

THE NAZARENE PREACHER

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JANUARY, 1966

Volume 41 Number 1

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The Preacher's Voice

By J. B. Chapman*

I ATTENDED a church which was just introducing robes for its choir and for its minister. I could not judge the choir so well, but the minister's situation was pathetic. He probably took up the work of the ministry somewhat later than the average—I do not know his life's story. Anyway, he did not have a preacher appearance. He looked more like a politician or a steamship captain. This appearance seemed to give the lie to his scholarlike robes. But his voice was the worst fault of all; for his voice was rough and raspy and secular in tone. When he read the Psalms you felt as though he were getting ready to offer something for sale to the highest bidder, and when he prayed his tones sounded like they belonged to the master of a teen-age boys' school. My first thought was that the church had made a mistake in adopting robes. Then it occurred to me that the reverent surroundings might in time help to mellow the preacher's voice; for such a voice is either the product of secular thinking or else it is a handicap to the expression of a pious mind.

But since then I have been giving a little thought to preachers' voices. We all know how important the care of the voice is, and we have heard many lectures on the avoidance of strain and drafts and other such matters. But I have been thinking more about the deeper significance of the voice and the more subtle effect it has upon the preacher and his work. My discoveries have been enlightening, and since I am a preacher myself, they have been also disconcerting. I know others are consciously or unconsciously doing just what I am doing—they are judging the preacher's sincerity, earnestness and assurance by his voice more than by his words. The harsh voice denotes a loveless soul. The monotonous voice points to want of emphatic thought. The loud voice tells of assumed courage which is but a cover for want of conviction and well earned certitude. The smothered voice that mumbles words is the label of indistinct thinking and wavering purpose. The suave voice warns of lurking hypocrisy. The metallic voice announces that the preacher's heart is in the counting house where dollars jingle. The didactic voice advertises a subconscious sense of superiority—especially the sense of superiority. The voice with a scream in it tells you there are germinating seeds of fanaticism in the nearby field. The sonorous voice announces that the preacher is spiritually asleep.

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*Deceased; former general superintendent, Church of the Nazarene, and first editor of the Nazarene Preacher. This editorial first appeared in the October issue, 1937.

Old Questions and Old Sins

THE BASIC QUESTIONS which confront men as they face the new year may be couched in a new nomenclature, and thus seem new; but it is only the nomenclature which is new; the questions are old. Does God care? What is right and what is wrong? What is man? What is the meaning of life? What is my destiny? "If a man die, shall he live again?"

The basic issues of our day, as well as the questions, are simply the old issues in a new setting. The setting is the H-bomb, space travel, the United Nations, automation, cybernetics, mass communication, population explosion, highway slaughter. The issues are the same as in the nineteenth century, and the eighteenth, and the seventeenth, and back to Adam. Admittedly some of these issues are more explicit and stark than they have ever been, but not more real. Shall we worship God or man? Does man need God or can he get along without Him? Shall we obey God or do as we please? Is evil endemic to the universe or is it introduced into the universe by a moral catastrophe? Is the universe essentially spiritual or essentially material? Is matter the master of mind, or mind the master of matter? Shall we seek order or anarchy? Shall we seek happiness or goodness as the supreme value? Is man an animal or more than an animal? Is he a moral agent or the amoral creature of a deterministic environment? Is he good or evil? Is man's evil the expression of his essential nature or a fallen nature? No thoughtful person can escape asking this sort of thing as he looks on the world scene, no matter what technological progress is made. Invention and gadgets are multiplied, new discoveries mount, but the questions and the issues remain the same.

The sins of our day, too, are but the same old sins in new dress, and with new names. The new name has not changed the nature of oppression, greed, hate; it has only given new forms of expression. Adultery is the same whether it is committed under the "new morality" or committed under the old. It is the same kind of hate that kills a man with a revolver as killed him with an arrow. Robbery is the same when the victim is a bank and the escape is by means of a high-powered car as when the victim was a lonely Samaritan on a donkey and the getaway was on horseback. Cheating is still cheating; lying is still lying; and dishonesty in any form still destroys the basis of trust and cooperation among men. Integrity is as essential to civilization in the day of new drugs and psychiatry and TV and mass charities and voting machines as it has ever been; in fact, these complexities of our civilization make integrity more essential than ever, not less. So it would appear that the old virtues are still in vogue. Virtue and vice have not yet swapped places. None of the sciences or philosophies have yet come up with acceptable substitutes for plain, old-fashioned purity and honesty.

Should We Standardize Ministerial Opportunities?

THERE IS NO WAY to achieve perfect equity in this world. Some would make need the basis for reward; others would insist that performance must be. Modern trends in industry and government aim at some sort of synthesis of these two principles, and perhaps this is wise; but the foibles and variables of men are such that the achievement of perfect fairness for all is not likely.

One attempt is to establish privilege and determine advancement almost solely on the basis of seniority. That a certain elementary security and equality may be thus achieved cannot be gainsaid, but often at the expense of maximum efficiency for the industry, and when that occurs, everyone is the loser. Raw mathematical equality, in either promotion or pay, does not assure intrinsic equality.

Similar schemes are frequently advanced for the ministry. Actually, of course, standardized pay for a spectrum of qualifications and ranks is not new; it has been practiced by some churches in some parts of the world for many years. Whether the practice has resulted in better preachers and more souls saved is open to question. But standardization seems to be an inherent trend of institutionalism. The more mechanized and institutionalized a church becomes, the more of this sort of thing can be expected.

Some would standardize opportunities too. If a pastor is talking, he would like for a certain level of education and seniority to guarantee that ultimately he will get his turn at "First Church." If an evangelist is speaking, he will reason that commissioned evangelists, by virtue of their commission plus their economic dependence on their calling, should automatically have "seniority" for all camp meetings and strong churches.

The economic and professional problems behind these schemes are real, and cannot be dismissed lightly. However we must take care lest in legislating reward and opportunity for the ministry we kill the church, which the ministry is supposed to be serving. For we cannot equally legislate conscientious or efficient service, or match the local need with a mechanized appointment rotation, or keep in step with the Holy Spirit when our "system" has crowded Him out.

A study of church history may suggest that ecclesiastical systems with built-in job and pay security have not been noted for their high percentage of

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For the New Year

God bless thee, thy goings out, thy comings in,
Thy home, thy friends, thy kith and kin;
Thy hopes and plans, thy work or rest,
God bless them, as He seeth best;
In grief and pain, in joy and cheer,
In all He sends, God bless thy year!

—Selected

The gist of the
prophetic message

Evangelistic Preaching from the Old Testament Prophets

By Robert L. Sawyer*

HOLINESS EVANGELISM was the primary call of the Old Testament prophets, *nabim*, as well as the New Testament evangelists.

A rabbi said to me in a casual conversation that the only Jewish rabbis who made any impact upon their own day and generation were those who were influenced by the prophets.

Certainly not all of the prophets were able to turn the people to God and stay the hand of judgment, but they were called, commissioned, and empowered to speak the Word of God to the men of their day. The people had to make their own choice.

The prophets were aware of great political issues of the day and had advice in the direction of solutions from God. Their greatest message was the message of personal holiness that resulted in ethical living. They offered real solutions to the real problems of their day.

The prophet as a man represented the various cultural, social, and political levels, and we are very aware of their background as we read their messages, but we are more aware of the fact that, as ambassadors for God, they spoke His will and His word.

"It was as though the very life of God coursed through them. The very thoughts of God fired their minds. The will of God became clear to

them . . . They looked at what the world was doing, then they compared it with the God-will as they perceived it; then they thundered forth, 'Thus saith the Lord.'"¹

"The prophets saw when others were blind, they heard when others were deaf, they understood when others were muddled."²

They were neither wild-eyed emotionalists nor harsh, carping legalists, neither glamour boys nor uncouth hawkers of religion getting rich by mouthing the words of the gospel. They spoke the demands of a holy God for a holy people.

These men were normal men—if you can define normal as active, rugged men in body and character, uncompromising individualists who recognized their own limitations, but men who were conscious of the Spirit of God working in and through their ministry. They lost themselves in the proclamation of their message.

