to preach on.
4. It would give them a better background for the message.
5. The Holy Spirit would bless the Word of God to the spiritual upbuilding of the congregation.
6. Responsive or group reading would give everyone a chance to participate in the service and tend toward greater unity of worship.

The sermon only points to the Word and the living Christ. But the Bible is His Word that He has spoken to us. Sometimes more truth can reach a hungry heart by the effective reading of the fifth chapter of Matthew than in a month of preaching. Why not try it?

\*Pastor, Fox Lake, Illinois.

**Preacher Recruitment**

(Continued from page 1)

Men who are soul winners invariably attract others to this sacred task. Men who have a passion to win men to Christ seem to ignite desires within the hearts of others to follow in their footsteps.

The preacher who is a "recruiter" generally has the ability to make truth personal, practical, and pertinent to those who hear.

There are times and occasions when truth should be couched in the language of the scholar. But sermons can be scholarly and orthodox and still fail to deal with the vital issues for which men

need answers. People still long to know the meaning of the Scriptures, to understand the application of God's Word to their needs, and to find the comfort and strength of the truth for their problems.

A ministry that deals in platitudes, denunciations, or trivialities brings no blessing or inspiration to an audience. But, even more serious, is the fact that such a ministry repels those whose lives might be challenged to be preachers of the gospel.

"Preacher recruiters!" What a task! What a responsibility! Perhaps we could all profit by glancing over our shoulders to see who follows in our train.

# THE THEOLOGIAN'S CORNER

Conducted by the Editor.

**QUESTION.** *Is the witness of the Spirit always strong in the heart of a sanctified believer or does this witness wax and wane?*

**ANSWER.** I think at times the Holy Spirit seems to "hide" himself, in order to permit us to pass through dry periods when we must (a) search our hearts and (b) walk by naked faith. But this is not His usual relationship to us; He normally makes His presence real by a sense of divine fellowship and a deep inner peace. Even this however may at times be much stronger than at other times. Possibly our own state of receptivity has something to do with this.

**QUESTION.** *Is the witness of the Spirit in entire sanctification more definite than in justification or of the same general intensity?*

**ANSWER.** As far as emotional blessing is concerned there may be considerable difference, with the accent on justification in some instances and the accent on entire sanctification in others. But if we see the witness of the Spirit as a satisfying assurance that the work

is done and all is well, we must say that there is no difference. One may have a satisfying assurance in both experiences.

**QUESTION.** *Is one who is wholly sanctified able to discern the will of God after prayer any more than is an un sanctified person, or does God reveal His will in the same way to both?*

**ANSWER.** Let's put it this way: It is easier under normal circumstances for a sanctified person to get the mind of the Lord because self-will is out of the way, secondary motivations and considerations are truly secondary, spiritual rapport with the Lord is more intimate and satisfying, spiritual vision is clearer, and one's ear is more in tune with the "still small voice." However, this does not mean that even a sanctified person will always know the will of the Lord easily or quickly. Relatively speaking, he may still be a novice in detecting the signs of divine guidance, and may still make errors in interpretation. Therefore he should be willing to consult, at times; more mature Christians, as well as humbly wait before the Lord in prayer.

## Relevance

"What I should like to plead for is a conjunction of Christian commitment with relevance to the deeper needs of the human spirit, both perennial and contemporary, and their grounding in the central stream of historic Christian theology. It is my conviction that this speaks to life's ultimate questions with greater healing and with greater truth than any other answer. If this be true, let the churches proclaim it, winsomely and with relevance, but boldly!"

George Harkness, "Is Our Age a Post-Christian Era?" *Religion in Life*, p. 49, Winter, 1964-65. Used with permission.

# Queen of the parsonage.....

AUDREY J. WILLIAMSON

## "I Delight to Do Thy Will"

By Ruth Vaughn

I HAD MARRIED a young minister and was on my way to live in a parsonage with him. An older minister's wife came to me upon learning of my plans, and placing her hand upon my shoulder, she murmured: "I'm so sorry, my dear, oh! so sorry! The sacrifices demanded of a minister's wife are very great!" She paused a moment in sad reverie, shaking her head woefully. "The sacrifices, indeed, are great! My poor, poor dear!"

On the way to our new parish we visited with another minister's wife: my mother. She held me close to her heart and whispered: "There are joys and thrills in the role of a minister's wife, my child, for you are in a great capacity of service to your Lord. In His way, you will find delights, happiness, and peace in abundance. Your cup will be filled and overflowing!"

In astonishment at the contrast in the two philosophies of the life which I was entering, I told my mother of the first reaction. She smiled softly, radiantly. "Oh, yes, dear, the storm clouds will hover o'er your head many times. At those times the devil will tell you that the price is too much, the cost impossible, the sacrifice too great! But, dear, you can know his lies for what they are when you understand the true meaning of sacrifice. The real definition, which the devil would hide from you, is this: 'Sacrifice is the joyous thrill of giving the very best that you possess to the One whom you love the best!' When you understand this truth, then sorrows and heartaches will become filled with a deeper peace and a more precious sweetness than ordinary joys."

She picked up her worn Bible from the table at her side and opened it to the Book of Psalms. In her soft voice she read: "I delight to do thy will, O my God."

"Take this verse, honey," she said, "as your creed for living. For, you know, the attitude of your heart is actually, in truth and fact, the attitude of your thoughts. You can arrive at the place where you can accept every circumstance of your life—yes, even the hard places—as precious gifts from God! And then, whether in the shadows or the sunshine of life, you will be able to see Him at work shaping you as the potter shapes the clay on His divine wheel of destiny. Thus there need never be place in your life for bitterness, resentment, or self-pity. For every hard place is a glorious opportunity to fashion goodness from evil. No circumstance will ever enter your life, as a child of God, from which you cannot create beauty, joy, and love. Never allow self-pity to bind you in its bonds. But instead accept all of life with joy, and praise Him continually for all of His blessings."

There came a day in my life when I sobbed in heartbreak in the quiet stillness of our church sanctuary. I understood, then, my mother's prediction that the time would come when the storm clouds would hover, the lightning would crack, the thunder would roll, and the devil would tempt me through my breaking heart. Ah, yes, I understood! I remembered an older minister's wife saying: "The sacrifices, indeed, are great! My poor, poor dear!"

But then—I remembered another minister's wife quoting a verse from the Bible. I opened the Book in my hands quickly to Ps. 40:8 and read through my tears: "I delight to do thy will, O my God."

I considered.

"Could I really delight in every thing which God allowed to come into my life? Could I actually find delight in doing His will—even now?"

Looking deeply into my heart, I halted in amazement. The strongest emotion that I found there was—self-pity! I had been called upon to sacrifice—certainly—and now I was swallowed up in self-pity!

I remembered a statement by Oswald Chambers, who said that the greatest sin of all is self-pity. Self-pity, he said, causes one to "spit out complaints" and to be a "craving spiritual sponge." I thought back to the ministers' wives who had talked with me before we entered the ministry—and contrasted them.

One had pitied me because she so pitied herself. One was thrilled for me because she was so thrilled herself. One looked hard and selfish and radiated a bitter spirit. The other looked sweet and kind and radiated an overwhelming spirit of love.

I could still see the glow on my mother's face when, in testimony many times, she would quote Phil. 4:11: "I have learned, in whatsoever state I am, therewith to be content."

This, I thought excitedly, this, of course, is the secret!

My mother had learned to accept every circumstance of her life with joy and praise. She went through life praising God for everything! Never, under any conditions, did she allow herself the luxury of resentment, of self-pity! She gave of herself freely, joyously, with abandon. She felt that she had no

personal rights! She was living for God, serving Him, and everything that touched her life or entered it was an opportunity whereby she could bring good out of evil, sweetness out of bitterness, joy out of sorrow. She had learned the beautiful power that fills a life when it is so committed to God that there is total self-abasement, self-unconsciousness, self-giving.

The difference in the two philosophies expressed to me, basically then, was this: One served God grudgingly and shrank from the cost. The other served God freely, with abandon, not counting the cost. One felt resentful and sorry for herself; the other felt thrilled and grateful for His love. One received life in a spirit of negative and uncreative submission. The other received life in a spirit of positive, creative, joyous acceptance.

I looked at the verse marked in red in my Bible and this time read it aloud tenderly, meaningfully: "I delight to do thy will, O my God."

This incident which now brought tears to my eyes was a precious experience, a training ground for something better and higher. This was in His permissive will—and therefore was a gift filled with lovely potential. This was in His plan—and was a part of some beautiful harmony which I could not hear as yet.

From that moment I resolved to change my thought life from one of negative submission into one of positive, joyful acceptance. Thus I could live a happy life under pressure; I could have peace in the storm; I could have security in the battle! Ah! such a beautiful plan!

"I delight to do thy will, O my God!" When this became the credo of my life, the total picture of my problems changed and the challenges that were mine became filled with joy unspeakable and glory without end.

None of us have time to make all the blunders ourselves; therefore we should learn from the experience of others.

—Hardy C. Powers

## BIBLICAL STUDIES

TOWARDS BETTER BIBLICAL SCHOLARSHIP

### Evangelism in the Ministry of Jesus

By Vernon L. Wilcox\*

TO SPEAK of "Evangelism in the Gospels" is about as tautological as to refer to the mountains as being mountainous, to truth as being true, or to the sea as being full of water. For, as we know, the very word *gospel* in Greek is *euangelion*, which has been transliterated with almost no change into English as *evangelism*.

While the word evangelism has suffered somewhat at the hand of its detractors, and on the other hand has been to some degree modified and narrowed in its emphasis by its friends, including ourselves—yet it means, in the scriptural sense, the bringing of the good news of eternal redemption from sin to all men everywhere, by every available means. There is teaching evangelism, and preaching evangelism, and healing evangelism, and miracle-working evangelism, and personal evangelism, and mass evangelism, and missionary evangelism, in the Gospels. From Matt. 1:21, "Thou shalt call his name JESUS, for he shall save his people from their sins," to John 20:31, "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name," we are constantly confronted with evangelism, in precept, in practice, and in public presentation.

None of us will question the statement that Jesus was the great Example of evangelism in action. John, the forerunner, borrowed his message from Him who should come after him; Peter and Paul and the Early Church went forth

illuminated by His light and empowered by His Spirit. To them the gospel was not a word, or a philosophical concept, but a spiritual dynamic that had changed their lives, and had power to change the lives of all men everywhere. Luccock tells of the bookbinder whose job it was to rebind a thin copy of the New Testament. He found the spine of the Book too narrow to contain in gold lettering "The New Testament," so he just used the initials "T.N.T." What better abbreviation could be found for the tremendous power in this Book of all books? It does contain in truth the T.N.T. of evangelism, the most powerful force in the world, and Jesus Christ is its prime Exponent and Example.

#### I. Note the Challenge in Jesus' Evangelism

Our Lord did not make it easy on himself or on His followers. When He helped others, virtue went forth from Him (Luke 8:46). It cost Him so much to minister to the multitudes that often He, as Son of God and Son of Man, felt it imperative to seek the solitude of the place of prayer to recharge His spiritual batteries.

When He called His disciples, He challenged them to leave all, including business and family, and follow Him. Peter and Andrew, James and John left their nets to become fishers of men; Matthew left his computing machine to become the tabulator of the Master's life; Zacchaeus was invited down off the tree limb to be rehabilitated, and to embark on one of the most ambitious programs of restitution recorded in history. Jesus warned an armchair fol-

\*Pastor, Eureka, California.

lower. that the birds and foxes had softer bunks than they might expect of Him. He told a relative-ridden man that he wasn't fit for the Kingdom if he looked back. And He even went so far as to counsel a young man to "let the dead bury their dead," a cryptic statement if there ever was one!

This business of following Him was to be no snap, no afternoon picnic with a bit of religious teaching attached as a "devotional fireside half-hour." He cried in clarion tones: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). To use the Expanded New Testament's translation, He said to Matthew: "Come and join me as one of my disciples, and consider it a permanent appointment" (Luke 5:28). In a very real sense, these men could never

go home again—their sights had been raised and the horizon of their lives broadened until they would be constrained and impelled to "go ye into all the world, and preach the gospel to every creature." Jesus presented them with the challenge of the century, indeed of all time, when He said, "Who-soever doth not bear his cross, and come after me, cannot be my disciple." But they came and they bore and they witnessed, by their words and by their lives and by their deaths. People are not challenged by a lukewarm offer of an easy life. There are no bleachers around the arena of this conflict between righteousness and evil. Every follower of Christ must forego the indolence of being a spectator and embrace the high privilege of being a participator.

(To be continued)

## Gleanings from the Greek New Testament

By Ralph Earle\*

Phil. 1:7

### I or You?

A good example of the perplexing ambiguity sometimes found in the Greek New Testament is furnished by the seventh verse. The second clause reads, "because I have you in my heart" (KJV, ASV). But the margin of the ASV has "ye have me in your heart." Which is correct?

The problem arises because of the difference in Greek and English idiom and the presence of two accusatives with the infinitive *echein*. Very literally the Greek reads: "On account of the to have me in the heart you." A. T. Robertson writes: "One accusative is the object of the infinitive *echein*, the other is the accusative of general reference. There is no way to decide which is the idea

meant except to say that love begets love."<sup>1</sup> That is, the pastor's love for his people will beget in their hearts a love for him. This seems to be the most natural way to take Paul's statement: He holds the Philippian Christians in his heart (cf. RSV). The majority of the translators have taken it this way. Exceptions are: "you have me in your hearts" (Ballantine) and "you hold me in such affection" (NEB).

### Bowels or Affection?

Verse 8 provides one of the best examples of the fact that a literal translation may actually be an incorrect translation. Paul says that he longs after the Philippians in the "bowels" of Jesus Christ.

The Greek word is *splanchnē*, which means "bowels" or "inward parts." It is used literally of these physical organs

in Acts 1:18. But elsewhere in the New Testament (ten times) it is employed, metaphorically. The Greeks thought of the bowels as the center of affection. But we use the term "heart" for that. So the translation "bowels" here is actually misleading. Not only does it convey entirely the wrong idea to the one reading the King James Version or hearing it read, but it is apt to start the mind off on a sidetrack of unpleasant thought that will divert his attention away from the true meaning of the passage. Therefore any well-informed person reading the Bible in public will change the word "bowels" to something else like "tender mercies" (ERV, ASV) or "affection" (RSV, NASB). To fail to do so shows either ignorance or poor taste. In Acts 1:18, where the word is used literally, "bowels" could be changed to "inward parts."

It is interesting to note that in Luke 1:78 the King James translators rendered what is literally "bowels of mercy of our God" as "tender mercy of our God." Evidently they balked at speaking of the bowels of God! But is "bowels of Jesus Christ" in our present passage any better? In II Cor. 7:15 they rightly used "inward affection" for *splanchnē*. Why could they not have had the good judgment to do so in the other eight places where this word is used metaphorically? Instead, once in II Corinthians, twice in Philippians, once in Colossians, three times in Philemon, and once in I John (3:17), one has to be embarrassed with "bowels." In the short, sweet note to Philemon (one chapter) this word (vv. 7, 12, 20) really spoils the reading of this beautiful letter in public. It is past time that everyone concerned with the proper communication of the gospel should make the necessary adjustments required by intelligence and good taste in the public reading of the Bible.

### Judgment or Discernment?

The last word of verse 9 translates a Greek term found only here in the New Testament—*aisthesis*. Thayer defines it as: "perception . . . cognition, discern-

ment."<sup>2</sup> The last of these terms is perhaps the best rendering here (so ERV, ASV, RSV, NASB). Arndt and Gingrich suggest, "become rich in every (moral) experience."<sup>3</sup>

### Approve the Excellent

This phrase in verse 10 is translated much the same way in KJV, ERV, ASV, RSV, and NASB. Phillips suggests: "recognize the highest and best." The Berkeley Version has "distinguish differences." Weymouth comes perhaps closest to the Greek when he renders it "testing things that differ." One of the most striking translations is that of Moffatt: "enabling you to have a sense of what is vital" (cf. Goodspeed). This is one of the many passages in the New Testament where a comparison of different translations and versions can add much richness to one's study and preaching.

### Sincere

The Greek word is *eilikrines*, found only here and II Pet. 3:1, where it is translated "pure." Its basic meaning is "unmixed." The derivation of the word is uncertain. Some think it comes from the idea of holding up to the sunlight, and so "transparent." For instance, C. B. Williams translates the whole phrase: "Be men of transparent character and blameless life"—a very meaningful wording. After considering this possibility, however, Trench writes: "It is not so much the clear, the transparent, as the purged, the winnowed, the unmingled."<sup>4</sup>

In either case, the idea of purity or sincerity is dominant. Barclay favors combining the two figures of suggested etymologies. He writes: "The Christian purity is a purity which is sifted until the last admixture of evil is gone, a purity which has nothing to conceal and whose inmost thoughts and desires will stand the full glare of the light of day."

\*Professor of New Testament, Nazarene Theological Seminary.

<sup>1</sup>Word Pictures, IV, 436.

<sup>2</sup>Lexicon, p. 17.

<sup>3</sup>Lexicon, p. 24.

<sup>4</sup>Synonyms, p. 319.

<sup>5</sup>William Barclay, A New Testament Wordbook (London: SCM Press, 1955), p. 33.

### An All-embracing Salvation by an All-sufficient Saviour

By Bill Youngman\*

SCRIPTURE: Titus 2:11-14

#### Critical Questions

1. How and when has the grace of God appeared to all men?
2. What is the meaning of "denying" in v. 12?
3. Can "ungodliness and worldly lusts" (v. 12) be more clearly defined and thus distinguished?
4. What differences in meaning are there between "soberly, righteously, and godly" (v. 12)?
5. Do the "blessed hope" and the "appearing of . . . Christ" (v. 13) refer to the same thing?
6. Is there any special significance in the word translated "iniquity" in v. 14?

#### Exegesis

1. There is some question as to whether the phrase "all men" in v. 11 belongs to "salvation" or "hath appeared." Adam Clarke, Lange, Ellicott, *Expositor's Greek Testament*, Lenski, and Fairbairn all connect it to "salvation." This is the natural order of the Greek text and thus translated would read with the American Standard Version "For the grace of God hath appeared, bringing salvation to all men." The American Standard Version is followed in this by *The New English Bible*, Phillips, Williams, Weymouth, *The Amplified New Testament*, Goodspeed, and Moffatt.