This they could do because they were conscious of the call of God to a task, not a profession; conscious of the authority of God and His backing, *they could stand alone because they had been alone with God.*

The message was backed by consecrated, pure, holy lives. There was not one single breath of criticism on the moral life of any of them. This coupled with their lives of prayer and communion separated them from the world in which they lived.³

Like Jesus, the crises of their lives

were preceded by supplication and assurance from Jehovah.

Because they were commissioned by the Lord, they were outspoken critics of the social order; kings, priests, nobles, and judges were denounced fearlessly. *The prophet did not deal in abstractions!* Guided by the will of God, the prophet raised his voice in violent protest against any person or institution meriting denunciation.

He was God's agent to reveal the future to the people. He spoke not only of his own day but also of both the immediate and future judgment upon sin as well as the fulfillment of the hope to be revealed in the Messiah or the Christ.

We must still preach of the future even though the congregation freezes up on us when we speak of the Second Coming, judgment, hell, and heaven. But we could well remind ourselves that they stoned prophets when they disliked their message.

Theirs too was a charge to fulfill their calling to their generation. We also as holiness ministers have this calling, but with this comes a warning that we are not to be merely hollow echoes of our own generation.

The *kerygma*, i.e., the proclamation of the gospel of Christ, of the New Testament was a fulfillment of all the law and the prophets as was revealed in the fullness of time through the person and work of Jesus, the Christ. The Christ, who was born of a virgin, lived, taught, died, arose, ascended, intercedes, and is coming again in glory rather than humiliation—this was the message they preached that the hearers of this gospel of our Lord and Saviour might be saved from committed sin, cleansed and purified from original sin, and filled with the Holy Spirit through the shed blood of the Lamb slain before the foundation of the world.

The *neob*—the declaration of the *nabim* or prophets—of the Old Testament was concerned with the word and will of God for their own generation, concerning the future of the nation of Israel and the coming of the Messiah or Christ, who would fulfill all that the law and Levitical sacrifices typified in the Mosaic covenant.

The Message

The message of the prophets concerned itself with a denunciation of sin and a call to repentance and dedication to the will of God. This was accomplished through the offering of the sin and trespass offerings of the Mosaic covenant by faith and a life that demonstrated obedience to the law of God.

Isaiah chided the women of his day for their expensive, silly dress and superficial culture, which were indicative of the sad state of religion with no depth.

Micah exhorted the young people who were so meticulous in their dress, who devised loud noise on the instruments of music, which was a poor imitation of the music of David. He reminded them that they should spend some time in the care of the soul and not just the body, and that the sound of their music should be a pleasure to God and not an insult.

Again Hosea reminded the fathers that their children would follow their example and they ought to be prepared to lead in the things of righteousness.

Amos and others warned that the offering of the sin and trespass offering and going three times to Jerusalem and then living like the world in sin were not sufficient to make them righteous and holy in the sight of God. Unless they offered their sacrifices by faith and walked in truth

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and righteousness they could not hope to be acceptable. Furthermore, their sacrifices were a stench in the nostrils of God and their religion amounted to a pious idolatry.

Isaiah warned against worshipping the works of their hands and being overly impressed with human achievement. Perhaps in our day we should be reminded of the stupidity of twentieth-century Christians who bow at the shrine of science and worship their own achievement and find more satisfaction in following the course of a rocket in orbit than in pointing men to the Creator of the universe, who can fit us to live here as well as in the hereafter.

Always with their denunciation of sin came the warm exhortation to return to God. Whether on the basis of the justice of God (Amos) or the love of God for the backslider (Hosea) or the fact that God calls, we must answer. Always the call to holy living was based on the fact of the person of God himself. What He demanded He could give the power to accomplish.

"The ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein" (Hosea 14:9).

The call was not to religion or yet church membership but to righteousness and holiness which were demonstrated in ethical living.

The Results

The prophets were right. This we can see in our historical perspective.

1. Judgment does come upon nations as well as individuals.
2. A repentant nation indicated a repentant people.
3. We start at the right point when we strive to convert our sons and daughters, our friends, our neighbors, and then all who will listen.

4. How many individuals make enough for a leaven of society that will save a nation—the statistics of this we know not. But we know God will save the nations whose people turn and follow Him in holiness and truth.

Few prophets were sure of the results of their preaching. But they offered a real alternative—God's way or Satan's way—reward or retribution. The mighty quartet of eighth-century prophets illustrates this as well as the other prophets.

1. Jonah preached and the heathen city was converted. Even though the archeologists have found no reference to this revival in Assyrian history, yet the clear facts of history are that, during the nearly half-century that followed, the Assyrians stayed home and there was no war. The Northern and Southern kingdoms had an unprecedented period of peace and prosperity which reminded them of the Golden Age of Solomon.

2. Amos and Hosea preached the justice and the love of God but neither king nor priest nor significant common folk turned to God, and the judgment of captivity fell upon them within their own generation.

3. Isaiah preaching to the kings and Jerusalemites, and Micah preaching to the suburbanites, precipitated a revival in the Southern Kingdom from King Hezekiah down. The Lord honored their repentance and return to righteous living, and the Southern Kingdom lasted another hundred and fifty years.

4. Jeremiah found the saving of a nation impossible. But who would dare say that the young people who stayed true to God made Jeremiah's ministry a failure—Daniel, Ezekiel, Esther, the three Hebrew children, and the unknown whose lives were effective in sharing their faith in

Jehovah God? They refused to compromise purity and conviction, just to be one of the crowd or to escape tribulation.

¹Carl Sumner Knopf, *Ask the Prophets* (New York: Abingdon Press, 1938), p. 20.
²Ibid., p. 21.
³Kyle Monroe Yates, *Preaching from the Prophets* (New York: Harper and Brothers, 1943).

In some areas isolationism is neither a proof nor a preserver of superior piety

A Man on an Island and a Church on the Shelf

By Carlos H. Sparks*

WITH ALL HIS FIDELITY to the Law, the Pharisee was left a self-centered creature who had no respect for the religious affairs of others. If these had passed from the field of conflict at the close of Christ's personal ministry on earth, the world might have quickly recovered from the hurt of such an attitude. Woe, however, is yet upon us; for we who preach the Word in an honest, diligent effort to win lost souls sometimes become as a Pharisee on an island.

Most everyone agrees that good public relations are desirable. It is tragic that oftentimes our ministers "feel" themselves out of the will of God to participate as members of local ministerial associations. True, there are some affairs in which we cannot cooperate with ministers of other denominations, but after all, we do send our children to high school and direct them to cooperate where they can and to stand on conviction where they cannot do otherwise and maintain a spirit of grace. Brethren sometimes refuse membership in hos-

pital chaplain organizations, a great open door for minister and church, while still others do not want to take part in radio devotions because they cannot "preach anything," meaning holiness doctrine. Keeping in mind the time is given free of charge by the radio station which serves a broad public requirement, it is a waste of opportunity to turn down such a vast pulpit where we might have told some hungry heart of the love of God as expressed in John 3:16. No man with such a pertinent message from the basic Bible doctrine has ever been faded off the air by one of our local stations.

I believe we owe it to our churches to join the local ministerial association, simply because we should be a part of anything that is good and be on hand to contest the undesirable. We must be a chaplain when scheduled at the hospital because the sick need to know what we have to share with them in the comfort God can bring. We must use communication media afforded us, realizing that, while we are limited in making personal contacts, the radio can take us beyond the closed doors that will

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January, 1968

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never feel the knuckle of our knock. Further, we must do it for the very excitement of sending God's message out to unknown waiting ears.

It pays. It pays dividends for the minister and church. The goodwill created by visits and prayers can never be completely known, but if the sampling of comments we have received these past several years is any sort of measure, the impact is tremendous. Editors become personal friends. Doctors and nurses soon learn your ministry is good for their patients, and radio station managers are ready to make announcements

that border on commercials, free of charge. In our own area our "Showers of Blessing" choir and zone college choir records are often played by a station that is a friend of the Nazarenes. Recently this affiliation with radio management has netted us a fifteen-minute daily program on which we read sacred poetry with Paul Mickelson's orchestra as background music. Our church could not afford such high-priced publicity—yet it is free.

O brethren, send for the boat and get off the island and share your ministry with a dying world.

Can you pass the
"telephone test"?

The Shepherd-Heart

By Floyd W. Hawkins*

WHEN I WAS a youngster of about ten years of age our family lived for a while on a homestead deep in the mountains of eastern Oregon. Among the experiences that I recall were the times when bands of sheep would graze across our timberland—thousands of them. As a lad I was impressed with the men in charge of the flocks. They were strange men but they seemed to know all about sheep. One of these men, with the assistance of a faithful shepherd dog, could control a great flock. But they were peculiar men. They lived very much out of common society. Year after year they lived in tents and

crude cabins, consecrated to their task of caring for their sheep. I often wondered how these men could endure such a vocation. I wondered how they could stand the endless monotony of the bleating of the sheep that should drive a strong man insane. I wondered how they could constantly and patiently keep the band united during seasons of unrest. There has been only one answer to these questions: However homely their manners and appearance, they possessed a shepherd's heart and they were consecrated to their task.

A pastor without a shepherd-heart is actually not a pastor at all. However well prepared he may be otherwise, however skillful and talented,

whatever his type of personality, without the heart of a shepherd he is not qualified to care for the flock of God. The great Shepherd who calls men to feed His sheep and to care for His flocks is the same One who promised through His prophet: "A new heart will I give you." For the pastor this implies a shepherd-heart. If that passion of love for, and devotion to, the charge that has been given us diminishes we may wait again in the presence of Him who has called us until the vision is renewed and our hearts are "strangely warmed."

It is the height of folly for one who has felt the call of God to ramble daily through the motions of pastoral duties and church activities in a heartless, so-called "professional" manner. Sheep are sensitive to the spirit and attitudes of the shepherd, and react accordingly. Nothing can take the place of true love and devotion. That call from a comfortable bed at midnight, that continual intrusion upon our conventional domestic schedule, that endless ringing of the telephone in the parsonage and study will all summon a reaction of joy from the true shepherd whose heart is beating with sympathy and love for his sheep.

The hireling is a different person. He is careless and has no genuine sympathy for the suffering sheep. His interests are purely selfish. When the sheep are restless, he becomes irritated. When danger is nigh, he seeks his own protection. Several years ago a certain pastor of a church on a neighboring district visited our camp meeting. One afternoon I found myself in the company of a group of our own ministers listening to this guest preacher as he was telling in impressive language many of the things he was getting from his church. According to his indulgent

words, he was receiving the highest salary on the district. (There were several churches three times the size of his, I recalled.) The church had furnished his home lavishly and had presented him with money and gifts too numerous to mention. I listened for a while with a certain amount of self-pity, but ere long some questions presented themselves to my mind—not the least of which was the persistent thought, I wonder what this preacher is giving his church in return for all of this. To my surprise, not long after this incident I received the unsolicited news that this poor fellow had resigned from his church—by request. Soon he withdrew from our denomination. An eloquent example of a hireling in the pastorate!

The true shepherd will care for his sheep—he cannot rest until they are fed. How often we who are pastors have shared the near-overwhelming sense of helplessness that the disciples felt when Jesus commanded, "Give ye them to eat"! But we have learned, as did the disciples on that notable occasion, that He who multiplied the loaves and fishes for so great a multitude is able today to supply the need of every living soul. We have learned the source of the "living bread."

Week after week, year in and year out, the question persists: What shall I give them? But in ourselves we are helpless to provide. We would give them in sermon doses large portions of our own personal views, notions, and prejudices. We would attempt to present an argument with modernism and prove the merits of the true Christian way. We would build great sermon structures, only to see them crumble before our eyes with complete ineffectiveness. Then we retreat to the New Testament and there find that the early preachers were consumed with their message—the

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living Word. "God's redemptive deed in Christ is the one inexhaustible theme," says Dr. Steward. "We preach always Him," declared Martin Luther. This was St. Paul's everlasting theme. Our ministry cannot become superficial and shallow if we preach Christ—not merely about Christ, but Christ! May God help us as holiness preachers to preach, not about holiness, but HOLINESS. We have heard sermons about holiness that were clear and descriptive and that actually seemed to exhaust the subject, even with detailed instruction concerning the seeking of the blessing, but with obviously little effect. Again we have heard holiness preached simply and with little logic, when hearts were made to yearn for the blessing. How utterly dependent we are, after we have made our best and most conscientious preparations, upon the Holy Spirit's anointing!

From the standpoint of a shepherd, our ministry will have two great objectives: namely, first, to hold, feed, and protect those sheltered in the fold; and second, to gather others through evangelistic effort. To lose while gathering is inconsistent. On the other hand, to concentrate on care without gathering others will not have the approval of the great Master Shepherd. To harmonize these two objectives is our responsibility and there is no conflict. Each service must be approached with purpose. There are some strange conceptions concerning the matter of being led by the Spirit and as a result the devil takes advantage. I believe the Spirit of the Lord will more often give advance direction regarding a sermon, rather than to lead by on-the-spot inspiration. (I am not speaking of unction now.) To go to the pulpit uncertain concerning a text or purpose of a service is to give the enemy an advantage—and he

never fails to take advantage. Of course there are exceptions to this and most every other rule. During the preparation hours it should be ascertained whether the sermon is to be evangelistic with an effort to win souls or whether the purpose is to strengthen and encourage the children of God. To be uncertain is to invite defeat.

In working with one of our most successful evangelists years ago, I learned that he knew in almost minute detail how he would focus the sermon and draw the net. This is not to be considered a cut-and-dried plan, but a wise plan that has the blessing of God, with remarkable results.

A true shepherd will give purposeful attention to the important role of feeding, to give strength and encouragement. He will not neglect it if he lives close to his people. When a message of encouragement is needed, the true pastor will feel it. When a note of warning needs to be sounded, he will be conscious of it. When healing oil needs to be administered, the pastor with a shepherd's concern will be faithful.

It is nothing short of tragic to permit personal feelings and prejudices or grievances to influence our messages as we stand in our pulpits and face the ones given to our care. There are times when reproofs or rebukes must be given in no uncertain tones, but they must be administered from a heart of love that is recognized by all who hear. The pulpit must not be used to deal in a personal way with issues of a personal nature. Neither should the pulpit be used for a sounding board to re-echo on Sunday all of the troubles that we have encountered during the preceding days. When situations develop that we feel must be dealt with from the pulpit, plenty of time should be given in order that God may pre-

pare the way, and especially prepare the heart of the preacher. The old adage, "Haste makes waste," applies here.

A motto that should be before our eyes constantly would have this inscription, "FEED—DON'T BLEED." Our people have enough troubles and sorrows and live in a society that is torn with frustrations—complex; therefore we must be careful that we add not one ounce of weight to their crushing burdens. Ours is a ministry of love and mercy.

M. J. McLeod gives words to the sentiment which becomes a prayer in the heart of every true shepherd, which I will give in part: To love men,

to be moved with a great pity at their presence, to see not merely a sea of faces, but rather a company of spirits, to compel their ears; to touch their consciences; never to allow ourselves to be turned aside to wrangle negation or debate, to avoid technicalities and trivial things, to magnify the certainties and things of vital moment; to lift up Jesus to the eyes of men, to proclaim His love, His forgiveness, His cleansing power, His joy, His hope, His glory; thus to create in our listeners a hunger for holy living by backing up a great message with a noble, loving life.*

*Quoted from *For We Have This Treasure*, by Paul Scherer. Used by permission of Harper & Row, Inc.

The subject many pastors have never thought about

Church Safety

By Donald H. Robinson, M.D.*

CHURCH SAFETY is a neglected subject.

Because the congregation and church schools in most churches have a large proportion of young and old, the two most susceptible age-groups for accidents, one is frequently alarmed to find churches with accident rates in excess of our most hazardous industries.

Take a common example: One of your elderly women slips and falls, breaking her hip; she is laid up for 100 days. Falls account for 50 percent of all non-work-connected injuries, and 80 percent of them occur in individuals over age sixty-five.

*Balboa Heights, Canal Zone.

Were such an accident to occur in your church and we were to assume your average congregation at 100, with an average time per week of four hours per member (coming and going, attending Sunday or weekday activity), the resulting severity rate for your church would actually be several times that of the steel industry, for example.