The appearance of this grace has to do with Christ. It refers "doubtless to what had taken place in Christ, yet not merely . . . to the Epiphany, or to the incarnation of Deity in His person, but to everything connected with His appearance and work among men" (Patrick Fairbairn, *Commentary on the Pastoral Epistles*, p. 278).

2. The word "denying" in verse 12 is variously translated "renounce" (NEB), "have no more to do with" (Phillips), "give up" (Williams), and "reject and renounce" (*Amplified New Testament*).

In its reference here to sin the word is strong and very emphatic: "renounce all connection with" (*Expositor's Greek Testament*), "decisively abandon" (*New Bible Commentary*) ungodliness. Bringing out the tense meaning of the verb it could then read: "We, for ourselves, having once and for all made a clean break with ungodliness, should now go on to live . . ." Here is good holiness preaching!

3. "Ungodliness" in v. 12 is a general word referring to all things offensive and contrary to God. It is the sum of a man's whole attitude toward God's person more than God's law (W. E. Vine, *Expository Dictionary of New Testament Words*, Vol. IV, p. 170).

"Worldly lusts" would be the attitude of the ungodly man toward the things of this world. The ungodly man directs his attention to, and sets his affection upon, the things which are of this world alone.

How true it is that a man's attitude toward God is revealed in his attitude toward this world!

4. "Soberly, righteously, and godly" seem to refer to the whole attitude and outlook the Christian should have "in this present world." Most commentators agree that, although Paul may not have had in mind a specific threefold division, these qualities logically assume this form. And it certainly is true that the grace of God "guides and sanctifies the life of man in all directions" (Lange, *Commentary on Titus*, p. 16).

"Soberly" would have reference to the self: the self-control and restraint, the wisdom, temperance, and God-controlled reason the Christian should use over his own life.

"Righteously" is the way we should deal with our neighbors. It is a just and honorable relationship with all men—the "rendering to every man his due, injuring no person in his body, mind, reputation, or property; doing unto all as we would they should do to us" (Adam Clarke).

"Godly" is "piously" (Wuest Translation) toward God. It is literally the opposite of "ungodly" (Vine, *ibid.*). *Godly* is the way of life governed by the thought that it is always in the presence of God.

5. This question is somewhat dependent upon another: i.e., whether we should translate with the King James "the glorious appearing" or with the American Standard Version "appearing of the glory." Lange, Ellicott, and Fairbairn all take the latter translation.

Christ himself tells us that His second coming will be "in the glory of his Father" (Matt. 16:27). "The Second Coming of Christ may, therefore, be regarded as an appearing of the glory of God" (*Expositor's Greek Testament*, Titus, Vol. IV, p. 195).

The modern translations seem to be about equally divided between the two possibilities, but the evidence favors identifying the two phrases as describing the same event.

6. "Iniquity" (v. 14) is also translated "wickedness" (Goodspeed), and "law-

lessness" (Wuest). Lexicons commonly define *anomia* as lawlessness, violation of law, iniquity, or sin. Dr. Wuest notes that it also carries the thought of hostility or rebellion (*Christian Theology*, Vol. II, p. 85).

Here again is good holiness preaching. Christ gave himself for us that He might redeem us, not only from all violation of the law, but also from all rebellion against it.

7. The phrase "a peculiar people" (v. 14) is explained by Fairbairn as "people over and above, occupying a position separate and peculiar, like one's special treasure" (*Commentary on the Pastoral Epistles*, p. 287): The people Christ redeems are peculiarly His own.

#### Bibliographical Aids for Further Reference

R. C. H. Lenski, volume containing Titus  
*The Expositor's Bible*, volume on Timothy, Titus, Hebrews  
*Expositions of Holy Scripture*, Alexander Maclaren

#### Homiletical Approach

#### OUTLINE NO. 1. THE GRACE AND GLORY OF GOD

*Introduction:* Paul tells us that the grace of God has appeared (v. 11), and the glory of God will appear (v. 13). (See "Exegesis," point 5.) Look at the purpose of each more closely.

I. *The Grace of God Brings Salvation* (v. 11).

A. To whom? "All men" (See "Exegesis," point 1.)

B. How? Through Christ (See "Exegesis," point 1.)

1. The grace of God as found in Christ instructs us in the purpose of salvation, v. 14.

2. The grace of God as found in Christ reveals to us the power of salvation, v. 14.

II. *The Glory of God Is Our Blessed Hope* (v. 13).

As the Christian's blessed hope because of its anticipated joys, it is:

A. A source of comfort (See song "When We See Christ.")

\*Assistant chaplain, Eastern Nazarene College.



B. Cause of challenge (of Jesus' teachings on the rewards of heaven being a challenge to godly living)

#### OUTLINE No. 2. THE GRACE OF GOD

**Introduction:** The grace of God is our instructor, our schoolmaster, teaching us (vv. 11-13):

I. *What to leave*, v. 12a (See "Exegesis," points 2-3.)

II. *How to live*, v. 12b (See "Exegesis," point 4.)

III. *Where to look*, v. 13 (See "Exegesis," point 5.)

#### OUTLINE No. 3. THE PURPOSE OF CHRIST'S DEATH

**Introduction:** Why did Christ die? (v. 14)

I. *To redeem us* (Note twofold work of redemption, "Exegesis," point 6.)

II. *That we might serve Him* (See "Exegesis," point 7.)

#### OUTLINE No. 4. HOW TO LIVE TODAY

**Introduction:** How should the Christian live "in this present world"? (v. 12)

I. *Toward ourselves*—"soberly" (See "Exegesis," point 4.)

II. *Toward all men*—"righteously"

III. *Toward God*—"godly"

#### OUTLINE No. 5. SALVATION IS FROM ALL SIN

**Introduction:** What kind of salvation has the grace of God brought to all men? I propose to show that it is salvation from all sin! This portion of Scripture gives us three reasons for this conclusion:

I. *It is the plan of God*, vv. 11-12. The grace of God came in Christ, teaching us that we should deny ungodliness. (See "Exegesis," points 2-3.)

II. *It is the purpose of Christ's death*, v. 14.

III. *It is the pattern for the Christian's life*, vv. 12b and 14b. The life here described can be realized only as one is free from all sin.

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III. *It is the pattern for the Christian's life*, vv. 12b and 14b. The life here described can be realized only as one is free from all sin.

**INTRODUCTION:** When you plan to go on a trip, do you not first make some preparation?

**PROPOSITION:** How are you going?

I. *Go, and sin no more* (John 8:11).  
A. Under the law the adulterous woman was worthy of death.

B. Under grace she was forgiven and found mercy.

II. *Go on unto perfection* (Heb. 6:1).  
A. Pattern for our perfection is Christ.

B. Daily striving unto His likeness.

III. *Go rather to the lost sheep* (Matt. 10:6).  
A. Disciples commissioned to go to the lost sheep.

B. Commanded to preach that the kingdom of God is at hand.

IV. *Go ye into all the world* (Mark 16:15).  
A. How large is your world?

B. Have you gone into it with the gospel?

**CONCLUSION:** Necessary steps in our going with the gospel are repentance, holiness, dedication, commission. How are you going with the gospel?

ESTELLA JACOBS

**Holiness Lectures**

Dr. Charles B. Cochran of Marietta, Georgia, was guest speaker for Holiness Emphasis Conference, held in Estes Chapel, Asbury Theological Seminary, on October 28 and 29, 1964. The following are outlines of the four messages delivered:

**CHRISTIAN PERFECTION—IT'S PRIORITY**

I. The Doctrine Is Scriptural

II. The Doctrine Is Special

III. The Doctrine Has Been the Secret of Methodist Progress and Power

**CHRISTIAN PERFECTION—IT'S POSSIBILITY**

The affirmation of the possibility of Christian perfection rests on:

I. The Christian Ideal

II. The Divine Intention

III. The Inherent Nature of Man

**CHRISTIAN PERFECTION—IT'S PROCESS**

I. "Sanctify"—The Word

II. Sanctification—The Work

III. Sanctification—The Way to It

**CHRISTIAN PERFECTION—ITS PRICE**

I. Complete Craving of Desire

II. Utter Consecration and Commitment

III. Faith

II. Sanctification—The Work  
III. Sanctification—The Way to It  
**CHRISTIAN PERFECTION—ITS PRICE**  
I. Complete Craving of Desire  
II. Utter Consecration and Commitment  
III. Faith



### Capitalizing on the Telephone

The great potential of the telephone is normally downgraded in church work. We are often reminded that in absentee follow-up, and contact work, the telephone rates perhaps third in effectiveness, somewhat behind the personal call and the letter. One wonders if this is fact or fiction. A study and experiment might reveal that there are many situations in which the wise use of the telephone is the very best way to do certain important tasks.

It is a matter of record that some corporations have saved themselves from failure by a bold replacement of large numbers of field representatives with top-level contact work by phone.

A few years ago I faced up to the pressures of undone church work. The hours and the days were not enough to get done all the things which seemed of urgent importance. And many of them would not be delegated. So I entered into an experiment with the telephone. Since that time the telephone company has taken an interest in my experiment, and has been most helpful in providing top personnel for conferences in guidance and study, as well as books and pamphlets for reading. Though they have developed fine techniques for business uses of their facilities, the attempt at planned church work is new for them.

Much of this is still in the stage of experiment and development. However

September, 1965

my slight experience with it has revealed to me, beyond question, that the potential of the telephone in pastoral and church work is largely both untapped and unlimited. Following are just a few suggestions.

1. *Pastoral calling.* Sometimes a telephone call, either of concern or just friendliness, enables one to be in contact at the right time with the right person. Not infrequently is the conversation more helpful than if it were done in person.

2. *Hospital calling.* Never could it replace the pastor's presence in time of serious need. But the growing availability of phones by hospital beds offers great additional benefits—a last-minute night call when one may be facing a fretful night; a friendly checkup when one is convalescing, and a personal call cannot be made that day; just before the midweek service, to pray with the patient on the phone, and bring an up-to-the-minute report to the service; some occasions when a phone visit is less embarrassing than a personal visit to the patient.

3. *The first follow-up of visitors to the church.* Sometimes people's backgrounds give them no understanding of what a pastoral call is. Often one cannot get to the visitor as soon as he would like. And, normally, one does not know just what conditions he may find in the home. I have found very acceptable and profitable a casual phone call to the visitor, telling him again of my pleasure in having him in church, finding out a few more details, and where it seems appropriate, to express appreciation for the privilege of talking to them by phone and saying, "Ere long my wife or I will drop by to visit with you." Then they are not surprised, or made ill-at-ease by the visit. By the same process, needless calls are eliminated where the visitor is not really a prospect for the church.

4. *Expressing appreciation to church leaders for jobs well done.*

5. *Calling young people, or children, to compliment them on some achievement, or on a birthday.*

6. Pastoral counseling—dealing with someone about his need of Christ, praying with someone for any need, and reading a Scripture portion to encourage.

These are just a few of the uses made. And these have worked.

PONDER GILLILAND

First Church, Long Beach, Calif.

## MY PROBLEM

**PROBLEM:** After serving more than seven years in one church, living through two building programs, watching finances and membership double, I feel it is time to change pastorates. What is the procedure to follow in order to move? Should I assume that there is no place to go but the present pastorate, since all legitimate contacts have failed to bring the desired results?

Apparently no reader had the courage to tackle this one. But this man has a delicate problem, which will require faith, patience, and poise. It would seem that in this seven-year pastorate he has been neither idle nor ineffective. We can assume that the quality of the work has been sound, so that he can be safely recommended as a constructive leader. Then he might ask himself several questions. Am I sure that it is the Lord's time for me to move, or is this my own idea? Have I prayed through about this, so that I am able to commit the matter to the Lord in quietness and confidence? And what do I mean by "desired results"? A bigger church, so that the move can seem to be a "promotion"—or am I willing to take another hard situation and begin at the bottom all over again? Finally, have I during these seven years kept close to my district superintendent? Have I paid my budgets? Cooperated with the district and general program?

If all is in order, have a heart-to-heart talk with your superintendent. He is your first "legitimate" contact, and no other is legitimate if he is bypassed. If he advises you to stay where you are awhile longer, do so. If he agrees you should move but has nothing to offer upon which the Lord puts His seal, write to a few other superintendents, with the full knowledge of your own. Then throw yourself with renewed energy and full-throttle enthusiasm into your present work, awaiting the unfolding of God's providences with no further anxiety.

THE EDITOR

**PROBLEM:** How can I be sure of success in selecting in advance the right evangelist for my local needs, when many of the available evangelists I have never met, and our "needs" cannot be precisely anticipated far in advance?

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

### Hymn of the month

#### "Jesus Calls Us"

No. 80, Praise and Worship Hymnal

The author of this hymn, Mrs. Cecil Frances Alexander, wrote over four hundred hymns and poems. Practically all of these were intended for children and for this reason their language is very simple. Nevertheless her lyrics set forth some of the most profound truths of the Christian faith.

Mrs. Alexander also wrote hymn poems based on her husband's sermons. This exquisite hymn-of-the-month poem was especially prepared for her husband to use in his sermon on St. Andrew's Day in 1852. It has been adopted in the United States and Canada as the hymn of the Brotherhood of St. Andrew.

William Hebert Jude, an English organist, composer, and lecturer on musical subjects, wrote the music called "Galilee" for this hymn in 1874.

The Nazarene Prochor

Mrs. Alexander loved people and her greatest joy was found in helping wherever there was need. Day after day she rode over the moors in all kinds of weather, carrying food, warm clothing, and medical supplies to the needy.

Christ is interested in wholeness of personality and balance of life.

—L. T. Corlett

## BULLETIN EXCHANGE

### Homiletical Approach

A Sabbath well spent brings a week of content,  
And health for the toils of the morrow;  
But a Sabbath profaned, whatso'er may be gained,  
Is a certain forerunner of sorrow.

Our great-grandparents called the Lord's Day the Holy Sabbath, our grandparents the Sabbath, our fathers Sunday. Now it is known as the weekend and certainly is the weak end of many people's lives!

—Selected

**AN INDIAN CHIEF'S PRAYER:** Great God, let me walk three weeks in the footsteps of my enemy, carry the same burdens, have the same trials and temptations as he, before I say one word to criticize him.

Massive, noble, venerated structures cannot be raised on faulty foundations. Shanties can.

—Central Church  
Omaha, Neb.

**ANCIENT CHINESE PHILOSOPHY:** If there is righteousness in the heart, there will be beauty in the character. If there is beauty in the character, there will be harmony in the home. If there is harmony in the home, there will be order in the nation. When there is order in the nation there will be peace in the world.

### Hypocritical Singing

The singing of a hymn should be a blessed experience—it can be a prayer, a testimony, a praise, or an invitation to others. Some interesting comparisons have been written on the hymns we sing:

We sing "Sweet Hour of Prayer," and content ourselves with ten or fifteen minutes a day (if that much).

We sing "Onward, Christian Soldiers," and wait to be drafted into His service.

We sing "Oh, for a Thousand Tongues," and don't use the one we have.

We sing "Blest Be the Tie That Binds," and let the least little offense sever it.

We sing "Serve the Lord with Gladness," and gripe about all we have to do.

We sing "We're Marching to Zion," but fail to march to Sunday school, prayer meetings, or church.

We sing "I Love to Tell the Story," and never mention it all year.

We sing "Cast Thy Burden on the Lord," and worry ourselves into nervous breakdowns.

We sing "The Whole Wide World for Jesus," and never invite our next-door neighbors to church.

From Challenge  
Auckland, New Zealand

We often forget this, but it is true: Noise, explosive tones, superlatives, exaggerations of passion, add nothing to the force of what we say, but rather rob our words of the power that belongs to them. But the utterance that shows a spirit subdued by truth and mastered by wisdom is the utterance that sweeps away opposition, that persuades and overcomes.

—Selected

# HERE AND THERE

## AMONG BOOKS

### The Holy Spirit and You

By Donald M. Joy (Nashville: Abingdon Press, 1965. 160 pp. Cloth, \$2.75.)

This is a valuable contribution to the new holiness literature being written for our day. From the standpoint of originality and literary style it is one of the best. It moves with a punch, presenting the message of an adequate salvation with freshness and spicy figures and epigrams, yet with depth and insight. In some passages it reads as if we have discovered a Wesleyan C. S. Lewis—and we could use one. There is not a trite line or burnt-over illustration; even the chapter titles are strikingly different, such as "What's Going On Here?" Deftly the author traces the fall of man through the steps of recovery, and shows him how to stay on the track. Excellent for college students and the more thoughtful adults; useful also for study groups, as its format is planned with such groups in mind. Its chapter on definitions, called "The Fine Print," is especially helpful.

R. S. T.

### Repentance unto Life: What It Means to Repent

By J. Kenneth Grider. (Kansas City: Beacon Hill Press, 1965. 80 pp. Paper, \$1.00.)

Here is a little book with a great message. In fact it is the best thing on repentance since Spurgeon's *Twelve Sermons on Repentance*, and it is far more readable. Written in a racy, popular style, filled with sound theological scholarship and valid biblical interpretation, it is something to be commended to minister and lay reader alike.

Evidently written from a burning heart and well-informed mind, it is an example of scholarship at its best, serving the true purpose for which God intended it. Moreover, we listen here to one who has experienced the thing whereof he writes. Repentance is a theme neglected in our times, but foremost among prophetic and New Testament preachers. May God raise up some modern John the Baptists, more Luthers and Wesleys and Whitefields, who

dare to proclaim it and then are willing to bear the consequences without apology or recantation!

There are nine short chapters which can be read easily in one and one-half hours: "Reforming the Faith," "The New Testament Pattern," "A Call for Stout Hearts," "This Way Out," "The Divine Inducement," "Elements of Repentance," "The Essence of Repentance," "Its Relation to Regeneration," and "The Straightened Reed"—each with many helpful insights for one who would do therapeutic preaching in our times.

The distinction between attritio and contritio is vital and valid, as is that between repentance and penitence. It is a simple and sweet-spirited vindication of the Arminian-Wesleyan truth after the manner and temper of these great souls and the sweet-tempered Arminian of the Arminians, John Fletcher of Madeley.