Whether or not your church has a good safety record is a subject you should be interested in.

The objectives of a safety program are threefold:

1. Humanitarian
2. Reduction of cost and saving of material and time

3. Intangible

And in industry where saving of cost, time, and material is the basic motivation, items one and three are admittedly secondary. Considering the intangible and unmeasurable effects of a safe church environment should be a prime motivation for safety in church.

When we consider responsibility in church, we have a more complex problem than in industry. In the latter setting the responsibility is management's—no mistake. In church is it the ministers? When we have a struggling congregation that can hardly scrape together the minister's salary, how can we expect them to fix a boiler that is unsafe, or clean the icy church steps—unless they can find dedicated people in their congregation that will do the work free? Who looks to the maintenance and housekeeping? Somebody had better!

When you consider safety for your church, consider it with modern methods in mind.

Consider environmental control—heat, light, noise.

Protective equipment consideration doesn't mean that you should give Mrs. Jones an asbestos suit to sit next to the radiator, or a respirator to your janitor when he sweeps, but it means that you provide safe equipment for the job to be done.

Layout and design are features to be considered if you build a new church or an addition. Build safety and confidence into your church.

Catastrophe planning. Is your church prepared to meet the undeniable threats to civilization which thermonuclear war possesses? Do not blush if it is not—no one really is. But how about flood and fire, or wind or wave? Are you prepared for action in catastrophe?

As a last consideration before com-

ing to what to do, consider the psychological and legal aspect of safety.

The church, in my opinion at least, should concern itself with the problem: How can society rid itself of the expense, waste, and suffering caused by needless accidents? Solution to this problem lies in understanding why people behave as they do.

Carelessness and concentration are two offenders. People who do the same thing day after day are likely to have an accident. People who are lost in thought and neglect precautions have accidents. Many churchgoers fall into the latter category by the very nature of the church's mission. The distraught and the down-trodden come to the church for help. "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Some churchgoers, the very ones the church wants most, are accident-prone individuals—fatigued, distressed, nervous, and pre-occupied. And they come into a dimly lighted environment, wondering what is to become of them. Whereas industry can select its employees, the church is looking not only for mental, moral, and physical perfection, but should expect any behavior or potential behavior. Some applicants may be seriously accident-prone.

What to do?

The suggestions I have are simple, yet they involve every member of the congregation—some more than others. They make use of physician, nurse, safety engineer members of your church, but they put the major burden on the youth.

First—Needless to say, some leading members have to decide to act. But having done this, carry out a safety check of your church and the

members. Not only are some parts of the church more liable to danger, but also some parts of the membership. This could be a project for a youth group.

Second—Having appraised the problem, the same group, or another group of youth, should develop a perpetuating project. Some group should be interested in pioneering health and safety for your church. When the first group has outgrown its interest or zest, or served its time on the project, pass it on to another group. Keep it alive.

The checklist table gives a suggested method of procedure for such a project. Or, better yet, you develop your own.

Christ said, "Man shall not live by bread alone." And it is true in this world beset with nuclear fission and warring ideologies, we all should hope man can find it in his heart to live "by every word that proceedeth out of the mouth of God." But without prostituting his soul, man can read the statement "not by bread alone," to mean, "of course take care of the body, but do not forget the soul."

Sacrificing no spiritual benefit, our churches can espouse some of the marvelous modern science that we have developed to keep our bodies safe and healthy.

Checklist for Churches on Safety

1. Do you have a well-kept, adequate first-aid kit in the church?
2. Are you sure that it is a first-aid kit and not a medical kit?
3. Is it available easily, and do all ushers know where it is?

The fact that a man "can't be pushed" is not necessarily a proof of superior strength. You can't push a string either.

4. Are all the ushers trained in first aid?

5. Did the church call upon the community facilities like the Red Cross or the local Health Department for help in training the ushers?

6. Did the congregation's physicians advise in the program?

7. Have you set up a continuing safety program for the church?

8. If there is a safety engineer in your membership, have you used his services?

9. If there is no safety engineer in your congregation, did you use community facilities which are available to you?

10. Do weak steps, loose rugs, slippery pavements, and all the rest of the everyday variety hazards get attention from responsible individuals?

11. Do your minister and other church workers have periodic health checks so they correct health problems before they get started and therefore increase their lives and usefulness?

12. Are the windows or other ventilating systems under the supervision of someone who knows how to get the best ventilation and safeguard the health of the members?

13. If you are fortunate enough to have a physician who is a specialist in preventive medicine (group health problems, as well as individual problems), do you have him working for the health of all the members and advising on sound methods of safeguarding health of groups?

14. Cleanliness may not be next to godliness, but it is very nearly there. Does the church use its great opportunity to forward health education, particularly with the children?

15. Does your Sunday school set a real example of a good place for children to be—safe, clean, with an atmosphere in which good mental health results?

16. If the minister should have a heart attack, do you have a clear idea of how you should proceed for the good of the church, as well as the good of the man who leads you?

17. Do you know where you can get information to answer a question like number 16? Or about diabetes? Arthritis? Cancer?

First in a biographical series
on the life of
Charles Haddon Spurgeon (1834-92)

"Over the River to Charlie"

By Russell T. Allen*

The author has attempted to capture some of the vitality and dynamic of a man called "The Prince of Preachers." He purposely chooses to call Spurgeon "Charlie" because he was affectionately so called by some of the common people.—Editor.

Some things do not seem to change with the passing of time, such as the Rock of Gibraltar, the ceaseless tides of the sea, and the attendance of human beings at an evening worship service! In the 1850's the churches of London were poorly attended and especially so at the nightly services conducted on Sundays. A biographer says one reason for this was "the stiff formalism that emanated inflexible in the church of London." He goes on to state that only a few pedestrians would come to the meetings, and also certain powdered and puffing aristocrats who assisted dull parsons of a most sparse population.

However there was one place in this great city where the trend was entirely different. As E. L. Magoon says, "Proceed thither, as the writer did on a Sabbath evening . . . and you will find all the avenues to a certain church chapel thronged with people although it may be half an hour before the time of the commencement of the service."

It appears that almost everybody came to hear a fellow the London cabbies called "Charlie." These taxi drivers would go around soliciting fares by asking people if they wanted to "go over the river to Charlie?" It also seems quite certain that a great number of folk went

over the river to hear Charlie. Among these people Queen Victoria came in disguise, as well as highborn members of the royal family, and political figures—such as England's famous prime minister, William Gladstone.

A prominent English figure in his day, Lord Shaftesbury was a regular in Charlie's services, as was the eminent John Ruskin. The mayor of London came to hear Charlie, as did the police commissioner who was a Jew.

Going "over the river to Charlie" could mean going over oceans to join the crowds converging on his church. "His fame was great in America, and one of the things to be remembered by the American on returning from a European tour was having heard" Charlie. President John Garfield heard him and wrote in his journal that he was "helping to work out the problem of religious and civil freedom for England in a way that he knows not." The president's wife wrote to Charlie, after her husband's assassination, and said one of her choicest memories was the day she sat with her husband to hear him.

Sheridan Knowles, a well-known teacher of public speaking, advised his students to go and listen to Charlie. He said that Charlie was without doubt the most wonderful orator in the world, and perfect in this profession. He cited Charlie's complete mastery of an audience as the reason why any would-be speaker should hear him.

As you have guessed by now, "Charlie" was a preacher in London and "everywhere that Charlie went the folk were sure to follow." While all the churches in the city were threadbare of

humans on a Sunday night, Charlie always drew large crowds. When he was first to preach a sermon in London only 80 folks came to hear him. Within a few months time his church, which seated 1,500 was too small for the throngs that gathered. For a time they met in a building seating 5,000. This became too small and they moved over to Surrey Music Hall. Here 12,000 could hear him within the huge auditorium. Many a night estimates of the people who could not get in exceeded 10,000. It is said that in his thirty-eight years as a Baptist minister in London he added over 16,000 to the church membership rolls and preached to over 1,000,000 persons. Some of the crowds in outdoor meetings which he held exceeded 25,000.