I am happy to commend it to any and all readers who seek true godliness in these unholy times.

Ross E. Price

### Practical Problems of the Christian Life

By Delbert R. Gish (Kansas City: Beacon Hill Press, 1964. 87 pp. Cloth, \$1.50.)

This brief but penetrating work compresses into a small compass a broad and comprehensive scope of ideas. The author is a clear, incisive thinker, and points out the path right down the center of the holy highway. We become aware of the ditch of perversion or overemphasis on either side of the road, but our attention is mainly directed to the way to avoid the ditch, and keep right on going. No one can complain about these studies being irrelevant, for they grapple both with how modern man thinks about right and wrong and how modern man acts. Here are the underlying ethical principles which are thoroughly Christian, and guidelines in the application of these principles to our lives, lived in our world in our decade. How to know right from wrong, ways of becoming strong in holy character, recognizing and disciplin-

The Nazarene Preacher.

ing our weaknesses by the aid of the Holy Spirit—these are a few problem areas thoughtfully analyzed, with restraint and balance but unswerving fidelity to biblical standards of Christian holiness. Preachers need to read this little volume first; then they will want to circulate it among their thinking college youth and serious-minded laymen. It is not a book for entertainment, but for the development of spiritual understanding. It is highly suitable for group study.

R. S. T.

### Alive to God Through Prayer

By Donald E. Demaray (Grand Rapids: Baker Book House, 1965. 150 pp. Paper, \$1.95.)

This is a thoroughly practical and therefore widely useful study on prayer and ways to make it more effective and meaningful, for both the individual and the group. This is a "how" book, the first chapter setting the pattern, "How to Come Alive to God." The last chapter is directed particularly to pastors and prayer group leaders. The author is a reliable young Free Methodist scholar, head of the division of religion at Seattle Pacific College. Questions for discussion plus bibliography are given at the end of each chapter, making it suitable for study groups. An index also is provided.

R. S. T.

### According to Promise

By Charles H. Spurgeon (Grand Rapids: Baker Book House, 1964. 130 pp. Cloth, \$2.50.)

### Grace Triumphant

By Charles H. Spurgeon (Grand Rapids: Baker Book House, 1964. 320 pp. Paper, \$1.95.)

These two reprints of devotional classics by the great British preacher are well worth reading, not only for personal inspiration but for an analysis of sermonic skill. In the unfolding of a text in a simple, logical, gripping outline, Spurgeon was a master craftsman. We can often learn by reading the best. But there is something more in these sermons than merely ex-

amples of good homiletics. Spurgeon was able to reach the heart, and build his listeners up in the faith. These should be the aims of every preacher, and no pains should be spared in learning the secret. Perhaps Spurgeon's tender solicitude, his sparkling figures of speech, his simple, concrete diction, his constant touch with human life, and in addition to all this, his almost encyclopedic knowledge of the Scriptures, were all keys to his power. But his knowledge of the Bible did not seem as if he pried it out of an encyclopedia—that the whole point. But he was able to dip into either Testament seemingly at will to enrich his point with an apt quotation or illustration. Let the preacher read these books, be blessed by their truth, ignore the Calvinistic notes sounded now and then, study the art of a preacher who could enthral six thousand people every Sunday for over thirty years, then go and do likewise.

R. S. T.

### An Introduction to Communism

By Henlee H. Barnette (Grand Rapids: Baker Book House, 1964. 110 pp. Cloth, \$1.95.)

This volume is scholarly and well documented, yet readable and nontechnical. In seven well-organized chapters it discusses Communism's aim and advance, the men behind the movement, general concepts of Communism, the case for and against the involvement of the clergy, and in the last chapter outlines guidelines for Christian action. It has a good bibliography. The author is professor of Christian ethics at Southern Baptist Theological Seminary.

R. S. T.

### Of Sex and Saints

By Donald F. Tweedie (Grand Rapids: Baker Book House, 1965. 75 pp. Paper, \$1.00.)

In spite of the dubious title, this is a helpful manual which the pastor and his wife may use judiciously in their pastoral counseling. While very frank, it is thoroughly Christian and biblical in viewpoint. There are three chapters: *The Physiology of Sex*, *The Psychology of Sex*, and *The Theology of Sex*. Written by a Christian psychotherapist of Fuller Theological Seminary.

R. S. T.

## The Master Builder

By Mrs. Marie Fretus

The Master Builder chooses His living stones with care,  
For His great Church, triumphant is built with wisdom rare.  
His living stones through ages forever shall endure,  
For all are of His choosing. The Master's choice is sure.

The Master Builder molds them and shapes them to His plan;  
He carves and breaks and welds them; He builds since time began,  
Then leads them through the garden of dark Gethsemane,  
And brings them forth triumphant and gloriously free.

He carves and marks upon them His holy fruits serene;  
Long-suffering and patience and charity are seen,  
While love and joy all radiant with peace are shed abroad;  
For all His stones are longing to glorify their Lord.

And now come faith and purity all radiantly bright,  
And meekness sweet; the Master's hand has written all, in light.  
High o'er the world in beauty the Lord will own His own,  
The Master Builder being the great Chief Cornerstone.

Elect and very precious, this holy Cornerstone,  
And all the stones He chooses, with joy make Him their own.  
His loving hand has guided and led their earthly way,  
And evermore rejoicing, they love and own His sway.

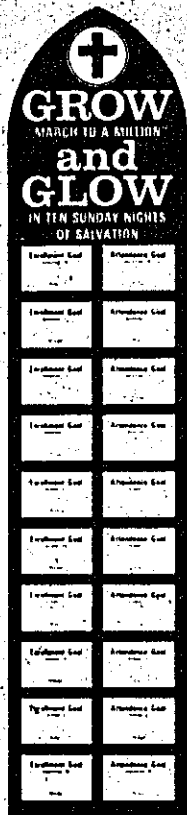
## AMONG OURSELVES

When Orville Kleven (Copenhagen) was preaching in Norway a few years ago, he discovered that most of the platforms were very high . . . One night after service a lad who had been sitting in the front seat confided . . . "Pastor Kleven, listening to you gives me a pain in the neck" . . . It would be very nice if high platforms were the only thing that gave our auditors a pain in the neck . . . But unfortunately— . . . Forrest Robbins of Danville, Illinois, sent me a verse written by Ferris Miller . . . "The preacher looked out at the congregation . . . And said in voice severe . . . 'I see by the count of your heads . . . That not all of you are here.' . . . The statement though concise and correct . . . Had cut in like a knife . . . Instead of bringing Christian love . . . It smothered the breath of life" . . . It does seem rather stupid to vent on the faithful presentees our vexation over the absentees . . . By a cheerful spirit and skillful handling a "small" meeting can be turned into a shining cameo of glory . . . I guess the bigness of a service depends not so much on the size of the congregation as on the size of the man up front.

Until next month.

BT

P.S. Or men—if in a revival meeting.



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of Unique  
Evangelism

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### SUCCESS!

V. H. Lewis

### BE FAIR WITH YOUR EVANGELIST

The Editor

### "THE DAY OF REVIVAL IS PAST"

A. Gordon Blacklock

### BUILDING FOR THE KINDERGARTEN

Mildred Speakas Edwards

### THE PERSONAL ILLUSTRATOR

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### WAS THE PREACHER LATE?

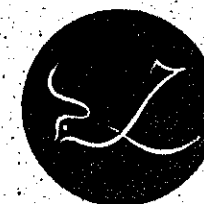
Milo L. Arnold

### MAKING COMMUNION MEANINGFUL TO OUR CHILDREN

Mrs. B. Edgar Johnson

### A POSSIBLE PERFECTION

Brian L. Farmer





RICHARD S. TAYLOR  
Editor

Contributing Editors

Hardy C. Powers  
G. B. Williamson  
Samuel Young  
Hugh C. Benner  
V. H. Lewis  
George Coulter

General Superintendents  
Church of the Nazarene

OCTOBER, 1965

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## Success!

By V. H. Lewis

**S**UCCESS as the world defines it is advancement in the secular field. It is the amassing of material wealth, or the attainment of power and prestige.

But for the minister it must not be so. The ministry is different from the secular and professional field in many ways. Certainly this is true in its understanding of success.

The successful minister is the one who is in the center of the will of God as he knows it, and who advances the kingdom of God in the hearts and lives of those outside the Kingdom, and in those who are Christians to the end that they may grow in grace and express their faith more consistently and effectively.

The minister cannot afford to let the unregenerate society influence his pursuit of God's will. With an ear deaf to material appeal, he must follow the will of God.

The minister must be careful and not allow the church organization to become a distraction from this noble objective.

There is no promotion from the center of God's will. There is no advancement beyond the place where in God's will the minister serves to win souls to the Lord.

There are no number one and number two positions or men in the church. Every minister is a number one if he is in God's will and does His work in a "number one" way.

The ministry then in a professional sense is very simple. It relates itself to the personal, divine call given to God's man. Just as soon as he knows what God wants him to do, he has the answer. The path ahead is then plain. The assignment is clear, and in that time and place he can give his best to the work of God.

This is success!

# .....From the EDITOR

## Be Fair with Your Evangelist

**I**F SUDDENLY all our commissioned evangelists were taken to heaven, pastors would soon feel the loss very keenly, and our denomination would be greatly impoverished. The Lord is not apt to remove them, as He sees we need them, and in this way as in so many other ways the Lord has mercy on us.

But we can be grateful by being fair. Surely this is not too much to ask of men who profess to be Christians. Yet sometimes pastors are not fair; and to be unfair is dishonorable. God cannot be pleased. We assume that the fault is due solely to carelessness, certainly not to malice.

On the whole, pastors in this country "never had it so good." The salaries being drawn by pastors of average-size churches—cash, house, and utilities, often plus car expense—is a constant source of amazement. This being so, the pastor is the last man on earth who should pinch pennies with his fellow minister who is living out of a suitcase, and whose sacrificial labors helped him reach his place of affluence.

It is almost impossible to overpay an evangelist. If the evangelist does the church any good at all, this measure of spiritual benefit is incalculable in monetary value; therefore it is impossible to pay him more than he is worth. To pay more than he needs may be possible, if he has a private source of income; but this is rare among us—therefore paying more than he needs is exceedingly unlikely. He needs everything the pastor does: housing for his family, a family car, clothing and education and medical attention for his children, insurance, social security, plus heavy transportation expense incident to his calling. And he needs these things not just during the lush season but fifty-two weeks in the year, just exactly as the pastor does.

There is not much likelihood that these minimal needs will be met unless every pastor learns to think in terms of paying at least twice his salary per Sunday (each Sunday counting as a week), plus his entertainment and his traveling expense to the meeting. This is the only way to compensate for the very small churches and those inevitable slack seasons.

Then, be fair with your evangelist in his entertainment. If the church can afford it at all, the evangelist should be given an opportunity to express a preference for the type of lodging, whether motel, hotel, or private home. No man can be at his best unless he has privacy for prayer and study, warmth and convenience for comfort, and suitable meals timed as well as seasoned to his taste. It is disconcerting to ask for a 5:00 p.m. dinner hour, then find oneself sitting down to a big dinner later and later each evening, with the wishes and convenience of everyone else being given priority over those of the evangelist.

While we are discussing fairness, we may as well mention the most reprehensible practice of all, that of cancelling within weeks of the meeting with insufficient reason. What might be insufficient? Well, the reason given

by one pastor to his evangelist would certainly fall into this category: A fellow pastor wanted to hold a revival so he could meet the payment on his car! It would be wrong doubtless to hope the meeting was a fizzle, but if it was not it was only because the Lord, again having mercy on us, blesses us in spite of our blundering and our ethical blind spots.

## A Need for the Rediscovery of Prayer

**W**HEN DR. CHARLES F. WHISTON was asked twenty years ago to accept the chair of systematic theology at the Episcopalian seminary in Berkeley, California, he accepted on condition that he would be permitted to teach a required course on the subject of prayer.

Recently he has been employed by the Lilly Endowment, Inc., to visit seminaries throughout the nation with his prayer emphasis. The background for this move was a serious study made by the Lilly people into the spiritual training of ministers. Their concern was prompted by the increasing number who were leaving the Protestant ministry, the frequency of nervous breakdowns among preachers and their wives, and the large number who had to seek psychiatric help. A director of the foundation, Harold Huling, felt that surely something serious was wrong in the education of these men.

Upon careful examination of the catalogs of the various seminaries of the nation he discovered that almost none of them offered anything whatsoever to their students in the area of a disciplined spiritual life. He came to the conclusion that the seminaries, and hence the pastors, were too much under the tyranny of the intellect and the academic pressures, and that the more important phases of the Christian life were being neglected. Accordingly the Lilly Endowment made arrangements that Dr. Charles F. Whiston take a leave of absence from his seminary and spend virtually a year in teaching students throughout the nation how to pray.

Meanwhile similar evidence of spiritual impoverishment among the clergy came from the United States Air Force. General Taylor, chief of chaplains of the air force, with offices at the Pentagon, became concerned over the large number of airmen cracking up due to the terrific emotional and nervous tension incident to their work. To make matters worse, wives were breaking too, and many homes were being disrupted. But he discovered that his chaplains were unable to give to these men and women the spiritual help they needed. Therefore he set up regional schools for his chaplains for the express purpose of teaching them the resources of prayer. Again Dr. Whiston's services were utilized, and to date he has spoken on the subject of prayer to some five hundred chaplains in major conferences.

Could there be a message in all of this for us? Prayer can easily be so completely taken for granted that in the rush of practical duties it becomes in the end the one thing left out—left out of our board meetings, our expansion projects, our pastoral counselling, even our revival meetings. But

when prayer becomes squeezed into a corner, or becomes a hurried SOS on the run, we become dry, empty, and barren just as quickly as anyone else.

The right kind of praying will bring poise and power. Everything we do should be saturated and undergirded with prayer. More than that, our most fruitful ideas should be conceived in prayer.

It is to be feared that with too many of us what we assumed was our strong point has become our weak point. What we thought we could do better than anyone else we do not so well in some cases. Maybe we should take stock of our prayer life, and evaluate its place in our personal lives and its power in our ministry.

When we have run out of alibis,  
we might try this!

## "The Day of Revival Is Past"

By A. Gordon Blacklock\*

NOT TOO LONG AGO a member of the Church of the Nazarene said to me, "The day of revival is past in our church." I had almost come to the place where I would agree with him—that the day of revival was past—that is, until revival came to our church. We have recently closed what I consider a real Holy Ghost revival in the Church of the Nazarene, here in Alhambra, California, next door to the heavily congested, unconcerned Los Angeles metropolitan area.

Three things precipitated this revival:

1. The three days of fasting and prayer, March 25-27, during which our people fasted and prayed that God would come upon our church with a mighty outpouring of His Spirit. This included many who did

not touch food of any kind for the three days, drinking only water or fruit juice for the entire three days. Following the three-day fasting, some continued to fast one or two meals a day for several days.

2. A church board and a group of people who were willing to pay the price of prevailing in prayer and in loss of sleep for a revival.

3. An evangelist who was willing to stay with the church until revival came.

How did this come about? I believe it began when our new church was completed and dedicated in January of 1964, and our people began to pray for our coming revival that was slated to start March 8. However, our evangelist had said that he would not accept a revival meeting unless we were interested in staying with the meeting until a revival came with the accompanying manifestation of the Holy Spirit.

To this we agreed (not realizing what we were agreeing to). The evangelist did not come on March 8 as planned; but since he had told us that he would not set a definite date, we agreed to go along, and he arrived on April 1, following the three days of prayer and fasting set by our General Headquarters. During this time our people literally poured out their hearts to God, and God heard our prayers.

The letter I received from the evangelist a few days before the revival was to begin said, "We will be holding four meetings a day—6:00 a.m., 10:00 a.m., 7:00 p.m., and 7:30 p.m." My first thought on receiving his letter was: Brother, this may have worked in some small town, but not in the Los Angeles area, where people are scattered to the four corners of the globe and live many miles from the church; it just will not work here. However as the days passed before he arrived and the three days of fasting and prayer for the revival began, my thoughts began to be along the line, Well, nothing ventured, nothing gained; we'll try it.

Also he had requested that I let him conduct the revival meeting in his own way, and to this I had agreed. The first service on Wednesday night began with preaching along the lines of holiness of heart and life, and the infilling of the Holy Spirit; there were seekers at this very first service. We had slated this meeting for ten days, but with the promise that we would go on if revival had not broken out in the church. We began on April 1, and *nineteen* days later the meeting closed with the feeling that the revival had begun.

As I look back over those four services every day (except one Saturday when we had only a 6:00 a.m. service, and one Saturday when we had no 10:00 a.m. meeting); I feel

that the success of the meeting was founded in the 6:00 a.m. meeting. It was during these services that some even took off time from work and came to have us pray with them; questions were answered; special requests for prayer were taken care of; we laid hands on those who wanted healing; others we laid hands on that they might receive the Holy Spirit; and one by one, people began to come into the experience of entire sanctification. It was a rich, rewarding experience for the pastor of this church, seeing so many people filled with the Holy Spirit and their lives begin to show it. There were some days during this revival meeting when the pastor and evangelist were at the church for the entire day: 6:00 a.m. to 9:30 p.m.

From 6:00 to 6:30 a.m. was spent in study of the Scriptures along the lines of holiness, heart purity, heart cleansing, testimony, questions on problems confronting those seeking the experience; waiting on the Lord; laying hands upon those who were seeking to be sanctified or healed. Then at 6:30 we would pray around the altar until those that had to leave for work at 7:00 or 7:30 had left or we had prayed as long as we felt the Spirit leading.

Out of this experience of revival within our church I came to the conclusion that the Holy Spirit works in two special ways:

1. In the infilling of the life of the individual whose heart has been emptied of self and everything is on the altar for God.

2. The moving of the Holy Spirit in the church where the people pray earnestly, tarry, and for a time nothing seems to happen; then suddenly, as on the Day of Pentecost, the Holy Spirit moves in the lives of people and He seems to take over the entire service, where prayer and weeping

\*Pastor, Alhambra, California.

and seeking become the most important thing in the life of the individual. It is during this time of the moving of the Holy Spirit that so much seems to be accomplished; people pray through; hearts are touched; conviction settles down upon the church; and restitution and asking for forgiveness become a part of the service.