It is also said that when the Metropolitan Tabernacle was built for him he never preached to less than 6,000 people every Sunday for thirty years!

Besides his preaching activities he published a weekly magazine called the *Sword and the Trowel*, wrote over 200 books, placed at least 2,200 sermons in print, and engaged in many widespread endeavors. For example, he himself headed 39 mission organizations in London, was president of a Pastor's College which he founded, maintained an orphanage for 500 children, a home for wayward girls, as well as an almshouse. He was a continual hum of activity, and while pastoring in London would think nothing of receiving 70 visitors each Saturday!

Charlie came into being on June 19, 1834, at Kelvedon, Essex County, in Great Britain. He was one of seventeen children, and when he was only ten months old was sent to live with his grandparents. Here he spent several important years of character formation under the watchful care of Grandpa, who was a Congregational preacher. Charlie was born in a family of preachers. His father became a minister, and it is said that the Spurgeons had come to England from Dutch persecution of religion in Holland. Charles became acquainted with his grandfather's library at a tender age. *Pilgrim's Progress* and

a book on early Christian martyrs had a profound effect on him, as he later stated. He was greatly influenced by the Puritan ideals of the household and was left largely in the care of seventeen-year-old Aunt Ann, who would read Bible stories to him.

Since his grandparents lived at a place called Stambourne, he went to school there, but appears to have learned little. One significant event that took place while living in a preacher's home was what many biographers refer to as the "Richard Knill incident." Richard Knill was a speaker sent to Charlie's grandfather's church from the London Missionary Society. After the Sunday morning service he was invited back to the house for dinner. After the meal, Knill took Charlie on his knee and told him that he would someday be a great preacher, and minister to thousands. He told Charlie that someday he would also preach at the big church once pastored by Rowland Hill. Richard Knill went further to say that, at the first service Charlie had occasion to preach there, he should remember this incident by singing a hymn that he (Knill) was about to choose. He told Charlie the hymn and, amazingly enough, Knill's prophecy came true. When Spurgeon did preach at Rowland Hill's church, he honored the words of Richard Knill and sang the hymn he had selected many years ago.

Charlie's grandfather never wearied in telling of the evangelistic tendencies of this youngster and his zeal for the purity of the church. He related the fact that, as young as Charlie was, someone sent him on an errand. At an alehouse Charlie spotted a member of his grandfather's church. Charlie went over to him and said, "What doest thou here, Elijah?" referring to the time the prophet was out of God's will and applying it to the church member, who got the point and apologized to the pastor for his sin.

Charlie was sent back to his own family, as financial conditions seemed better, when he was eight years old. His parents now lived in Colchester and

*York, Pennsylvania.

he attended public school there. When he turned fifteen his father sent him to a school at New Market, near Cambridge University, to be an usher (under teacher). It was there, six months later, that Charlie had a religious experience that changed his life completely and forever. Here are his own words on the subject:

"I can remember the very time my sins first stared me in the face. I thought myself to be most accursed of all men. I had been well trained and tutored, and yet I thought my sins were thus greater than other people's. I lived a miserable creature, finding no hope, no comfort, thinking that surely God would never save me . . . six months passed . . . I prayed agonizingly with all my heart and never received an answer. I resolved that in the town where I lived I would visit every place of worship in order to find out the way of salvation. The churches preached great truths . . . but what I wanted to know was, How can I get my sins forgiven? and they never told me that.

At last one day, it snowed so much that I could not go to the place to which I had determined to go, and I was obliged to stop on the road, and it was a blessed stop for me. I found rather an obscure street and turned down a court and there was a little chapel. I wanted to go somewhere, but I did not know this place. It was a Primitive Methodist Chapel. I had heard of these people from many, and how they sang so loudly that they made people's heads ache, but that did not matter. I wanted to know how I might be saved, and if they made my head ache ever so hard I did not care. So sitting down, the service went on, but no preacher came. (He was snowbound and only a few people were in the service.) At last a very thin-looking man, a Mr. Robert Eaglen, came into the pulpit and opened his Bible and read these words, "Look unto me, and be ye saved, all the ends of the earth" (Isa. 45:22). Just setting his eyes on me, as if he knew all my heart, he said, 'Young man, you are in trouble.' Well, I was sure enough. Said he, 'You will never get out of it unless you look to Christ.' And then lifting up his hands he cried out, 'Look, Look, Look! It is only a look!' I saw at once the way of salvation."

Spurgeon received Christ on the spot and also resolved, if he should ever become a minister, he would never preach a sermon without preaching to sinners. He said later when he became a clergyman, "I do think that a minister who can preach a sermon without addressing sinners does not know how to preach."

The change of heart and life which this conversion experience marks was so great that, notwithstanding his previous fine character, the transformation was quickly recognized by all his friends and acquaintances.

He immediately started to witness for Christ, going from door to door in the town in which he lived, distributing religious tracts and explaining the gospel to those who would listen. He became a Sunday school teacher and was noted for his ability to tell a story in an interesting way. He started to show inclinations to preach and joined a Baptist church in Cambridge where he could be identified with a Lay Preacher's Association, an organization of young men who devoted Sundays largely to missionary and evangelistic efforts.

After his conversion he went to church almost every night in New Market and would walk ten miles or more to preach to a handful of people. He was referred to as "the boy preacher." His first full-fledged sermon came about quite by accident. He and another young man were sent out to a farmhouse where a church service was to be held. As they walked to the place, Charlie asked his friend what he intended to preach about. The young man replied that he was under the impression Charlie was to speak. Charlie conceded and delivered his first sermon to about six people. Just a few months after this experience, Spurgeon was invited to pastor a Baptist church at Waterbeach in October 1851, at the tender age of seventeen.

The church was held in a made-over barn and his first congregation consisted of twelve people. His salary was to be \$100 a year. It was at the Waterbeach

(Continued on page 43)

The Nazarene Preacher

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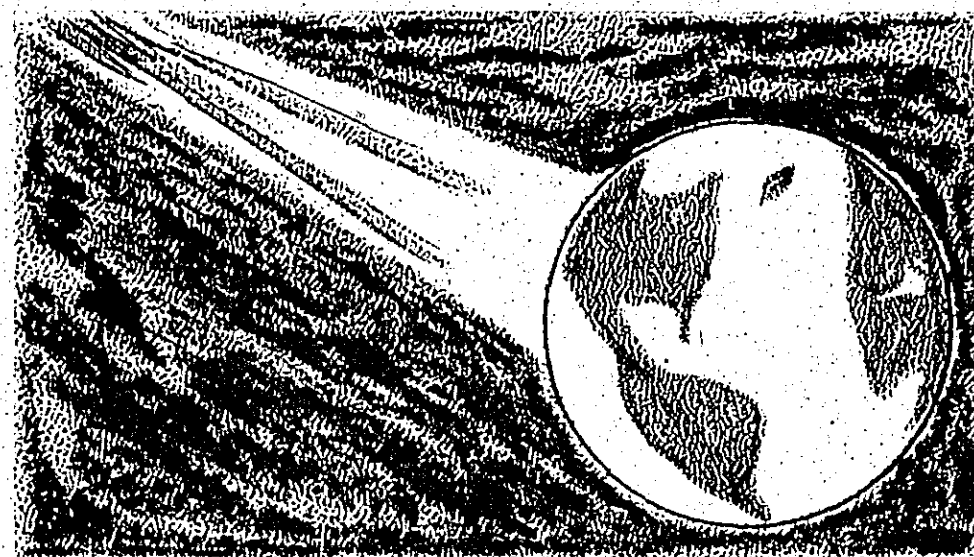
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163
OF VICTORY
BECAUSE OF YOUR FAITHFUL STEWARDSHIP

1966

The pastor sets the pace



I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life (John 8:12).