I hope the day will soon come in our church where our Nazarene evangelists, pastors, and church boards will be willing to go all out for a Holy Ghost revival in every church; a revival-program setup whereby each church will continue in a revival meeting until revival comes, whether it takes one day or fifty days. And so I agreed with the man who said, "The day of revival is past in our church," but I add this, "unless"—unless our pastors, our evangelists, our church boards, and our people are ready to pay the price for revival. And then revival will come.

I am sure there are several questions running through your mind now as to the results of the meeting and as to how you could advertise such a meeting. As to the advertising, we did very little, and yet we had the best attendance of any meeting thus far in the six years of my ministry here. We sent our "Mid-week Reminder" on the Monday be-

fore the meeting was to begin on Wednesday and put an advertisement in the paper on the Saturdays during the meeting. This was the only advertising, except that which our people did on their own by personal invitation.

There was not a strict count kept on seekers at the altar. However, there were seekers at the altar every service except the 7:00 p.m. prayer meeting. Many times the altar was lined and we stopped counting when over one hundred seekers had come. Many of these were people coming again and again for sanctification or salvation, as we seldom prayed more than half an hour with anyone, but would tell seekers to go home and pray and wait on the Lord and walk in the light. We did keep a list of names of those that were sanctified and this came to twenty-six adults and six young people.

The revival fires are still burning and our people are still testifying to the experience, and the Holy Spirit is still working in our midst. A Catholic woman was saved after the meeting closed and is seeking sanctification. She called her priest and told him to remove her name from the church register. There were two other Catholics converted during the meeting.

**Trust in yourself, and you are doomed to disappointment; trust in your friends, and they will die and leave you; trust in money, and you may have it taken away from you; trust in reputation, and some slanderous tongue may blast it; but trust in God, and you are never to be confounded.**

*D. L. Moody*

A good teaching situation is an aggregate of little things—and only loving care will pay attention to little things

## Building for the Kindergarten

By Mildred Speakes Edwards\*

THE PLACE in the church where the kindergarten children meet is an important factor in the teaching situation. This area is "our church" to the children. Teachers and pupils are affected by its atmosphere every time they meet there.

Kindergarten children should have a room where they can be separate from other groups during the entire Sunday school period if this is at all possible. They need opportunity to learn, play, work, and worship in ways best suited to their development and understanding.

The most effective teaching for this age child may be done in groups of not more than twenty children. The group should never exceed twenty-five in average attendance. A separate room is needed when attendance runs higher than this. When planning a new building or educational unit, a church should provide two or more kindergarten rooms if its attendance potential is more than twenty.

A ground-floor location is best; stairs are not safe for young children. A door opening outdoors is good if there is a lawn or patio where children might go at times for quiet enjoyment of God's world, for a story time, or for weekday activities.

Basement rooms are usually unsuitable for children's use, especially where the floor is several feet below ground level.

### Space

A kindergarten room should provide not less than twenty-five to thirty square feet of floor space for each child. This means that a room planned to accommodate twenty children should contain at least five to six hundred square feet of floor space. Thirty-five square feet per child is more nearly the ideal for space, especially where weekday use of the area is planned also. Space for movement, for learning activities—an uncrowded situation—is of prime importance to such young children. Overcrowding causes fatigue and restlessness. It hinders both learning and worship.

A room longer than it is wide meets the needs of kindergarten children more adequately than a square room. For example, a room thirty feet long and twenty feet wide might be planned to provide thirty square feet of space for each of twenty children. A ratio of three to four is often used in planning room dimensions. This gives a little extra width in proportion to length, which is good. The longer dimension of the room should be on the outside wall, with the windows cut into it.

\*Kindergarten curriculum, Church of the Nazarene, Kansas City.

## Storage space

Additional space should be provided for storage. This is usually figured at 10 percent of the total area (60 square feet extra for a room of 600 square feet, for example). An adjacent closet with shelves and/or drawers on three sides may be used. Or there may be built-in or free-standing cupboards inside the room if space is allowed there. Often this is more convenient for teachers. Storage closets and cupboards should be fitted with doors and locks.

## Walls and ceilings

Walls should be washable, finished in non-gloss, attractive pastels. If the light is strong, blues and greens are restful to the eyes. A dark room may be made more cheerful by brighter pastels of yellow, peach, or buff. Plain, solid-color walls are preferred; they give a feeling of spaciousness and do not distract attention from teaching pictures on wall or bulletin board. Paint is preferred to paper. If wallpaper must be used, avoid figured, "busy," paper. Walls should be treated as part of the teaching situation; therefore nursery-rhyme figures and unrealistic animal figures are especially to be avoided.

Ceilings should be light in color, and made of acoustical tiles or other acoustically treated material.

Wall electrical outlets are needed for the record player, the slide or film projector, the clock. These outlets should be of the safety type. A height of about 46 inches is convenient and safer than lower installations.

## Windows, lights, doors

Windows should be planned to provide adequate light for daytime sessions. They should be low enough for children to see out, 16 to 24 inches

from the floor. Window space is usually measured at one-fifth to one-fourth of the floor space in the room. Clear window glass is preferred, and south or east exposure. If draperies or curtains are used they should be in plain, harmonizing colors—and should not shut out needed light and air. Windows should allow for proper ventilation without drafts on the children.

If one wall is along a hall, small, high windows there will let in extra light.

Artificial lighting should be provided for cloudy, dark days and any evening use of the room. This lighting should be bright enough to make a cheerful room, but without glare.

Doors should be in the longer wall of the room, near one end, so that traffic through the doorway will interfere with activities as little as possible. A narrow glass panel in the door, above the children's eye level, is useful for alerting visitors or Sunday school officers to the type of activity going on. This will prevent interruption at quiet times, when children are listening to a story, at prayer, or resting.

## Floors

Inlaid linoleum, or tiles of vinyl, rubber, or asphalt, may be used for floor coverings. A hardwood floor may be left uncovered if it is finished properly. A rug in a plain, harmonizing color should be provided at one end of the room for the come-together time of the session. It should be washable or easily cleaned with rug shampoo.

Many new public school buildings and offices are installing floor coverings of 36-inch-square nylon carpeting tiles—sometimes called *acoustical squares* because they so effectively reduce the noise in a room. This type of floor is warm and comfortable

and may be cleaned by vacuuming. Initial cost of such installation may be greater, but upkeep over the years is so much less expensive that overall cost is less than other types of flooring.

## An open room

The kindergarten area should not be divided into classrooms, as might be the case in arranging space for juniors, for example. It is left an *open room*—every area open to light, ventilation, and maximum use.

## Bulletin boards

Bulletin boards along one or two walls, 24 to 25 inches from the floor, are needed. They may be made of celotex, cork, or a pegboard. Chalk-tray board fastened at the bottom of the bulletin board furnishes a picture-rail.

## Provision for wraps

There should be a place for children's wraps and overshoes, inside the room if practical. A movable rack with rod for hangers, 34 to 36 inches from the floor is best. A 5- to 6-foot rod will provide for twenty children. There should be a shelf above the rod for hats and caps, one below for overshoes.

A place for teachers' hats and coats is also necessary.

## Tables and chairs

There should be worktables for the children. A good size is 30 x 48 inches, 20 to 22 inches high; 10 inches higher than the chair seat is the proper ratio for comfort and ease of work. Tables may be purchased ready-made or constructed of ¾-inch plywood, finished on one side, with black-finished hairpin legs or wooden legs.

Chairs should be sturdy but not too heavy for children to carry. There should be a full saddle seat, and adequate back supports. (Two supports across the back are advisable.) Seat height should be 10 to 12 inches. Where fours and fives are in the same room, one height, the 10-inch, should be used. A well-constructed stack chair is a good choice for a multiple-use room.

A chair 14 to 15 inches high (primary size) will be needed for the lead teacher in the come-together time of the session.

One or two adult chairs for guests are useful.

A special table for the Bible and beauty center is needed; 24 x 36 inches, 18 to 22 inches high is a good size. If there is space, two extra tables about 30 x 20 inches, 22 to 24 inches high, will be useful: one for the "wonder" table, to display interesting and beautiful objects brought in from God's out-of-door world; the other, to hold the record player.

A table will be needed for the secretary.

## Other equipment needed

Low, open shelves for supplies children use: 12 to 16 inches deep, with 12 to 14 inches between shelves

Display rack for children's picture and story books; width, 36 to 48 inches; rack tapering from 12 inches at bottom to 1 or 2 inches at the top; 3 or 4 ledges for books

File for lesson pictures and those collected from other sources

Record player; "Listen and Sing!" records

Piano or autoharp to accompany children's singing

For interest centers: building blocks; washable baby dolls with removable clothing; sturdy, child-size doll bed; small tea table and plastic dishes; picture and story books and wooden puzzles, as suggested in *Kindergarten Teacher*

Resting mats, if there is an extended session

## A good room for kindergartners

A kindergarten room should always be bright and cheerful, neat and clean—and obviously planned for *children*. It should be a place where a child can feel happy and loved and wanted—and where he can learn about God and feel Him near in a special way.

Such a room is not necessarily one on which a great deal of money has been spent. But a good kindergarten room does demand loving expenditure of thought and work and care. Kindergartners are worth it all: "for of such is the kingdom of heaven."

For further reference, order from the Nazarene Publishing House: *Teaching Kindergarten Children*, by Mildred Speakes Edwards—C.S.T. text; "Teaching Kindergarten Children," filmstrip.



## The Personal Illustrator

By Maurice Allan\*

WHY ARE the churches empty and the playhouses full?" This question was asked by the Bishop of London of John Garrick, the famous actor. He replied, "You, Sir, present fact as though it were fiction and we present fiction as though it were fact."

In other words, the father of the modern theatre was saying that the majority of the public satisfy their appetites on material that has dramatic appeal. Who would dare deny this in the face of TV popularity today. Lecturers, preachers, Bible-class leaders, Sunday school teachers, personal workers, all must present realistic, vivid, and moving material if they want an attentive audience. With most people, unless emotions are stirred they will turn a deaf ear. The story, anecdote, poem, parable, experience, and quotation have a valuable contribution to make to your sermon or lesson. I have known Christian workers who doubted the wisdom of this, but my only reply was to ask them, "Have you read the teachings of Jesus Christ?" The Lord was a Master of this illuminating art.

Illustrations are necessary windows throwing light upon your subject and holding the attention of your hearers while informing. This procedure is the most painless form of learning. Reading the works of C. H. Spurgeon, J. H. Jowett, Dr. Donald Barnhouse,

you can study *when and how* to use illustrative material. Listening to modern preachers like Oswald J. Smith and Billy Graham, you will discover how to present these stories in a gripping manner. In this article I want to deal solely with compiling and cataloging material to have readily available when preparing your notes. This may not be the most important and exciting aspect of this art but it is a basic necessity. You cannot illustrate without having stories, etc.; and unless you have a phenomenal memory (which most of us have not), you must resort to an organized system to collect your illustrations. There are various methods. I shall give you only my own—a tested formula.

### Material Needed

1. A large loose-leaf ring book that will easily take typing size paper (8½" x 11"). One ring book will be sufficient to commence with; later you may like to expand and have two or more, so buy one that will likely be on the market in a few years' time.

2. Strong white paper, typing size. The surface is not so important as the strength of its texture. Each page may be thumbed hundreds of times over a period of years. Later you will probably need reinforcement linen rings to keep your pages from tearing out.

3. An alphabetical thumb index which will extend beyond the paper's edge when inserted in the book. This should also be strong and either plastic or tough cardboard.

Points to note: The more rings in your book, the better for gripping the paper. The wider the back of this book, the more material it will hold. Make sure the paper you buy is punched to fit the rings. A pocket illustrator can be compiled with this kind of stationery on a smaller scale.

### How to Classify Stories

You will need a list of headings. This could be taken as the next step or you can wait until a few illustrations have been gathered and decide upon the headings as you require them. In any case they are important. Once your book begins to fill up, they will be your key to finding just the right illustration to suit your subject with as little delay as possible. Topical, doctrinal, and practical sections will be in this list.

In the topical section you may have listed "Apartheid," "Evolution," "Church Unity," etc. Under doctrinal, your list would certainly contain "Sin," "Redemption," and "The Church." Included in the practical section would be such titles as "Humility," "Giving," "Witnessing," and many others. Books on doctrine and the Christian life will help you select a list. But you only have to choose your subjects with each story collected. Keep this list up-to-date and in alphabetical order. Don't lose it; and either stick each revision of it inside the front cover of your ring book or else as the first page of the book itself.

Head the page on which you put the story in bold, clear letters, e.g., "GIVING." Only add to this page other stories on Christian giving and

perhaps stewardship. Have a separate page for every subject, and head these pages in the same manner. File all these pages under their correct letter in your index, in this case, G for "Giving." When a subject is broad enough to require it, have separate pages for various aspects; e.g., under "BIBLE" you may have a page each on "Its Authority," "Its Power," "Its Preservation," etc.

### Where to Find Your Illustrations

All your reading material should sparkle with good illustrations. Learn to read with the collector's eye. Newspaper articles and magazine features are lucrative sources. Most of the stories which you find here can be cut out and stuck into your "Illustrator," thus saving a lot of time copying. Keep a large envelope and drop cuttings in to wait a convenient season for classifying and entering them. Your personal "Illustrator" is like a great tank of water. You can always take out what you want so long as you are, from time to time, putting something in. Keep at it and it will never run dry.

Your personal experiences bristle with incidents which if retold in the right setting would put a cutting edge on the idea you are trying to get over to your audience. Let no day pass without noting an unusual, striking, or even humorous happening which would otherwise have been quickly forgotten.

If you travel at all, then your opportunities to collect a great fund of illustrations are even better. Inevitably a visit to a historic or well-known contemporary place which would have some claim to fame will provide stories. Much raw material is still untapped and will reward anyone who applies himself to a little research and questioning. I well re-

\*Evangelist, St. Petersburg, Florida.

member visiting Carlisle Castle and going down into the dungeons dug deep into the earth. Mary, Queen of Scots, spent her last days in this foul place. We were instructed to walk across the uneven floor and feel in the darkness the wall on the other side. My friend was first there and suddenly he exclaimed, "There is a deep hollow in the wall here, and another, and another!" They were very smooth and semi-circular cavities. I wondered what they were and how they got there. Then the warden told us. Prisoners were kept on such stringent rations even of water that they licked the moisture from the rocky wall of their prison cells and produced the hollows. How like the devil's captives! I thought at once—trying to satisfy their appetites on hopeless things within the compass of their small world and never able to do so. The deep thirst of man can be satisfied only in Jesus Christ, the Source of living waters and lasting happiness.

It may be that you will see a story but cannot immediately imagine how it could be best used. To determine if it is a good one apply this test, Is it striking and yet does it have simplicity? If so then keep it, and later no doubt you will find a place for it.

Presumably you have some kind of library. This will provide a wealth of interesting illustrations. How can

you know where to find what you want? You remember reading a true experience of answered prayer which would exactly suit your talk. What book was it in and what chapter? You can keep track of all these excellent stories for future reference with the aid of your personal "Illustrator." When an illustration appeals to you, make a note of it right away. Write down the book, page number, along with the truth it illustrates. Example: "Faith in God's Word: Book, *Here I Stand*, by R. H. Bainton, page 144. Outline: Luther's stand on the Bible before the diet of Worms."

It would be preferable to jot this down in your "Illustrator" right away, but if it is not at hand, make a note in your diary or other safe place; avoid scraps of paper, which are confusing and tend to get lost. Classify these stories and then all you have to do is merely write down the book title, page, subject of illustration, or brief outline.

Imagine what scope there is in compiling an "Illustrator"! You are going to be much more alert in all the areas of your life once you get started. Only three stories a day—not a difficult assignment—will give you more than ten thousand in ten years. A veritable arsenal! Yet I guarantee that even if you had so many by then you would not want to stop.

**I will place no value on anything I have except in its relation to the Kingdom of Christ.**

**—David Livingstone**

In time of trial  
preachers should help—  
not become just another trial

## Was the Preacher Late?

By Milo L. Arnold\*

**I** HAVE ALWAYS liked Samuel. He towers high among the patriarchs, standing head and shoulders above the people of his day. He was honest, godly, and showed those marks of integrity so often wanting in people of his time—and our time.

I don't know whether he was actually late for an appointment or not (1 Samuel 13:5-14). Saul said he was. Samuel seemed to think that he was on time or that, if he was not on time, there was no justification for concern about it. To say the least, if he was on time it was a last-minute arrival after causing a lot of concern for those who waited on him. I dislike for people to arrive at the last minute, all out of breath, after having kept me on pins and needles to the very last second.

Without a doubt Saul did wrong in offering the sacrifice and invading the religious sanctum of the priesthood. He should not have taken over the spiritual prerogatives of the prophet. He was only a king, and Samuel had been careful to advise him accordingly. Samuel had not wanted the people to have a king anyway, and when they insisted on having one, Samuel had anointed Saul but had kept the king subject to the prophet. He could not make his big moves without waiting for the prophet to come and give him a blessing.

To keep a king subject to the approval of a preacher is to put him in a difficult place at best, but to have the preacher wait until the very last minute to arrive as though the king's crisis was of little importance was the last straw.

No, Saul should not have gone ahead with the sacrifice. He was wrong and history has proven him wrong. However, from where I stand I cannot but wish the old prophet might have hurried a little more. Saul was not a child. He was a new king and was spoken of as a young man, but his son, Jonathan, was old enough to command a battalion. In fact Jonathan had already gone into the war and had won a signal victory. Jonathan, not being king, could go ahead and join the battle at his own time without waiting for the prophet's blessing. It is easy to see how Saul, the king, the father of dashing, heroic, successful young Jonathan, should be galled by his ties to the prophet's tassels.

Saul needed the ties, for he was by nature rash, imprudent, and emotionally erratic. The entire history of his life was a succession of unwise mandates and decisions. He needed to be tied to somebody, and who better than Samuel? The only question is whether or not Samuel made it harder for him by inflicting the last possible minute of delay upon him through being late to an appointment.

\*Pastor, Richland, Washington; member of the General Board.

Actually my concern is not so much for Samuel and Saul, for they have already given history their lives. Nothing is to be gained by going back over them. The thing that concerns me is my own life. I wonder if I am late sometimes and contribute even in some small way to the downfall of the people who wait for me.

Can it be that sometimes young people of the church go off on a tangent and do something less than wise which might have been avoided if I had been there on time with some good, wise leadership? Can it be that some good laymen of the church become discouraged and quit a difficult assignment simply because the pastor was late getting around to give his blessing and help to the person and the project?

Can it be that some of the people who become discouraged and give up their Christian commitment lacked only a little encouragement? I intended to give it to them, but I was so busy and got around at the last minute, only to find that they had made a wrong decision before I arrived.

Of course young people should not do foolish things. They should consult with their pastor, but a tardy pastor can make their wait very frustrating. Of course the men of the church board should be prudent and

hold up their action for the pastor's counsel; but if the pastor is too slow arriving, they will be needlessly tempted to bypass him.

We all agree that nobody is justified in backsliding; and before people quit, they should talk their problems over with the pastor—but the pastor's apparent lack of concern does not help. Delays always seem longer to the person who is waiting than to the person being waited for. Saul might have found it hard to wait while his small army was crawling off to hide in holes and cisterns. Some were fleeing across the river; some were going home; and conditions in general were discouraging. Maybe Saul needed the discipline of delay. Maybe he would have fallen apart anyway. Maybe Samuel did his best, but the whole episode made me ask if my delays might seem more serious to the people who are waiting than they are for me. Some defeats might be blamed on hasty laymen, when tardy preachers are not altogether uninvolved.

Saul wasn't much good at best, and Samuel was a wonderful fellow at the worst; but some of the best men I have ever known have lessened their usefulness by keeping people in suspense waiting for their convenient, last possible minute at an appointment.

**Systematic earning makes an industrious man; wise spending a well-furnished man; thoughtful saving a prepared man; conscientious giving a blessed man.**

—Selected

An amusing meditation—  
with a not-too-subtle wallop

## "The Smallest Church in 48 States"

By Ira E. Fowler\*

I HAD BEEN ASKED to pick up our guest speaker at the Pittsburg train station, and take him to Blackwater Falls State Park in time for the evening service of our West Virginia Preachers' Retreat.

En route we passed a sign that read, "The Smallest Church in 48 States." We slowed down and saw the little church building tucked away in a grove of trees a few rods from the highway. I have been thinking about that little church ever since. Several things about the church may teach us a lesson.

I. Here was a church proud of its smallness. In the light of the great commission of Christ, I could see no virtue in this. It is no sin of course for a church to be small, but there is sin in being proud of smallness, and sin in remaining small when the possibilities for greatness are all about us.

The world has far too many small people, small churches, small preachers, small plans and goals, small ideas. After all, if you are small, there is little need to advertise this fact, for the truth is soon known to all who pass by.

II. Here was a church totally out of date, out of step with the times. "The Smallest Church in 48 States," the sign read. The philosophy of this church seemed to be, "The good old days were the best," for two new

states had been added to the Union—but no matter that. None of that new-fangled stuff for this church. Three cheers for the days of forty-eight states!

This reminds me of a home mission church that God helped me to organize some years ago. A lovely building was donated, and a nice group of members united. The donated edifice had belonged to an independent group and their large sign hung on the front of the building. After the organization a pastor was called. Some months later I was passing and decided to stop—and, lo! what should my eyes behold but the same old church sign of the independent group still hanging on our new Nazarene church! That pastor was out-of-date and out of step with the times.

This is no plea for modernism or for a new gospel, for the "old-time religion" is good enough for me! It is a plea to "Come Alive in '65," in equipment, faith, and vision. The days of old were good days; however these are good days also if we believe that Christ is the same yesterday, today, and forever.

III. Here was a church with no vision. This fact was revealed by the very building itself. It was revealed in the advertisement, program, and equipment. The church board and building committee must have had a conversation something like this when preparing to build:

\*Pastor, First Church, Newell, West Virginia.

"Why build a larger church? It costs too much. Why build classrooms? We are just a few—but praise God, we are faithful. We don't expect to reach many, but we do plan to hold our own."

This church seemed to forget that tomorrow has two handles, and we take either the handle of doubt and smallness or the handle of faith and growth. This church had no plans for revival and the crowds they bring, no plans for visitation and soul win-

ning or a "Crusade for Souls." Here was no church "Crusading with Christ" in the Sunday school or giving 10 percent for missions.

I could not help but compare this church with the New Testament Church. The kind of church that Christ desires and expects is one that responds to the challenge of giving the gospel to every creature, that has caught the vision, heeded the commands of God, and accepted her responsibilities.

## Some Aspects of Arminianism

By H. Orton Wiley\*

### III. Some Wesleyan Developments

In the two previous articles we noted points of contrast between Arminianism and Calvinism and the outstanding points of Arminianism. Herein we wish to consider some of the Wesleyan developments of the basic Arminian positions.

#### VI. Full as Well as Free Salvation

The seeds of full salvation, called by Mr. Wesley "Christian perfection," and by such other names as "entire sanctification," "perfect love," "the rest of faith," "salvation to the uttermost," and like terms; are to be found in the teachings of James Arminius, though not so clearly developed there.

Wesley and Methodism built on the broad foundation of a universal atonement and a gift of universal grace to all men to be received by faith. But they

developed more fully the Pauline conception of sanctification, as did Luther the concept of justification—both of which are strongly Pauline. Mr. Wesley also gave more attention to the witness of the Spirit as an essential element in salvation.

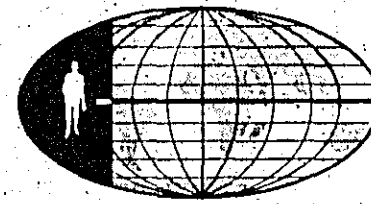
Some *misapprehensions* to be noted: The ignorance shown by the opposers of holiness is appalling. In regard to the term "Christian perfection," they interpret it to mean freedom from all faults, perfection in wisdom and knowledge, and all else that may be only applied to absolute perfection. Christian perfection is, in its highest sense, the purification of the heart from sin and the infilling of divine love through the Spirit. Now love may exist alongside a thousand mistakes, as anyone dealing with children knows.

1. The Greek word *teleiosis* (perfect) means the accomplishment of whatever

(Continued on page 45)

The Nazarene Preacher

\*Edited and submitted by Ross E. Price, from an address by the late Dr. H. Orton Wiley.



# The PASTOR'S SUPPLEMENT

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

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## CHRISTIAN SERVICE TRAINING

### DEVELOP AN INFORMED LAITY

Study

## Beliefs That Matter Most

By W. T. PURKISER

in

January—February—March

of 1966

During the Sunday School Hour



The youth and adult Sunday school classes will be studying "What Christians Believe." The use of "Beliefs That Matter Most," in addition to the quarterly, will help get the class member to study. Areas of study are: Realm of Faith, Trinity, Redemption, Conversion, Sanctification, the Church, the Second Coming.

C.S.T. Credit can be earned by studying the book plus the quarterly and attending twelve of the fifteen Sundays.

Register the class and order the texts in the usual manner. One registration per church is sufficient.

The class must be reported to the C.S.T. office in order to receive credit.

Alternate Unit . . . If you have used "Beliefs That Matter Most" recently, you may want to use "Essential Christian Beliefs" and earn credit for Unit 114a.

# LAYMEN'S HOME MISSIONS SUNDAY

OCTOBER 17, 1965

*Every Pastor and Church Promote Home Missions*

1. Preach on home missions and the important place which laymen fill in starting new churches.
2. Have laymen relate the account of how your church was started.
3. Present the current home missions plans of your district.
4. Invite a Nazarene layman from a neighboring home mission church to tell of the work being done.
5. Publicize any zone home missions project.
6. Present plans for your church to sponsor a new Church of the Nazarene.
7. Pay your church's district home missions budget.

***Home missions is a vital part  
of the  
evangelistic outreach of the church!***

The Department of Home Missions and Church Extension  
6401 The Paseo, Kansas City, Missouri

# BE ONE of 100!

**LET YOUR CHURCH BE ONE OF 100 CHURCHES  
TO START A NEW CHURCH OF THE NAZARENE  
DURING APRIL AND MAY OF 1966**

General Superintendent Dr. Hugh C. Benner in his masterful quadrennial address stated: "Home mission activity continues to provide much of the growing edge of the church." Goals for the quadrennium include: "The organization of 500 new churches." We need at least 100 of our stronger churches to sponsor a new Church of the Nazarene during 1966! Your church can help sponsor a new church in the following ways:

- |   |   |
|---|---|
| 1. Raise funds to buy property or erect buildings.      | 7. Start cottage prayer meetings in the area in mind.                     |
| 2. Give members to form the nucleus for another church. | 8. Elect a treasurer of the interested group and start a new church fund. |
| 3. Conduct a home mission revival.                      | 9. Give liberally in the district's home mission budget.                  |
| 4. Start a branch Sunday school.                        | 10. Work under the close supervision of the district superintendent.      |
| 5. Conduct a community survey.                          |   |
| 6. Cooperate in zone home missions project.             |   |

Haphazard, unplanned home missions results in unproductive small churches and ill will. But carefully planned new churches, backed by prayer and home missionary zeal, bring spiritual growth to laymen and pastors, a tide of victory to the sponsoring churches, and advance Christ's kingdom.



**GROW and GLOW**  
 TEN SUNDAYS OF  
 UNIQUE EVANGELISM  
 SEPTEMBER 26 - NOVEMBER 28  
 EMPHASIZING  
 • SUNDAY SCHOOL ENROLLMENT  
 • SUNDAY EVENING ATTENDANCE

ONLY 1 percent increase a week for ten weeks in Sunday school enrollment will make your teachers eligible to carry this distinctive Membership Card.

CHURCH OF THE NAZARENE  
**MARCH TO A MILLION ENROLLMENT IN SUNDAY SCHOOL**  
 Member  
**"MILLIONAIRE CLUB"**  
 10% GAIN

These cards can be ordered from the Publishing House for 35c a dozen. Ask for U-33. "March to a Million" PINS and "Millionaire" RIBBONS are available to give to members of classes that make a 10 percent increase in enrollment:

PINS at 25 for 75c; 50 for \$1.25;  
 100 for \$2.00; No. PI 25  
 RIBBONS at 25 for 75c; 100 for \$2.50;  
 No. PI 22



The Nazarene Preacher



**CARAVAN SUNDAY**

OCTOBER 10, 1965

Participation Is **THE KEY** Word!

- Special music by the Caravaners.
- Use Caravaners as ushers.
- Caravan, choir.
- Have Caravaners recite their scriptures from the "Articles of Faith."
- Use Caravaners for scripture reading.
- Caravaners as a group recite "I Believe's."
- Have Caravaners arrange a display of projects and crafts in the foyer.
- Have each Caravaner in uniform.

*Good news* YOU CAN  
**"MULTIPLY . . . through**  
**DOUBLE SESSION SUNDAY SCHOOL"**

This is the title Rev. Millard Reed of Kenosha, Wisconsin, has given the write-up of their unusual increase in Sunday school organization and attendance in spite of limited space. This is the step-by-step account of what they did and what happened. A time schedule is included. The article will appear in the *Church School Builder* early next year; but, to help you who have limited space and want to GROW NOW, mimeographed copies are available immediately by writing:

Department of Church Schools  
 6401 The Paseo  
 Kansas City, Missouri 64131

Department of EVANGELISM

**THE DEPARTMENT OF EVANGELISM**

*Promoting  
Ten Sundays of  
Unique  
Evangelism with*



**TEN SUNDAY NIGHTS OF SALVATION.**  
SEPTEMBER 26 - NOVEMBER 28

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				

## PASTOR, ARE YOU?

- 1 **ARE YOU** involved in making September 26–November 28 "TEN SUNDAY NIGHTS OF SALVATION" in your church?
- 2 **ARE YOU** reading, considering, and adapting material received in the packet from the Department of Evangelism for the "TEN SUNDAY NIGHTS OF SALVATION"? (If you did not receive a packet, write immediately. We will airmail one to you.)
- 3 **ARE YOU** endeavoring to reach your prospects for church membership during the "TEN SUNDAY NIGHTS OF SALVATION"? What is your goal?
- 4 **ARE YOU** displaying the "TEN SUNDAY NIGHTS" poster on your bulletin board?
- 5 **ARE YOU** planning to attend the Mid-Quadrennial Conference on Evangelism to be held in the Music Hall, Municipal Auditorium, Kansas City, Missouri, January 11-13, 1966?
- 6 **ARE YOU** joining with fellow preachers in prayer for spontaneous revival?
- 7 **ARE YOU** observing the "50 HOLY WATCHNIGHTS"? Next one: Monday, November 1.

**JOIN NAZARENES AROUND THE WORLD TO MAKE THESE "TEN SUNDAY NIGHTS" TIMES OF SALVATION**

- 100,000 JUNIORS, TEENS and YOUNG ADULTS Attending the Sunday Night Evangelistic Services October 17



- **TEN SUNDAY NIGHTS OF SALVATION** (SEPTEMBER 26–NOVEMBER 28)

## Prayer Reminder

The 1965 Servicemen's Retreat at Berchtesgaden, Germany, is next month, November 15-18.

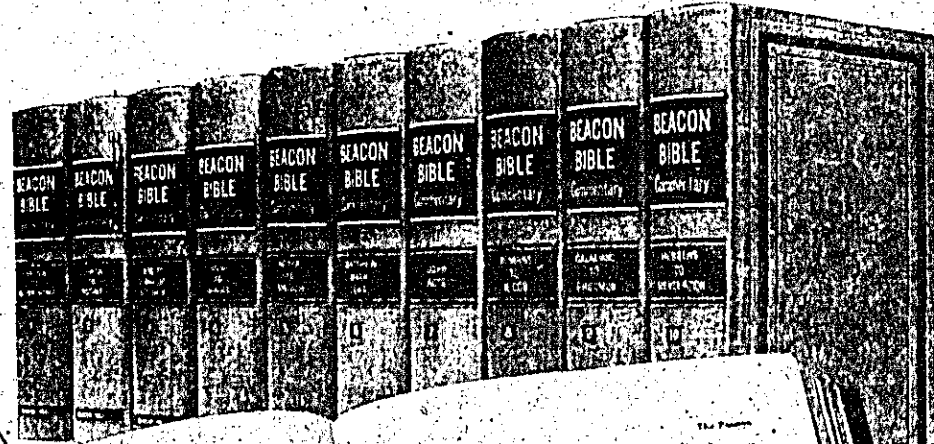
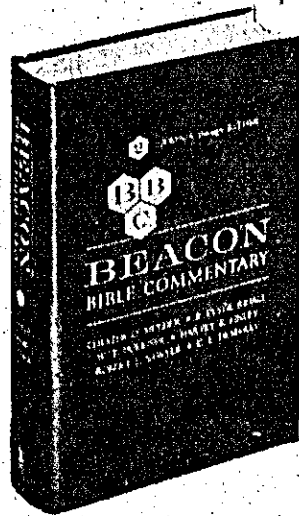
Let Nazarenes join in prayer that our servicemen who attend, and their families, will be strengthened spiritually, and led to walk in depth with God.

Three Volumes  
**NOW**  
**AVAILABLE**

Volume 6 MATTHEW—MARK  
 —LUKE

Volume 2 JOSHUA to ESTHER

Volume 7 JOHN—ACTS



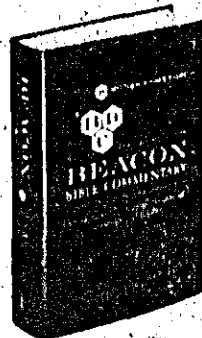
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\*To be sent automatically to all present subscribers.

## REVOLUTION IS IN THE AIR!

CHANGE IS THE BIGGEST STORY IN THE WORLD TODAY

THE POPULATION EXPLODES

(Perhaps six billions by year 2000)

THE CHURCH GROWS—but the percentage of people who are Christians is continually shrinking.

## DARE WE WATCH THESE CHANGES

Without Making the Greatest Christian Impact Possible?

## RADIO IS THE ANSWER

Let us get on the major stations in our world

LET US GIVE GREATER SUPPORT TO

"LA HORA NAZARENA"—the largest evangelical broadcast (Spanish) in the world.

LET US BROADCAST IN OTHER LANGUAGES

Portuguese, French, German, Italian, Chinese

## WE ARE DEBTORS

## WE MUST WITNESS WORLDWIDE

Pray daily for your Nazarene Radio League

as we strive for a more effective witness—

to every man who will hear.

H. Dale Mitchell, Executive Director  
Nazarene Radio League  
International Center  
6401 The Paseo  
Kansas City, Missouri 64131

## "The Great Miracle"

QUITE OFTEN persons will unburden themselves and confide thoughts to a stranger that they would not share with a relative or a close friend. This is the experience of syndicated writers whose mail sometimes taxes a staff of secretaries.

One of the most widely read columnists in the field of religion is Louis (Lou) Cassels, of Washington, D.C., whose column and feature articles appear in about 2,000 newspapers that are members of the United Press International.

### From a Southern Resident

Not long ago Lou received a provocative letter from a man who lives in a large southern city. Mr. Cassels's reply named the Church of the Nazarene and he sent a copy of the letter to the Nazarene Information Service. The letter follows:

DEAR MR. SMITH:

Thank you for your letter. I think you are perhaps a bit too cynical about the worldliness and self-centeredness of the average Christian church, but I would certainly agree with you that there are many grievous shortcomings in churches, just as there are in all enterprises in which human beings have a hand.

St. Paul said, "We hold this treasure in earthen vessels," and I think that comment is a fair description of the situation.

The institutional church is an earthen vessel, full of flaws, but it contains the greatest of all treasures, the Spirit of Christ.

I know that it may be very hard to detect His presence in some congregations; but I most sincerely believe that this is the great miracle which continues to be performed in our midst, namely, that people can and do encounter the living Christ even in the most improbable-looking corners of the ongoing Community of Faith.

Taking seriously what you said about your age and health, and your conclusion

that you "do not have a long time" to look for a church, I would first plead with you not to let human hypocrites and sinners stand between you and Christ.

Go to a church—any church that professes Christ would be better than none—and remember that He came not to call the righteous but sinners to repentance.

The church is, always has been, and always will be a place where imperfect human beings can go and in the company of other imperfect people seek a saving relationship with the One who alone can redeem and cleanse human lives—or churches.