January, 1966

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The questions on this card
apply to the
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THIS QUICK QUIZ WILL HELP US SERVE YOU BETTER

Your evaluation will
be appreciated

... THANK YOU

166

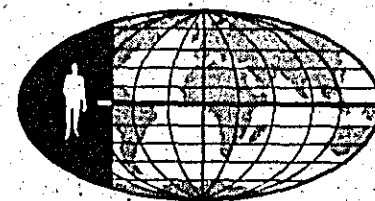
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(Continued on page 43)

The Nazarene Preacher



The PASTOR'S SUPPLEMENT

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

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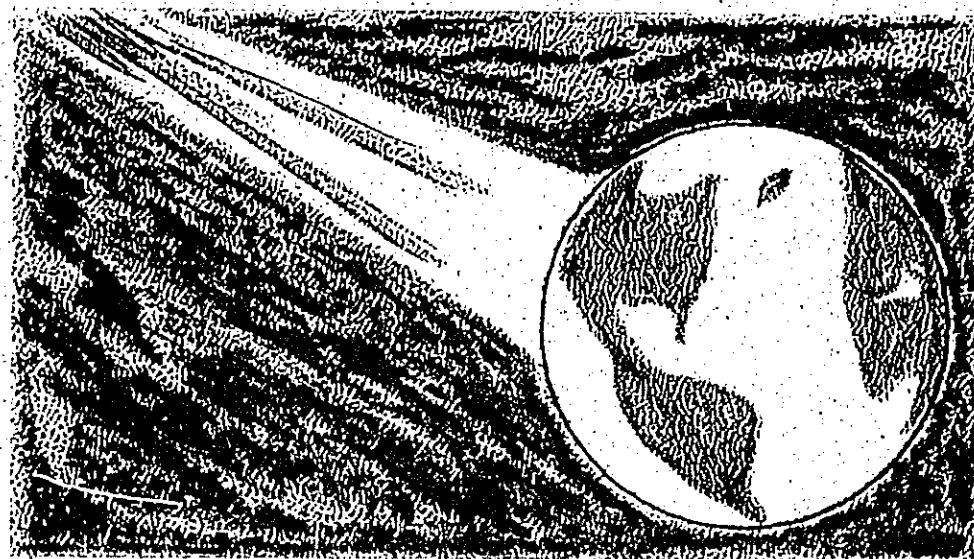
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A YEAR OF VICTORY BECAUSE OF YOUR FAITHFUL STEWARDSHIP

1966

The pastor sets the pace



I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life (John 8:12).

January, 1966

In 1966 BE ONE OF ONE HUNDRED!

**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.
2. Give members to form the nucleus for another church.
3. Conduct a home mission revival.
4. Start a branch Sunday school.
5. Conduct a community survey.
6. Cooperate in zone Home Missions project.
7. Start cottage prayer meetings in the area in mind.
8. Elect a treasurer of the interested group and start a new church fund.
9. Give liberally in the district's Home Mission Budget.
10. Work under the close supervision of the district superintendent.

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.

SOME FACTS ABOUT NAZARENE COLLEGE FINANCE

- Education is big business and only a very few accredited colleges now operate on a current fund budget of less than one million dollars per year. Nazarene college current operating budgets for fiscal 1963-64 totalled nearly 7¾ million dollars. Even so, tuition rates and faculty salaries are comparable only to the lowest scales in a given region.
- Nazarene college budgets are strained to the limits in spite of record enrollments because charges made of the student are not equal to expenditures per student. You can't take enough students at a loss to begin to show a profit.
- Nazarene colleges will undoubtedly be forced to raise charges, but church support will help keep the charges low so as not to discourage attendance of Nazarene young people. The average contribution of churches (all denominations) to their colleges is only 12.8 percent of their operating budgets.
- To offset rising costs, many churches have established and many more should establish grants-in-aid to assist your young people to attend a Nazarene college.
- Perhaps the district could provide scholarships (of larger size) for young ministerial candidates.
- The wave of student enrollment will mean more buildings are needed. Church doors must always be open to the presentation of special needs. This semester 7,559 students (961 more than one year ago) are attending Nazarene colleges and seminary.
- The power of the purse is generally acknowledged. Nazarene dollars must support Nazarene education if we are to achieve Nazarene goals.

Support
NAZARENE
Colleges

YOUR GOAL FOR '66



PLAN NOW FOR:

1. "MIRACLES IN MAY"

The quadrennial drive to enroll babies in the Cradle Roll.

It begins May 1 with a "Cradle Roll Day" and ends on May 22 with a special "Baby Day" when all babies, both nursery and Cradle Roll, will be honored. The goal is to "make the 10 percent goal or add 10 to the roll." This is an outreach arm every church can use and needs to strengthen.

2. "SURVEY IN SEPTEMBER"

This will be a denomination-wide survey to locate those who are not attending church and Sunday school regularly. New materials are being prepared and goals will be based on a 10 percent gain. Now is the time to put this significant step on your calendar and begin in this way to make your plans.

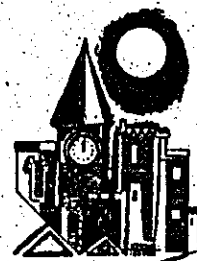
Plan to be in step with these two steps in the "March to a Million."



The Nazarene Preacher

PLAN A FAMILY ALTAR COMMITMENT SERVICE

for your
WATCH NIGHT HOUR
or an early January emphasis



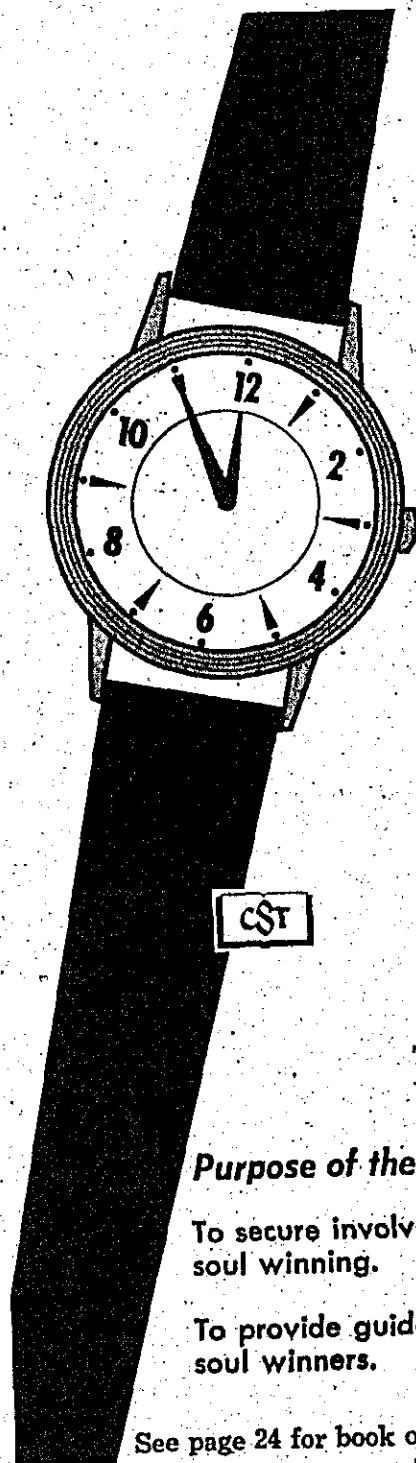
Suggestions you could use:

- 1) Have those who have family altars and/or have been involved in family outreach give testimonies and reports.
- 2) Have a time for pledging renewal, strengthening, or beginning a family altar—A WORTHY NEW YEAR'S RESOLUTION and pledge to God.
- 3) Close service by fellowship in the Lord's Supper.

USE THE
"FAMILY LIFE
PACKET"



January, 1966



Have you

**Set the TIME?
Selected the TEACHER?
Registered the CLASS?**

DENOMINATION-WIDE STUDY

Unit 162.3a

Personal Evangelism

Text

Meet My Saviour

Content of Course

Sessions are built around the themes

- (1) Introducing Jesus
- (2) Empowered by the Holy Spirit
- (3) Person to Person
- (4) A Soul-winning Plan
- (5) Other Guidelines
- (6) Now, Let's Try

Two Leader's Guides sent free of charge with each order of six or more textbooks.

Purpose of the course

To secure involvement of the laymen in witnessing and soul winning.

To provide guidance to help them to be more effective soul winners.

See page 24 for book order and Class Registration form.