Since I live in Washington, and not in your city, I am not able to pinpoint a specific church in your area that would meet your particular needs and your desire for a non-materialistic, unselfish church, concerned for the poor rather than for grand buildings.

But I would suggest that you might find what you're looking for in the Church of the Nazarene or the \_\_\_\_\_ of \_\_\_\_\_ church, or the \_\_\_\_\_ of \_\_\_\_\_, if any of those are in your area. Look under "churches" in the classified telephone directory. I am sending copies of this letter to the national offices of the denominations named in the hope that they will send someone to call on you.

God bless you,

### An Immediate Follow-up

The information was referred immediately to the proper district superintendent, who telephoned a Nazarene pastor near the home of the man in need. The D.S. wrote to N.I.S. later:

"Our pastor called and found Mr. Smith and his wife to be retired folks. They seemed pleased that our pastor had called. We offered to send a car for them to attend our church there and we plan to follow up our first call and do what we can for these fine people.

"We found they are living across the street from a church of the second denomination named by Mr. Cassels and they might choose to attend there."

Department of Ministerial Benevolence | from the office of Dean Wessels | October 1, 1965

OFFICE MEMO

THE OFFICE STAFF AND MEMBERS OF VARIOUS DEPARTMENTS

PLEASE READ THIS LETTER CAREFULLY. IT WILL DO YOUR HEARTS GOOD. THIS IS TYPICAL OF MOST OF THE ELDERS AND WIDOWS ON OUR BENEVOLENCE ROLL. THANK YOU.

Dean Wessels  
Dean Wessels

I was in the hospital 16 days and ill for 4 mo. of this past year, am under the care of two Drs. but there was one bright spot in my life of 1964. I felt that God would have me give quite a sum for Home Missions on our Dist. also \$100.00 for Alabaster giving.

I have appreciated the financial help that I've received from the Dept. of ministerial Benevolence more than words could tell but can still say I had rather give to our Church of the Nazarene than to take from it.

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Oct. 5-6 First Church of the Nazarene, Birmingham, Alabama

Oct. 7-8 First Church of the Nazarene, Nashville, Tenn.

Oct. 12-13 First Church of the Nazarene, Bethany, Okla.

Oct. 14-15 First Church of the Nazarene, Wichita, Kansas

Oct. 19-20 Northside Church of the Nazarene, Fort Worth, Texas

Oct. 21-22 First Church of the Nazarene, Amarillo, Texas

Oct. 26-27 Maryvale Church of the Nazarene, Phoenix, Arizona

Oct. 28-29 Bresee Church of the Nazarene, Pasadena, Calif.

Nov. 2-3 First Baptist Church, Fresno, California



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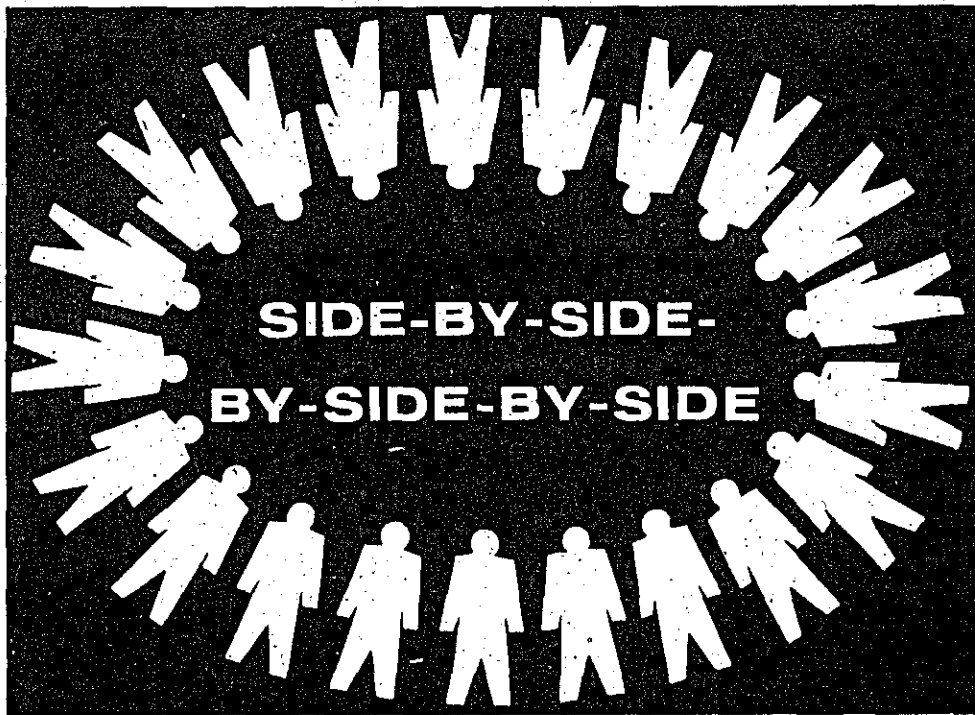


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Executive Secretary  
N.W.M.S.





Praying, giving, going, witnessing, teaching, preaching, serving—Nazarene ministers and laymen have a partnership in ministry, and together they are accomplishing a task that neither could accomplish without the other. This harmonious relationship is an important part of their witness to a world torn by strife and misunderstanding. And isn't it wonderful to know that a loving Christ is taking note of the blood, the sweat, the tears, the laughter, and the victories?

**LAYMEN'S SUNDAY—OCTOBER 17**

LAYMEN'S SUNDAY holds a special challenge. It is a day when the pastor has an opportunity to express appreciation for his faithful laymen, without whom his ministry would be unfruitful. Laymen's Sunday is not intended to minimize the importance of the ministry, but to emphasize the fact that the layman also has a ministry—an important one!

You, as pastor, will want to begin now to plan for this special

Sunday. This is an opportunity to encourage your laymen to share the joys of their Christian stewardship and to testify to their opportunities for witnessing on the street, at their jobs, and in their homes. With prayer, planning, and promotion you can make this one of the most meaningful Sundays of your church year.

Laymen are the mirrors which enable the church to see itself as it really is. Your General Stewardship Committee is eager that Laymen's Sunday shall prove an impetus for going out to get those who are on the fringe of the church, parents of Sunday school students, perhaps, or friends and neighbors who need the healing

touch of Christ in their blighted lives. Nothing is more convincing and convicting than the radiant testimony of a Christian layman.

Did you observe Laymen's Sunday last year? Will you do it this year? If you haven't already done so, read the account of layman stewardship in your September Pastor's Supplement. Perhaps it will be a thought starter in planning for one of the most wonderful Sundays of the year.

And as soon as Laymen's Sunday is over, why not drop your General Stewardship Committee a line, to let them know how YOU observed Laymen's Sunday and whether or not October 17, 1965, made any difference in your church?

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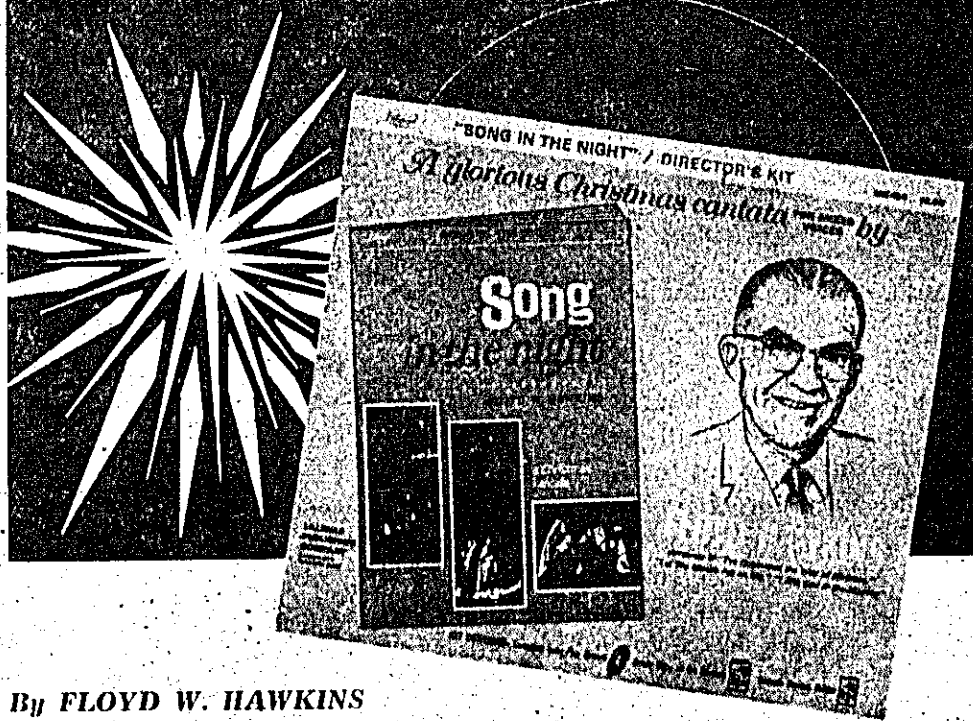
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## Queen of the parsonage..... AUDREY J. WILLIAMSON

### Making Communion Meaningful to Our Children

By Mrs. B. Edgar Johnson\*

**T**HIS IS COMMUNION SUNDAY, and I love Communion!" I expressed my anticipation out loud as I made my way from my Sunday school class to the worship service.

One of the ladies with me (who had been brought up in a Nazarene parsonage) replied, "You know, it's strange, but Communion doesn't mean one thing to me and never has." Then she laughed as she added, "Oh, I can remember as a child how my sister and I could scarcely wait until the service was over so we could dash up and empty all the little Communion glasses that were left."

Of course that explained to me in part why it had no meaning for her. I'm sure that ministers' children, "brought up in the temple," so to speak, are exposed more intimately to many sacred practices, and there is danger lest they become commonplace. But if we maintain our reverence for these things, we can project those same attitudes to our boys and girls. While we do not hold to anything bordering transubstantiation, yet when the bread and wine have been prepared and dedicated to their holy purpose, they are no longer common and should be regarded by our children in a different manner from the juice in the bottle in the pantry.

Thinking back to my own training, so different from this lady's, it is small wonder that the Lord's Supper has always meant so much to me. We were

taught thoroughly the meaning, and also the "wrong" of taking it unworthily. Mother "prepared" us for it each time and helped us search our hearts to be sure there was "nothing between," and to this day I find myself taking inventory and preparing my heart expectantly.

And may I say here that it is my own conviction that children should not partake (even though we believe them covered by prevenient grace) until they are old enough to realize the meaning and know definitely the saving grace of God. I have felt grieved at times when I heard a child beg, "I want some too," and saw him participate with the same curiosity he might display in tasting Daddy's coke. I felt he was being robbed of future spiritual significance.

Far from becoming routine, this sacrament has taken on deeper meaning for me as the years have passed, until today it has actually become a real experience of grace for me.

A few years ago the testimony of a man from the Anglican church served to enhance the meaning for me. He had been deeply indoctrinated into the rituals and ceremonies of his strongly sacramentarian church and knew his Bible well but, as he testified, *did not know God*. One Sunday morning after hearing Dr. Fuller on the radio, he knelt and completely surrendered his soul to God and was wonderfully saved. The following Sunday he went to the altar of his church for Holy Communion, as was his usual practice, and heard the familiar words of his prayer book re-

\*Kansas City, Missouri.

October, 1965

(485) 33

cited: "His body broken for me . . . His Sacred Blood shed for me . . . That our bodies may be made clean by His Body and our souls washed through His Most Precious Blood . . . that we may evermore dwell in Him and He in us." Though he had known this service by heart, and partaken every Sunday, he had never known its inner meaning. The outward signs and symbols now took on spiritual meaning and it became a healing service for body and soul for him.

His testimony stirred me deeply and I became more spiritually sensitized to the meaning of this sacrament. It became a point of contact for a spiritual "recharging of my batteries." Of course I know that we can receive His strength constantly and He abides every second with us, but the very fact that He told us to observe this indicates it has special value and is intended to be a special means of grace.

"Take, eat:" He invites; "this is my body, which is broken for you" (I Cor. 11:24). "Drink ye all of it;" He says, extending the cup which is himself, "for this is my blood of the new testament which is shed for many for the remission of sins." "This do in remembrance

. . ." Of what? Of everything that redemption provides for abundant life in Christ! In remembrance of His words in John 6:51, 54, "I am the living bread . . . and the bread that I will give is my flesh . . . Whoso eateth my flesh, and drinketh my blood, hath eternal life . . ."

Why does the Lord's Supper mean so little to some of our people? If it means chiefly the unwelcome prolongation of the Sunday service ("Don't tell me it's Communion Sunday again!"), or perhaps a vaguely symbolic rite, or a powerless commemoration of a long-ago event, we need to read again the adjuration of Paul to carefully examine ourselves (I Cor. 11:28) and make sure that we are not impervious to the presence of the Lord and thus profane His body and blood.

I hope my children will always hold sacred the memory, as I do, of their father presiding at the Lord's table—so carefully folding the spotless white cloth, so poised and reverent as he served the sacred elements. Never did he seem more godly in his holy calling than then, and I can hear his benediction as the worshipers left the altar, "Go in peace . . ."



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Church of the Nazarene  
1965 THANKSGIVING OFFERING for WORLD EVANGELISM

# BIBLICAL STUDIES

TOWARDS BETTER BIBLICAL SCHOLARSHIP

## Evangelism in the Ministry of Jesus

Vernon Wilcox\*

Part Two

### II. Note the Message in Jesus' Evangelism

These dramatic words are found at the beginning of the Gospel of Action in Mark 1:14: "Jesus came preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." He preached forthrightly the urgent necessity of repentance. There was to be no continuing on in the old life of sin, with only a new label attached. There was to be a radical change in the life of any man who would enter the kingdom of God.

It was a message of light. "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up" (Matt. 4:16). With nearly two thousand years of the gospel light beaming upon us it is very difficult to realize what a dark age that was, when for centuries there had been no open vision and no prophet of the Lord. Here, breaking in upon the astonished dwellers in darkness, came this radiant young Man, His very presence shedding the light of hope and kindling the fire of faith in the hearts of those who had lost hope and given up faith.

It was a positive message of encouragement. He took as His text for His first recorded sermon: "The Spirit of the Lord is upon me, because he hath

anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Lukē 4:18-19). To be sure, there must be the challenge of repentance and confession and restitution and forsaking of sin, but there must always be the encouragement of the offer of Christ. What He offers the penitent sinner is so much more than He demands! Jesus never sent His crowd home with four flats and no spare, as Chappell would express it—He always extended the divine offer of eternal life to come, and abundant life here and now.

His was a message of urgency. To those who were congratulating themselves that they were better than some on whom the tower of Siloam had fallen, or than those whose blood Pilate had mingled with the sacrifices, He proclaimed, "Except ye repent, ye shall all likewise perish." He preached the universality of judgment, as well as of salvation. It was a message for all men, to all men. In the parable of the barren fig tree, He preached the personal responsibility of every human being. Ample opportunity will be given; the help of the divine Gardener is available; but each man must ultimately answer for his own life. He preached the necessity of responding to the call of life

\*Pastor, Eureka, California.

without delay: "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master . . . hath shut the door, and ye . . . knock at the door, saying, Lord, Lord, open unto us . . . he shall answer, I know you not." One cannot read this thirteenth chapter of Luke "without sensing the overtones of eternity impinging upon the consciousness of Christ's hearers. They were made strangely aware of the fact that they were standing in the light of two worlds, and that what they did they must do quickly.

But it was also a message of empowerment. His disciples were not to live and preach in their own strength. He told them in Luke 24:49, just before He left them, "Behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Jesus didn't just preach; He preached with the power of the Spirit. He didn't expect His disciples just to present truth; He expected them to wait until endued with the Spirit, so that their message would be truth on fire!

### III. Note the Force in Jesus' Evangelism

We have seen the urgency that pervaded our Lord's work. He was being pressed by the great need of humanity, as a river is pressed by the incoming of its tributaries. In Mark 1:38 He says, "Let us go into the next towns, that I may preach there also; for therefore came I forth." In transferring this burden to His disciples He says in Luke 12:35, "Let your loins be girded about, and your lights burning." In an effort to broaden their vision as well as to intensify their burden, He enjoins them in Luke 10:2, "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." In Luke 4:43, He reveals the urgency in His own heart when He says, "I must preach the kingdom of God to other cities also; for therefore am I sent." Can anyone read these

passages without sensing this dynamic force in Jesus' ministry?

However, this kind of force is not automatic—it must be generated. By His own perfect example He showed us the way to spiritual power: "In the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed" (Mark 1:35). Then, in Matt. 18:20, He gives the promise: "Where two or three are gathered together in my name, there am I in the midst of them." And in Mark 11:24, He implements the promise: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." There is no true evangelism without prayer and its Siamese twin, faith. Whatever methods and plans may be necessary, nothing will avail without the force of prevailing prayer and achieving faith.

But one more aspect in this force is to be noted, that of joy. There is not much true evangelism without joy. All our plans and methods will die a natural death before long unless infused with the joy of the Lord. Jesus told the man who had been delivered from demons, in Luke 8:39, "Return . . . and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him." In another case, for some reason Jesus enjoined the cleansed leper in Mark 1:43, "See thou say nothing to any man"; but it was like trying to dam the Columbia with a matchstick—he had to tell it, and we read, "But he went out, and began to publish it much, and to blaze abroad the matter." In that matchless chapter on salvation, the fifteenth of Luke, our Lord tells the three stories of the coin, the sheep, and the boy that were lost and then found. Paramount in each of the parables is the joy of finding and being found. The shepherd called a convention of friends and neighbors and said, "Rejoice with me; for I have found my sheep which was lost." The woman immediately convened a session of the women's club and exclaimed, "Rejoice with me; for I have found the piece which I had

lost." And the prodigal's father arranged a great feast, and put on an elaborate program of music and rejoicing because his son had come home. The joy of sharing this great salvation with

others is the fundamental force of evangelism. Without it our efforts become perfunctory and our energies play out.

(To be continued)

## Gleanings from the Greek New Testament

By Ralph Earle

Phil. 1:12-18

### Furtherance or Progress?

The word is *prokope* (v. 12). It literally means "a striking forward." First indicating progress on a journey, it came to be used metaphorically for progress in any realm. The best translation is "progress" (ASV)—here and in the other two places where the word occurs (v. 25; I Tim. 4:15).