The Nazarene Preacher

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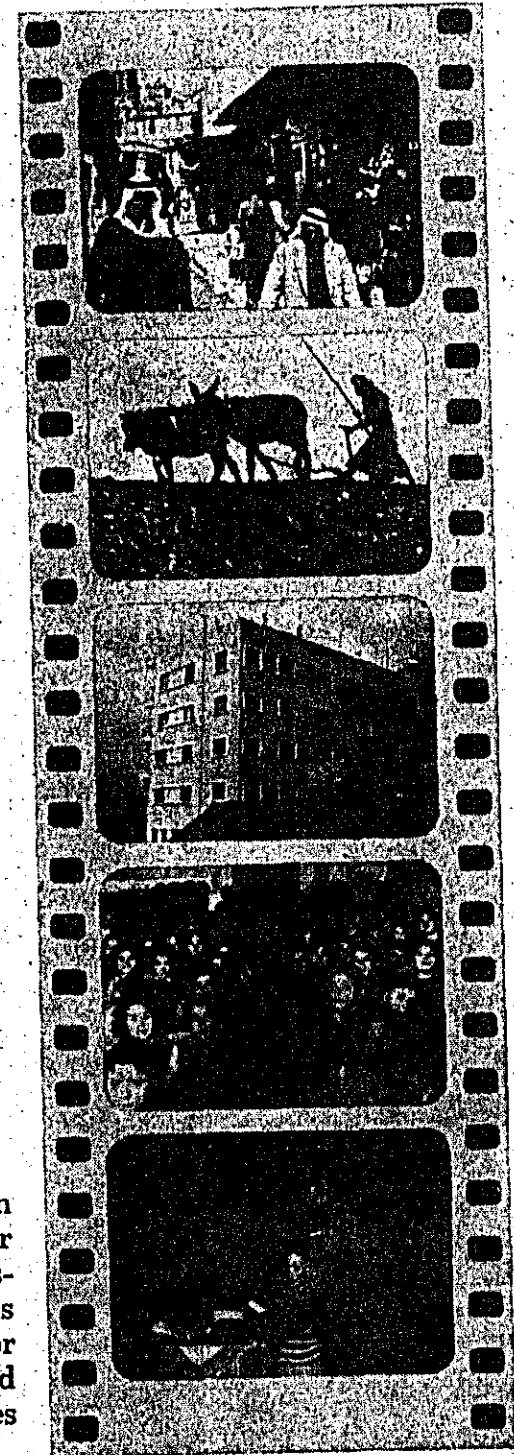
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January, 1968



USE THIS HANDY FORM

TO ORDER YOUR TEXT
TO REGISTER CLASS

ORDER BLANK

Date _____ 19__

Please send _____ copies of

MEET MY SAVIOUR—\$1.25

Until December 31, 1965, 6 or more, \$1.00 each,

plus postage

After December 31, 1965, 6 or more, \$1.25 less 10%,
postpaidPrices slightly higher outside
continental United States

Name _____

Street _____

City _____

State _____ Zip _____

CHECK or MONEY ORDER Enclosed \$ _____

CHARGE (30 days) TO: ☐ S.S. ☐ Church

NOTE: Needed on ALL accounts—location, name of church.

Church location _____ City _____ State _____

Church name _____

BILL TO: _____

Street _____

City _____

State _____ Zip _____

REGISTRATION FORM

C.S.T. Unit 162.3a, "Personal Evangelism"

Text: MEET MY SAVIOUR

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 Blanks and Registration Materials to:

Name _____

Street _____

City _____

State _____ Zip _____

Complete and Mail BOTH Forms TODAY.

IT'S TIME TO



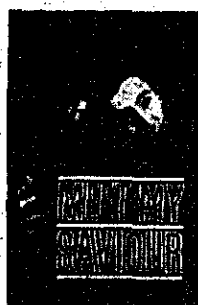
AND MAKE PLANS

FOR THE 1966

Denomination-wide



February—March

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Saviour****\$1.25**

Until December 31, 1965

6 or more, \$1.00 each,
plus postage

After December 31, 1965

6 or more, \$1.25
less 10%, postpaid

Through the study of this book your
laymen will become aware of the
urgency of witnessing and learn the
most effective methods for soul win-
ning. 6 x 9" size.

UNIT 162.3a, "Personal Evangelism"
TO PARTICIPATE register the class
and report as you would any other
Christian Service Training class. One
registration per church is sufficient.
See special form at left.

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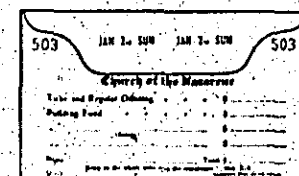
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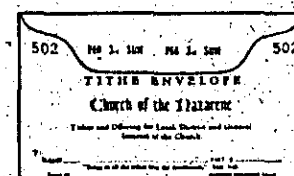
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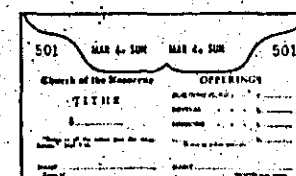
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Each set, 30c; 12 sets for \$3.00; 25 sets for \$6.00

Price slightly higher outside the continental United States

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Gulf Central	Northwest Oklahoma
Hawaii	Northwestern Ohio
Houston	Oregon Pacific
Illinois	Rocky Mountain
Indianapolis	Sacramento
Iowa	South Arkansas
Joplin	South Dakota
Kansas	Southern California
Kansas City	Southwest Indiana
Louisiana	Southwest Oklahoma
Maine	Southwestern Ohio
Michigan	Washington
Minnesota	Wisconsin

Insured ministers on 90 percent districts receive "double coverage." The above districts have a total of 2,930 ministers qualified under this new plan.

Your Church Image

THE SCRIPTURES bear out a conclusion that the Lord Jesus Christ was alert to what might be termed the public relations aspects of His ministry in Galilee.

He was concerned with the degree of impact of His gospel and its grip upon the hearts and lives of the people. In the language of today, it might be said that Jesus was interested in His image. For did He not ask Peter, "And whom do men say that I am?" (Matthew 14:16)

Opinion Not Crystallized

The answer Jesus received indicated there was considerable confusion among His listeners—even among His apostles—as to His identity and purpose. The answer revealed there was work to do.

And there is work for the church in this area.

As long as it holds public services, every church has public-relations contacts and every church reflects an image. Just as people make vivid or negative impressions on others, so does an institution. Unless the identity of the church and its program (what it stands for) are favorably impressed on the public consciousness, eventually the church will suffer in decreased support and understanding.

There is no mystery about good, effective public relations in the church field.

Good public relations for a pastor may be defined as doing whatever contributes toward making a church deserve and receive the confidence

and cooperation of an increasing number of people—in simpler form: Making friends for Christ and His Church.

Bad public relations often result when a pastor and his board do not give adequate thought to their situation as it relates to the community they are trying to win to Christ.

Ralph Stoodly in his book on *Church Public Relations* says that the chief problem lies with the pastor concentrating on only one aspect of the problem—"your side of it." He says it is necessary to "circle the situation," and to see it from the standpoint of all parties involved "with understanding and sympathy."

A Methodist bishop with understanding in this field continually tells the pastors: "Given character and a modicum of ability, nine-tenths of the success and failure of a minister can be charted in the field of his public relations."

Applies to Church

Stoodly adds that what is true for the minister "also is true of a church. Nine-tenths of the success of a church on the human side is the result of good public relations."

Stoodly defines good public relations as "good internal relations made public." He writes, "Good public relations is the creation and the carrying out of ideas that result in goodwill. Good public relations are those procedures by which an individual or an institution becomes more widely and more favorably known."

Youth Week Projection

CHRISTIAN ACTION in:

- witness
- evangelism
- devotion

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still
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H. Dale Mitchell, Executive Director

DEPARTMENT OF EVANGELISM

CALENDAR OF EVENTS FOR 1966

1 January 11, 12, and 13

MID-QUADRENNIAL CONFERENCE ON EVANGELISM

- Tuesday evening through Thursday evening at the Music Hall, Municipal Auditorium, Kansas City, Missouri.
- This conference is for general superintendents, district superintendents, evangelists, pastors, educators, and laymen.

2 February—March

MEET MY SAVIOUR

- Christian Service Training and the Department of Evangelism join in presenting a church-wide C.S.T. course and text entitled "MEET MY SAVIOUR." (See C.S.T. page.)