### Palace or Praetorian Guard?

Paul tells the Philippians that his "bonds in Christ"—that is, his imprisonment in the cause of Christ—have become well known in the whole "palace" (v. 13). The Greek word is *praitorion*. Elsewhere in the New Testament it is found once each in Matthew, Mark, and Acts, and four times in John. It is translated "common hall" in Matt. 27:27, and "Praetorium" in Mark 15:16. In John and in Acts 23:35 it is rendered "judgment hall" (once "hall of judgment"). In each of these cases it refers to the governor's palace. But what does it mean in Philippians?

The first use of *praitorion* (which comes from the Latin) was for the headquarters in a Roman camp, the tent of the commander in chief. Then it was used (as in the Gospels and Acts) for the palace in which the governor of a province resided. In the third place it referred to the camp of Praetorian soldiers.<sup>1</sup>

The most thorough treatment of this term is in the commentary by Lightfoot. He calls attention to the fact that the Greek fathers interpreted the word here as referring to the imperial palace at Rome. But he affirms: "Not a single instance of this usage has been produced. . . . the imperial residence on the Palatine is not once so called."<sup>2</sup>

Lightfoot declares that a second interpretation—the Praetorian barracks attached to the palace—"is equally destitute of authority."<sup>3</sup> The same can be said for a third suggestion, that it refers to the great camp of the Praetorian soldiers. He concludes: "All attempts to give a local sense to 'praetorium' thus fail for want of evidence."<sup>4</sup>

What, then, does it mean? "Praetorium signifies not a place, but a body of men."<sup>5</sup> It most frequently "denotes the praetorian regiments, the imperial guards."<sup>6</sup>

This fits best with the phrase which follows. In KJV this reads: "and in all other places." It will be noted that "places" is in italics, indicating that it is not in the original. The Greek simply says "to [or 'in'] all the remaining." This can mean remaining people or places. Probably the best translation is still that of the ASV (1901): "throughout the whole praetorian guard, and to all the rest." Arndt and Gingrich say: "If the letter was written from Rome, the words *en holo to praitorio* are best

taken to mean in the whole praetorian (or imperial) guard."<sup>7</sup>

Vincent calls attention to the fact that Paul was probably chained at all times to a member of the imperial guard, since he was an imperial prisoner. He adds: "His contact with the different members of the corps in succession, explains the statement that his bonds had become manifest throughout the praetorian guard."<sup>8</sup>

In Acts 23:35 the word clearly refers to the palace of Herod at Caesarea. In the Gospels it means the governor's official residence at Jerusalem. But there is still a dispute as to whether that was the palace of Herod the Great or the Tower of Antonia.

### Many or Most?

Paul rejoices that "many" of the brethren have been emboldened by his imprisonment to speak the word of God fearlessly (v. 14). The Greek for "many" is *pleionas*. This is the comparative degree of the adjective for "many." So it would literally mean "more." But since in the New Testament the comparative is usually used for the superlative, the proper rendering is "most." That is what is found in "most" recent translations.

### Contention or Ambition

The careful reader will note that verses 16 and 17 are in reverse order in the revised versions, as compared with KJV. As in all such cases, the more recent translations follow the better Greek text of the earliest manuscripts, while KJV is based on the poorer Greek text of the later manuscripts.

In verse 16 (17 in the better text) Paul declares that some of his contemporaries were preaching Christ "of contention." The Greek word is *eritheias* (genitive case). It means "ambition, self-seeking, rivalry."<sup>9</sup> Cremer notes that the general meaning of the term is "selfishness, self-willedness."<sup>10</sup> Thayer gives: "a courting distinction, a desire

to put one's self forward, a partisan and factious spirit . . . partisanship, factiousness."<sup>11</sup>

Arndt and Gingrich state that before New Testament times the word is found only in Aristotle, "where it denotes a self-seeking pursuit of political office by unfair means."<sup>12</sup> The KJV rendering "contention" is based on the older theory that *eritheia* comes from *eris*, which is correctly translated "strife" in verse 15. But this view is rejected by scholars today. The true meaning is "selfishness, selfish ambition."<sup>13</sup>

The term is now commonly held to be derived from a verb meaning to work for hire. H. A. A. Kennedy says: "Now that which degraded the hired worker, in the estimation of antiquity, was his labouring wholly for his own interests, while it was a sign of the noble to devote himself to the common weal."<sup>14</sup> Moulton and Milligan write: "The meaning of 'selfish' rather than 'factious' ambition perhaps suits best all the New Testament occurrences of *eritheia*."<sup>15</sup> A good translation, then, would be, "out of selfish ambition" (NASB).

### Sincerely

The Greek word is *hagnos*, which means "purely." A. T. Robertson points out the true meaning: "'Not purely,' that is with mixed and impure motives."<sup>16</sup> "Pretense" (v. 18) can also be translated, "with false motives."<sup>17</sup>

<sup>7</sup>Thayer, *Lexicon*, p. 534.  
<sup>8</sup>J. B. Lightfoot, *Saint Paul's Epistle to the Philippians* (Grand Rapids: Zondervan Publishing House, 1953, reprint), p. 100.  
<sup>9</sup>*Ibid.*, p. 101.  
<sup>10</sup>*Ibid.*  
<sup>11</sup>*Ibid.*, pp. 101-2.  
<sup>12</sup>*Lexicon*, p. 704.  
<sup>13</sup>*Word Studies*, III, 420.  
<sup>14</sup>Abbott-Smith, *Lexicon*, p. 179.  
<sup>15</sup>*Lexicon*, p. 263.  
<sup>16</sup>*Op. cit.*, p. 249.  
<sup>17</sup>*Op. cit.*, p. 309.  
<sup>18</sup>*Ibid.*  
<sup>19</sup>EGT, III, 425.  
<sup>20</sup>VGT, p. 254.  
<sup>21</sup>*Word Pictures*, IV, 439.  
<sup>22</sup>Arndt and Gingrich, *op. cit.*, p. 730.

# SERMONIC STUDIES

TOWARDS BETTER PREACHING

## A Possible Perfection

By Brian L. Farmer\*

TEXT: *Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me (Matt. 19:21).*

### Critical Questions

1. What is the meaning of the term "perfect" as here used?
2. To gain such perfection, are all required to sell their property and give away the proceeds?
3. What is *treasure in heaven*?
4. Is following to be regarded as a prerequisite to attaining perfection or a condition of maintaining it or both?
5. Is the following of Jesus instantaneous or continuous?

### Exegesis

Most of the modern translators retain the word "perfect" in this text. Jesus did not have an absolute perfection in mind, for there was still some following to be done. But if the young man would have his self-confessed heart need perfectly met, he must obey the Lord's commands. Jesus offered *completion, a well-ordered, satisfied life of spiritual fulfillment. The experience here spoken of was not optional in this sense; both the man's present peace of mind and his future treasure in heaven depended on his receiving it.*

Some do not have property to sell! This, of course, does not mean that such people are unable to receive what Christ offers. *What thou hast* is the important phrase in this regard. *Complete consecration is the requirement,*

and the specific details of this will be as varied as life itself. The crisis of self-surrender was in this instance, as it always will be, the vital turning point in the spiritual life.

No one can adequately put into words the blessings of the spiritual life. Even the Lord was circumscribed by human language. He used the phrase *treasure in heaven* to denote a prosperity which was unworldly. It includes all of the unseen blessings of godly living in both this world and the next. Assurance of forgiveness, power over sin, peace deep and abiding, joy, and love are but a few of the heavenly treasures Christ had in mind.

The fact that this experience of completion or perfection is not to be regarded as a terminal point or as an ultimate is indicated by Christ's instruction, *Follow me*. A certain following of Christ is necessary to bring a person to the place of being sensitive to his spiritual lack. But a Christian is better able to follow Christ subsequent to the perfecting experience since, when once wholly surrendered, competing claims of allegiance will have been banished from the heart. In this text, following is enjoined as a condition of maintaining the blessing received (or which would have been received had the young man been obedient). There must be a progressive consecration in the light of an ever closer proximity to Christ as life unfolds.

Following Jesus, by its very nature, cannot be instantaneous. One can begin to follow in a moment of time, but following is continuous and, indeed, progressive.

\*Pastor, Bristol, England.



### Homiletical Approach

This text lends itself admirably to a three-point expository sermon on consecration as a prerequisite of entire sanctification. (Or, since the word *perfect* is used in the text, the preacher might wish to use the term Christian perfection, explaining its meaning in the introduction.) In any event, he will want to point out in the introduction to this sermon that there is a great lack-supplying experience to be sought by the Christian and that (as in the case of the young man) the matter of personal consecration is usually the dominating factor.

#### I. "Sell That Thou Hast"

A. A call to consecration in plain terms.

B. No specific offering required; rather, our *all*.

C. One resistance is as damning as many.

#### II. "Thou Shalt Have"

A. Consecration does not impoverish; it enriches.

B. Blessings of perfection are such; Jesus used the phrase *treasure in heaven*.

C. You will be eternally sorrowful without them.

#### III. "Come and Follow Me"

A. There is the crisis moment of complete consecration.

B. Consecration also consists in following Christ, which is both a continual and progressive experience.

C. It is possible to have been consecrated once, but not now.

In concluding, the preacher might address himself to the hearers who, like the young man, do feel a spiritual lack. Some will be aware of the points on which they are not consecrated; others may not be so aware. It will then be pointed out to the former that they must yield and to the latter that they must search their hearts.

Another approach would be to use this text (and its context) to show that only full salvation meets the deepest desires of human hearts. Here was a man who had: (1) All that the world could offer (wealth, youth, prestige), (2) Much that God could offer (he kept

the commandments), but (3) Not all that God could offer. He therefore went away sorrowfully.

A sermon on growth in grace might stem from the fact that *come and follow me* is a much more realistic proposition to one who has experienced Christian perfection than to one who has not. The shackle of inbred sin is a terrible hindrance to one who would follow Jesus and thereby grow in grace.

Alternatively, a sermon on the theme that Christ requires perfect love might be based on this text: (1) Cold commandment-keeping insufficient; (2) Concern for others enjoined and a call to follow Christ commanded.

### Illustrations

It was once my task to remove a rusty hinge from a garden gate. The screw-nails were so corroded I could hardly get a screwdriver in the slots. Finally after a great deal of toil and sweat (and very nearly blood and tears) I managed to extract three of the four nails. But as far as I know, the hinge is still on the gate until this day. One resistance is as much a hindrance as many.

A preacher friend was on his way to church on Christmas Day. A small boy, obviously very proud of his real-looking toy machine-gun, levelled the weapon at my approaching friend. The moment he pressed the trigger, a pneumatic drill shuddered into life across the road. The boy's face was a picture! In respect of his gun there was nothing he wanted more than reality, but when he got it, it shook him!

### Bibliographical Aids

Much of the world's great devotional literature is of value in preparing messages on consecration and surrender to the will of God. I make mention of a few works below that I find specifically helpful:

Samuel Chadwick *A Call to Christian Perfection*, Hodder and Stoughton, London

—, *Humanity and God* (Chapter 13), West Publishing Co., Apollo, Pa.

Leslie D. Weatherhead, *Discipleship* (Chapter 1), Student Christian Movement Press, London, 1934

## God's Power for God's People

By W. E. McCumber\*

SCRIPTURE: Ps. 62:5-12; Eph. 3:14-21

TEXT: *Power belongeth unto God* (Ps. 62:11); *That ye might be filled with all the fulness of God*, (Eph. 3:19).

Commenting on Eph. 3:19, H. C. G. Moule tells us that it refers to "whatever, being in Him, is spiritually communicable to the saints." God's communicable qualities include power, for the Bible is replete with promises that He will share with us the boundless resources of His power. Let us study some areas where that is specially and blessedly true.

I. God communicates to us the power of exemplary character.

Genuine Christian character is not the product of self-help philosophies. It results from obedience to the will of God. Paul wrote the Philippians: "It is God which worketh in you both to will and to do of his good pleasure" (2:13). The power of God poured into our lives provides us with an adequate dynamic for the performance of His will.

To the patriarch Abraham, God issued the command, "I am the Almighty God; walk before me, and be thou perfect" (Gen. 17:1). Our first reaction to such a command is to cry, "Impossible!" Such character and conduct is quite beyond the frailty and mortality of our estate. But the Hebrew for "God Almighty" is *El Shaddai*. *El* is a simple word denoting "power," and *Shaddai* is from the root *shad* which means "breast." As the helpless infant draws its strength and life from the breast of its mother, so the power by which holy character is formed and righteous conduct is fashioned is communicated to us from God.

Thus, to his prayer that we might be inwardly strengthened with the mighty fullness of God, Paul appends the ethical section of Ephesians, which deals with the daily "walk" of the Christian. God's power is ours for holy living.

\*Pastor, Atlanta, Georgia.

II. God communicates to us the power of effective service.

Every true Christian is desirous of being valuable to Christ in the service of His kingdom. The joy of being used as an effective witness for Christ to a lost world is possible to every one of us, for the Saviour said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations . . . and, lo, I am with you alway" (Matt. 28:18-20).

Our total ministry of preaching, teaching, and witnessing is undergirded by divine power, and therefore may be effective and fruitful in the face of whatever opposition we may encounter. Service to Christ does not depend upon our wisdom or ability, primarily, but upon His power communicated to His people.

In another promise the risen Lord affirmed, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me" (Acts 1:8). We are not generators of spiritual power; we are simply transmitters. Our usefulness to Christ does not depend upon our personal ability so much as upon our spiritual sensitivity. If we keep our lives clean, the power of God will flow through them to touch the lives of others about us who need the Lord.

Thus again the prayer of Paul in Ephesians explains how he could triumph over sufferings and limitations and effectively proclaim the mystery of Christ (vv. 1-13).

D. L. Moody, despite severe educational handicaps, moved two continents closer to God. He explained his success in gospel work with this simple testimony, "My human best filled with the Holy Spirit."

III. God communicates to us the power of endless life.

The author of Hebrews, describing the priesthood of Christ, wrote: "There ariseth another priest, who is made, not after the law of a carnal commandment,

but after the power of an 'endless life' (7:15). This endless life is another power which God is pleased to bestow upon His people. Not only did Christ say, "I am he that liveth, and was dead; and, behold, I am alive for evermore" (Rev. 1:18); but He also said, "Because I live, ye shall live also" (John 14:19)

In His first mention of the Church our Lord affirmed, "Upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). The Greek word here is *hades* and means, not the place of final punishment of the wicked, but the grave. Basil Atkinson, in the *New Bible Commentary*, makes this comment, "The common interpretation of this passage has been, and still is, that the powers of evil will never prevail against Christ's church. While this is true, the real meaning seems to be that death will never finally overcome believers, but that all of them will ultimately rise."

Our service will not end with obliteration, as a candle gives its light for a while and then is blown out and surrounded by darkness. No! The power of His personal victory over death is shared with His people, for He gives to them eternal life.

This then is the power that belongs to God but is shared by Him with His people: power to walk erect and straight morally, power to serve human need in Jesus' name, power to survive the onslaught of death and live forever in heaven. Open your hearts by faith to receive this power!

## MY PROBLEM

**PROBLEM:** Should gifts of money or property be accepted with strings attached?

A MINISTER FROM MISSOURI ANSWERS:

There is no unqualified answer. It all depends on where the other end of the string is tied. If it is tied to some project that would compromise the ideals and

message of the Church of the Nazarene the answer is, "No!" If the "strings" are consistent with holy purposes and would serve to strengthen and motivate the church upward, the gift may be received.

*Example:* If a person of theological persuasion differing with the Church of the Nazarene made offer to donate a substantial amount to a Nazarene college with the "string" that he teach at the college or have voice on the board, it seems declination is the only route. However, if a gift of valuable property were made to the church with "strings" that required a church with suitable architectural specifications to be built and that it be done within a given period, the property could readily be accepted if those responsible had good reason to believe sincerely that the terms could be fulfilled.

**PROBLEM POSED:** Is there some way I can loan out the books of my library without losing them?

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



## IDEAS THAT WORK

### Increasing Prayer Meeting Participation

The midweek prayer meeting, I sensed, was composed of three different types of people: those who really carried the burden and laid hold of God in no uncertain terms; the pray-ers—those whose prayers are so full of trite phrases that one can almost predict the form and content; and the passengers, who apparently came along to give moral support to those who took part.

Resolving to have as many participating as possible, and especially with the golden opportunity of the protracted prayer time on the first of the month, I set about to rectify this. I tried dividing the time and interest into periods

of fifteen minutes during which prayer was made specifically for what was on the chart. The interest was divided into general, district, local, and missionary. This proved helpful, as did several other experiments, but the one that was the most "successful" (pardon the term, but you know what I mean) was that of typing out "starters" and naming a specific request on the paper. Each person when coming in picked a "starter" and used it. Then during the singing of a chorus or a hymn these were exchanged. This way I had everyone in the service pray—even the lady who professed in her own home to me, "You know, Pastor, I would just love to take part, but I just don't know what to pray for."

Our participation has increased in the regular prayer services and the attendance is also on the increase.

FRED COWAN

Sunderland Church, England

## Hymn of the month

### "I Love Thy Kingdom, Lord"

No. 48, Praise and Worship hymnal

The author of this hymn, Timothy Dwight, was the grandson of the famous preacher Jonathan Edwards. He was an unusually brilliant boy and through the teachings of his mother learned to read the Bible at the age of four. He entered Yale University when he was thirteen and graduated at seventeen.

Dr. Dwight became a minister and chaplain after teaching a few years, and later became president of Yale University. During his years at Yale his influence changed the whole spirit of the college and a great revival broke out which spread to other New England colleges as well. It was also during this time that he wrote the words of this stately old hymn which speaks of his great love and reverence for the Church, for which Christ gave His life.

Aaron Williams, a Welshman who was a music engraver and publisher in London, wrote the tune which fits this hymn so well.

October, 1965

## QUOTES AND NOTES

### American Bible Society News Release

Bible translators were more active in 1964 than at any time in history. More than 500 translation and revision projects are currently under way, with more than 3,000 persons directly engaged in Bible translations.

Sixteen languages were added to the total number of languages into which at least one book of the Bible has now been translated. The total at the end of 1964 was 1,232. Of these, the entire Bible has been translated into 236 languages and dialects, a whole Testament into 289, and at least a complete Gospel or other book into 707.

Countries where the new language translations are spoken include Peru, Mexico, Cameroun, Bolivia, Ghana, Philippines, Congo, and Taiwan.

One of the year's major developments is the transfer of printing of the Scriptures to overseas locations. Approximately 25 percent of Scripture production financed by the American Society is now being done abroad.

The Society distributed 25,341,912 volumes of Scriptures in the United States and 23,333,705 abroad for a total of 48,675,617 in 1964 as compared with 34,000,000 in the previous year.

About 50,000,000 persons in the United States have no copy of the Scriptures despite a domestic distribution of 42 percent over the previous year. One state, Hawaii, has more followers of Oriental religions than Christianity.

A total of 65,834 Scriptures in Braille and Talking Bible Records was produced for the blind. The Bible was recorded for the first time in the Revised Standard Version in 1964.

A total of 301,541 Scripture volumes were provided to New York World's Fair visitors.



## BULLETIN EXCHANGE

### Surprise!

I dreamed death came the other  
night  
And heaven's gate swung wide.  
With kindly grace an angel  
Ushered me inside.

And there to my astonishment  
Stood folks I'd known on earth—  
Some I'd labeled as "unfit,"  
And judged of little worth.

Indignant words rose to my lips,  
And never were set free;  
For every face showed stunned sur-  
prise—  
Not one expected me!

—Author Unknown

Dundee Hills Messenger, Kansas City  
HAROLD PLATTER, pastor

Prayer is the opening of a channel from  
your emptiness to God's fullness.

Gossip: A wagging tongue disconnected  
from a brain speaking to an ear connected  
to a microphone.

—Southern Californian

### If Everybody Would Only—

Laugh more and whine less;  
Hustle more and crab less;  
Work more and loaf less;  
Boost more and beef less;  
BUSINESS (yours and the Lord's)  
Would get better fast.

—Central News  
Central Church, St. Louis, Mo.  
R. GOTHEY JONES

Some people decide to be saved at  
the eleventh hour—but die at ten-  
thirty!

The very thing that Satan throws in  
our path to check us may be a stepping-  
stone to higher experiences. If we will  
live in the will of God, He will bring  
us through any circumstance.

Sparents are those that spare the rod  
When offspring need attention.  
They find their troubles multiplied  
In ways too sad to mention.

—Bass River, Nova Scotia  
T. W. THOMAS, pastor

### The Rising Cost of Power

Those of us who put considerable  
mileage on our cars each year are slight-  
ly less than thrilled about the jump in  
gasoline prices of recent days. Thirty-  
seven cents per gallon in Yosemite or  
Yellowstone is great, but in southern  
California, devastating! Then, as if to  
add insult to injury, one company near  
the church still carries the ridiculous  
sign, "POWER NOW COSTS LESS."  
Power has seldom cost more! How like  
our Christian lives! How like something  
the Lord said, "He that loseth his life  
for my sake and the gospel's, the same  
shall find it [life]."

Was there ever a day in our lives  
when the price of commitment was any  
greater than it is now? Show me, broth-  
er! There are so many "legitimate"  
opportunities, entertainments, recrea-  
tions, job possibilities, hobbies, second  
jobs, "family resorts," and weekend ex-  
cursions which cry out for our time,  
money, and attention that it takes the  
best of a person to say, "No," to these  
things in the interest of spiritual growth  
and increasing spiritual power in our  
lives.

O Lord, give me the courage to pay  
that price for "high" living. Amen.

—TOM BARNARD, associate minister  
Midweek Call, Whittier, Calif.

The Nazarene Preacher

### Some Aspects of Arminianism

(Continued from page 16)

is in hand. Concerning a trip to San  
Francisco, having arrived safely, we may  
say we have perfected our journey. The  
goal of the new covenant is that the law  
of God should be written upon our  
hearts and minds so that we do, out of  
faith and love, the will of God as we  
understand it through the teachings of  
the Word.

2. We believe that, since man sins, he  
not only must be forgiven, but he also  
becomes guilty for original sin, volun-  
tarily appropriated, and must be made  
holy in order to be saved, for nothing  
unholy ever enters heaven.

3. We believe further, on the basis  
of the continuity of grace, that con-  
verted (or regenerated) persons who  
walk in the light will be led into the ex-  
perience of holiness of heart and life,  
even though they be unfamiliar with the  
doctrine pertaining to this truth. Many  
have entered into the experience  
who later, under the preaching of holi-  
ness, have discovered that they them-  
selves had entered into this precious  
experience.

4. There is a difference between sin  
and the consequences or effects of sin.  
We must be delivered from all sin, in  
both act and condition, in heart and  
in life in this life or never at all; but  
the consequences of sin will never be  
removed until the resurrection, when  
we enter the glory world with Christ,  
and are ourselves glorified. To keep  
Christians from coming into the precious  
experience of heart purity by confusing  
it with glorification is one of the deceits  
of the enemy of souls.

### VII. Gracious but Conditional Security

It is at the point of Christian security  
or assurance of salvation that the two  
positions of fatalistic Calvinism and  
synergistic Arminianism differ radically.

The Calvinistic View: This holds that  
all who have received the grace of God,  
being born again of the Spirit, shall  
certainly persevere to the end and be

finally and eternally saved. They shall  
never fall totally or finally from a state  
of grace. The doctrine is based upon  
the belief in unconditional personal  
election. It is now generally called  
"eternal security," and is held by many  
who do not hold the foundational dogma  
upon which it must essentially rest, i.e.,  
unconditional personal election.

The Arminian or Wesleyan View: This  
view holds that those who were once  
justified and regenerated may, by griev-  
ing the Spirit of God, fall away and  
perish everlastingly. Perseverance in  
the ways of righteousness and glorifica-  
tion in heaven are strictly conditional,  
i.e., they are dependent upon the in-  
dividual's continuing in a state of grace.  
The Christian security taught by the  
Wesleyans indicates that none will be  
lost who will cooperate with the Holy  
Spirit and His ministrations of grace.  
But it also recognizes that our salvation  
is not a "cat-kitten" affair wherein God  
takes people to heaven who grieve and  
resist His Holy Spirit.

Let us note some positive proofs of  
this latter position.

1. It is clearly implied in the solemn  
injunctions which the Scriptures exhibit  
as to the necessity of faithful continu-  
ance in the grace of God. Matt. 24:13—  
"But he that shall endure unto the end,  
the same shall be saved." Matt. 26:41—  
"Watch and pray, that ye enter not into  
temptation." John 15:4 and 6—"Abide  
in me . . . if a man abide not in me, he  
is cast forth . . ." I Cor. 9:24—"So run,  
that ye may obtain." I Cor. 10:12—  
"Wherefore let him that thinketh he  
standeth take heed lest he fall." Col. 1:  
23—"IF ye continue in the faith ground-  
ed and settled, and be not moved away  
from the hope of the gospel . . ." Heb.  
3:14—"For we are made partakers of  
Christ, IF we hold the beginning of our  
confidence steadfast unto the end." Heb.  
4:1—"Let us therefore fear, lest,  
a promise being left us of entering into  
his rest, any of you should seem to  
come short of it." I Pet. 5:8-9—"Be  
sober, be vigilant; because your adver-  
sary the devil, as a roaring lion, walketh  
about, seeking whom he may devour:  
whom resist stedfast in the faith . . ."

II Pet. 1:10-11—"Wherefore the rather, brethren, give diligence to make your calling and election sure: for IF ye do these things, ye shall never fall . . ." Rev. 2:20—"I have a few things against thee." Rev. 2:10—"Be thou faithful unto death, and I will give thee a crown of life."

It will be seen that many of these texts expressly connect our future blessedness with the faithful observance of the conditional precept.

2. It is proved by the repeated warnings of the Bible against apostasy, such apostasy with its consequences being announced as fearfully possible.

Ezek. 18:24-26 (this passage is persistently overlooked by those who seek security in sinning)—"But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." Matt. 5:13—"If the salt have lost his savour . . ." John 15:4 and 6, referred to above (fire awaits the fruitless and withered branch that refuses to abide fruitfully in the vine). Rom. 11:19-22—"Because of unbelief they were broken off . . ." I Cor. 10:3-12 (this passage cannot be other than a warning against the idea of sinning security; note the sins specified). Heb. 10:38—"But IF any man draw back, my soul shall have no pleasure in him." II John 8—"Look to yourselves, that ye lose not those things . . ." Rev. 3:11—"Hold that fast which thou hast, that no man take thy crown."

All these texts would be without meaning if our salvation were eternally secured without a continuance in the ways of righteousness.

3. It is proved by the affecting de-

scriptions and examples of apostasy which the Bible presents as warnings to the people of God.

Matt. 12:43-45—"The last state of that man is worse than the first" (but see the entire passage). I Tim. 1:18-19—"Some . . . concerning faith have made shipwreck." II Pet. 2:20-22—"It had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment" (again, consult the entire passage). Heb. 6:4-6—"Tasted of the heavenly gift . . . made partakers of the Holy Ghost, etc. . . if they shall fall away. . ." Heb. 10:26-29—"If we sin wilfully after that we have received the knowledge of the truth, there remaineth . . . a certain fearful looking for of judgment. . ."

No terms could be found which more clearly describe a state of salvation than those employed in these texts, as descriptive of the former condition of these apostates.

We made the statement earlier that most so-called Calvinists today are four-fifths Arminianized. Their faithful handling of logic and the Scriptures has caused them to surrender the idea of a limited atonement, an unconditional personal election, the dogma of irresistible grace, and the absolute, unlimited sovereignty of a God who has created other sovereigns, thus limiting His own sovereignty. Strangely, it seems, many still wish to cling illogically to a doctrine of sinning security. But such cannot be consistently retained if one surrenders its foundation stones—"irresistible grace" and "unconditional specific election."

The historical facts remain that immediately after the synod of Dort, which excommunicated the remonstrating Arminians, there followed a strong reaction toward the principles of the Early Church as emphasized by Arminius and his followers.

Character is in the long run the decisive factor in the life of individuals and of nations alike.

—Louis Allis Messenger

The Nazarene Preacher



## HERE AND THERE AMONG BOOKS



### The Epistles to the Corinthians

By Julian C. McPheeters (Grand Rapids: Baker Book House, 1965. 154 pp., cloth, \$2.95.)

The president emeritus of Asbury Theological Seminary has been known for many years as an outstanding preacher of the Word. Here he shows us how to preach biblically.

This is the fourteenth volume to appear in the "Proclaiming the New Testament" series. The one remaining volume, on Luke, is scheduled to be published soon.

The uniform procedure for the entire series is for each text to be treated under five headings: historical setting, expository meaning, doctrinal value, practical aim, and homiletical form. The last section, which is by far the longest, calls for outlining the text with full notes under each main point.

The treatment throughout is expository. The avowed aim of the series is to encourage expository preaching and furnish some guidelines for it. This purpose has been well achieved in each volume.

Dr. McPheeters does an especially good job of covering the full material. In many cases he gives an exposition of the whole chapter, listing the appropriate verses under each heading in the outline. This is the exact opposite of topical preaching.

One of the admirable features is the defining of significant Greek terms. For instance, in his discussion of "Spiritual Gifts" in I Corinthians 12 he discusses the Greek words for most of them. The treatment of chapters 12-14 is especially good.

Another helpful feature is the abundance of relevant quotations—from authors ancient and modern. The author is widely read, as this book shows constantly.

Dr. McPheeters belongs in the holiness tradition. This shows up in his emphasis on cleansing from all sin and perfection in love. He recurs fairly often to these important truths.

The Corinthian letters are rich in preaching material. Much of this richness is brought out in the author's treatment. He points the way to effective expository preaching from this section of the Bible.

This reviewer was somewhat surprised at

the sparse use of alliteration. In common with older writers, Dr. McPheeters frequently adopts lengthy headings in his outlines. On the other hand, the main points are at times striking and effective.

One could do well to preach a series of sermons on the Corinthian letters. The present volume would help the preacher to make a good start.

RALPH EARLE

### Home Before Dark

By Bryant M. Kirkland (New York: Abingdon Press, 1965, 157 pp., cloth, \$2.75.)

This book about learning to cope with death is a popular presentation of devotional insights on "life's ultimate journey" (p. 8). It would be useful to a pastor in preaching funeral sermons and in comforting those to whom death looms large. It is weak theologically in that death is not seen to be due to sin—and to be man's last enemy. Yet it is rich in illustrative material on positive attitudes toward death. And it quotes many hymns, in just the right places, on the hope that Christians have, mainly because of Christ's resurrection.

Its thesis is that learning to die will help one to live.

J. KENNETH GRIDER

### Preaching to Be Understood

By James T. Cleland (New York and Nashville: Abingdon Press, 1965. 126 pp., cloth, \$2.75.)

This book contains the Worrick Lectures on Preaching delivered in Glasgow in 1964, and deals with what the author believes to be the basic issues in preaching: the source of the preacher's authority, the gospel as "proclamation," the principles of sound biblical interpretation, the place of homiletical technique, and the significance and nature of the church for preaching.



## AMONG OURSELVES

In his first chapter dealing with the Word of God as the source and authority of preaching, he weakens his case regrettably by grinding his theological axes all over the place, as though he is the final authority on what is the "right" theological position. Some of his generalizations are rather perplexing. For example, he states: "The main point is, liberal theology in every one of its authentic expressions has been *through and through Christocentric*. More than that it has been the most determinedly Christocentric theology in Christian history" (p. 19). A few lines prior to this gem, he has quoted Luther's position and sounded very much like a student of Barth, neither of whom would agree with this sweeping conclusion, we would guess.

But wading on to the heart of the lectures, and seeing his purpose unfold in the later chapters, this reviewer was cheered by his emphasis on what Cleland calls "bifocal" preaching; that is, preaching which focuses neither upon "truth" nor upon the "contemporary situation" to the exclusion of the other, but upon both these essentials. He states: "It is not a case of being Bible centered, or man centered. It is the conscious, careful recognition of both the historic faith and the folk in front of the pulpit. There are always two centers of interest in a sound sermon—the historic faith and the present day" (p. 43).

He effectively warns against "the sin of eisegesis," the interpretation of a text by reading into it one's own ideas, or "reading into" a passage something that is not really there. His lecture on the importance of a clear and distinct purpose, headed "A Bow at a Venture," is excellent.

Finally, in the last chapter, the book takes on its meaning as he discusses communication, which one would think the book was all about. Not much new is offered, but some tried and true principles are stated with wit and freshness, and it is worth reading.

JAMES MCGRAW

### The Two Works of Divine Grace in the Scripture

By S. W. Strickland (Kansas City: Beacon Hill Press, 1965. 75 pp., paper, \$1.00.)

Periodically it is helpful for both preachers and laymen to scan the Bible to refresh the mind as to what it says about "two works of grace." When we see the long

list of specific references to the need and possibility of a second work of grace, we are possessed anew with a deep sense of assurance that this is God's will for our lives.

In this brief paperback, Dr. Strickland has provided this kind of review of the biblical teaching on this subject. The major share of this study surveys the New Testament—the Gospels, Acts, Romans, Corinthians, Ephesians, Thessalonians, and the Petrine letters. One is surprised that the Epistle to the Hebrews, a bulwark of the doctrine, is omitted. Equally unfortunate is the fact that only one chapter is devoted to the Old Testament, and it deals solely with David's experience as presented in Psalms 51.

The author's premise is stated succinctly: "The Scriptures teach two works of grace because they teach two different kinds of sin." Moving down through the Bible, the author attempts to show, if not specifically, at least generally, that biblical believers possessed the principle of sin after their conversion and thus needed a second work of grace in which the principle was purged away. The lucid, readable style of the writer makes the book highly enjoyable and informative.

Several questions were raised in the reviewer's mind as he read through the book: Would it not be better to speak of "the dual character of sin" rather than "two different kinds of sin" (cf. "Introduction"). In a study in which the Bible is the primary source and support, would it not be wise to document to some degree some of the generalizations? For example, on p. 11 the author asserts without documentation that "throughout the Old Testament this same idea of sin as an 'inborn,' morally wrong, inherited principle or condition is clearly taught." Or, on p. 62 he states: "According to the Apostle Paul, persons do not get sanctified when they get saved, but that sanctification is a second definite work of grace and is in the will of God for all His saved children." Also, can it be sustained by careful exegesis that the phrase "a second benefit" in II Cor. 1:15 refers to the second work of grace (p. 38)? With the exception of the omission of Hebrews and these three questions as to format and interpretation, this seventy-five-page monograph is an excellent summary of the Wesleyan interpretation of the scriptural references which are generally accepted as teaching "two works of grace."

WILLARD H. TAYLOR

The Nazarene Preacher

I never knew anyone who could get very far hopping on one foot . . . It takes two feet to really go places, and they must be used together, in happy coordination . . . The left foot of preaching must be followed by the right foot of teaching . . . The left foot of evangelism must be balanced by the right foot of indoctrination . . . Inspiration by instruction, freedom by discipline, spontaneity by culture . . . It was when the early churches were "walking in the fear of the Lord" AND "in the comfort of the Holy Ghost" that they were both "edified" AND "multiplied" (Acts 9:31) . . . Expansion—consolidation, activity—rest, blessing—trial, witnessing—living, believing—obeying . . . This is the rhythm of life . . . And of progress . . . Left, right; left, right . . . But we want only one foot (whichever our preference inclines to) . . . I guess we need a balanced program after all . . . If a pastor is hopping along on a strong left foot of evangelism, he needs to cultivate the teaching side of his ministry (*Church School Builders* and C.S.T. courses will work wonders).

If this is already his forte, he needs to work and pray to become a soul winner . . . Of course none of us will really be perfectly balanced in our gifts . . . That's the reason we need each other . . . We need Lawlor and Dudney, Harper and Rice . . . Pastors and evangelists, preachers and teachers . . . In fact we need administrators, educators, promoters, publishers, editors, just about everything . . . For it is the Church walking—not just you and I on our own.

Until next month

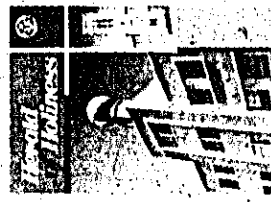
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