3 May 29

PENTECOST SUNDAY

- An all-out day of holiness evangelism in every local church.
- Inaugurate "Prayer Partners Anonymous" based on Matthew 18:19.

4 August 23-28

INTERNATIONAL LAYMEN'S CONFERENCE ON EVANGELISM

- To be held at THE DIPLOMAT, near Fort Lauderdale, Florida. Among the speakers and participants will be our six general superintendents.
- Reservations for attendance at this conference are to be made by the laymen through their own district.

5 October

LOVED ONES EVANGELISM

- A church-wide month of "Loved Ones Evangelism."

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—General Stewardship Committee

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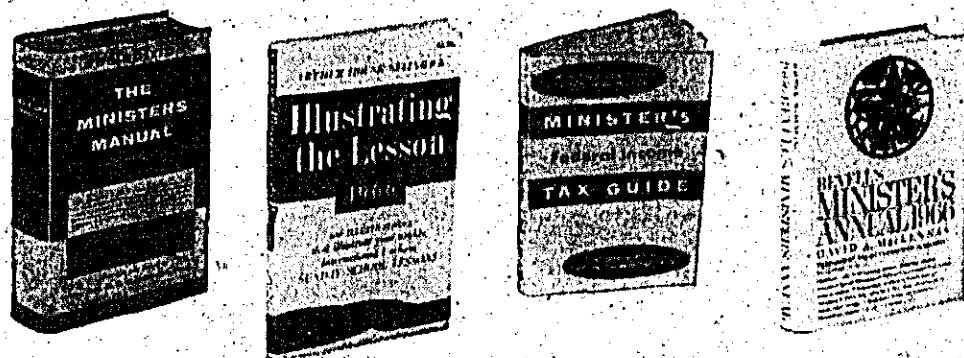
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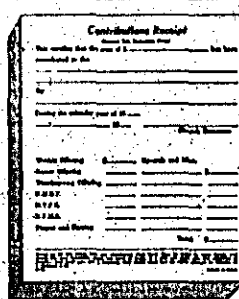
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☐ Other _____

4. Do you rely upon the PASTOR'S SUPPLEMENT to keep you informed?

☐ Yes ☐ No ☐ Sometimes

5. Are there changes or additions which you feel would improve the publication? _____

32a

the year that is past.

I protested that I didn't understand what he meant—that I had no such book.

He assured me that everyone kept a record book each year. "There it is," he pointed, and stepping to a table, picked up a book which looked to me like a large, loose-leaf notebook. My name was on the cover and below it the year.

Amazed, I leafed through the pages. There it was—a detailed record of the past year. There were happy occasions, sad ones, trials, victories—the occasion of Mother and Daddy's golden wedding anniversary . . . the day Mr. Childers died . . . our camping trip in the Sequoias—how interesting, how complete! I turned the pages, fascinated, and then he reached for the book.

"Oh, can't I keep it," I begged, "at least some of the best pages?"

He shook his head. "No, only in your

which are behind . . .

While I still pondered this extraordinary thing, he returned and handed me a new notebook, empty of pages, bearing my name and the new year.

"But it is so empty!" I said.

He explained that the pages would be added day by day. I sighed and answered, "If only I could choose the pages!"

He informed me that in some measure I could. "Are you not a child of God," he queried, "redeemed, reborn?"

I nodded with assurance.

Then he took from a sheaf of pages in his hand a crimson sheet bearing the word, "Atonement." "This page represents the blood of Jesus," he said, and I noticed written on it these words: *In whom we have redemption through his blood, the forgiveness of sins.*

"Satan cannot cross the Blood-line,"

Introducing Our New Queen Guide

Since circumstances have prevented Mrs. Audrey Williamson from resuming her rich writing ministry to the queens, she has asked to be officially released from responsibility for this department. No better successor could be found than Mrs. B. Edgar Johnson, who has been working on the magazine as office assistant for the past year. She is the wife of our General Secretary, Dr. B. Edgar Johnson, and before coming to Kansas City served as a parsonage queen for twenty-one years. The Johnsons have two teen-age daughters, Lois and Janet.

—Editor

January, 1966

33

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The Nazarene Preacher

Queen of the parsonage.....

MRS. B. EDGAR JOHNSON

New Year's Vision

IT WAS NEW YEAR'S EVE. I had been unable to attend the watch-night service because I was recuperating from flu. I sat with my Bible in my lap drowsily awaiting the new year.

Suddenly I was startled by a white-robed figure who silently glided into the room. "I am the recording spirit of the years," he introduced himself, "and I have come for your record book for the year that is past."

I protested that I didn't understand what he meant—that I had no such book.

He assured me that everyone kept a record book each year. "There it is," he pointed, and stepping to a table, picked up a book which looked to me like a large, loose-leaf notebook. My name was on the cover and below it the year.

Amazed, I leafed through the pages. There it was—a detailed record of the past year. There were happy occasions, sad ones, trials, victories—the occasion of Mother and Daddy's golden wedding anniversary . . . the day Mr. Childers died . . . our camping trip in the Sequoias—how interesting, how complete! I turned the pages, fascinated, and then he reached for the book.

"Oh, can't I keep it," I begged, "at least some of the best pages?"

He shook his head. "No, only in your

memory. This record must be filed in the archives of time. You may benefit from the experiences, but they are past. These victories cannot be projected into the new year; neither should you carry your failures on to lament over. As thy day, so shall thy strength be."

So taking the book he disappeared, but I caught his words as his voice trailed off, "Forgetting those things which are behind . . ."

While I still pondered this extraordinary thing, he returned and handed me a new notebook, empty of pages, bearing my name and the new year.

"But it is so empty!" I said.

He explained that the pages would be added day by day. I sighed and answered, "If only I could choose the pages!"

He informed me that in some measure I could. "Are you not a child of God," he queried, "redeemed, reborn?"

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—Editor

he declared. "Place this in your book as the first page." And then he added a snow-white sheet bearing the words, "Heart Purity." "If you have surrendered your life to Christ completely and been filled with His Spirit, you may also add this page. If these two pages preface your book, they will influence all the record."

Encouraged by this, I asked for assurance that there would be no deaths in my family through the ensuing year.

"I cannot grant that," he replied, "for such is in the province of the Father, but I can give you these golden pages of comfort: *Lo, I am with you always, even unto the end of the world . . . I will not leave you comfortless: I will come to you . . . When thou passest through the waters, I will be with thee.*"

Made bolder, I said, "May I choose a year without temptations?"

He looked at me searchingly as he retorted, "Would you be a weakling—untried, untrained?" And he passed me yet other pages: *Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life . . . The Lord knoweth how to deliver the godly out of temptations.*

Hesitantly I ventured, "But could I choose a year without any defeats?"

He smiled as he said, "Indeed, if so you choose, you can live this year without defeat. But," he quickly added, "that does not mean a year without battles."

"But I dread to think of battles," I murmured.

His eyes flashed victoriously as he said, "Place this in your book: *In all these things we are more than conquerors through him that loved us; and this: If God be for us, who can be against us? and this: Greater is he that is in you than he that is in the world.*"

Joyfully I tucked them into my book as I said hopefully, "I would so like this year to be filled with happiness!"

He paused thoughtfully, "You cannot choose happiness as such—it is a by-product, but these pages will help." I reached eagerly for them and read, But

godliness with contentment is great gain . . . I have learned, in whatsoever state I am, therewith to be content.

"Is it possible for this year to be one of real accomplishment?" I asked.

There were wisdom and understanding in his expression as he responded, "That depends upon your definition of accomplishment. Remember that, for the Christian, it is not measured by the great or the spectacular, but by perfect obedience to His will. Yes, you may have a year of real accomplishment if you include these pages: *And whatsoever ye do, do it heartily as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward . . . I can do all things through Christ which strengtheneth me . . . For with God nothing shall be impossible.*"

"This is wonderful!" I exclaimed. There is so much promise for the new year! But how can I be really sure of all this?"

"For we walk by faith," he reminded me. Then he handed me a small Bible, on the flyleaf of which he penned these words: *This hour is mine, with its present duty; the next is God's, and when it comes, His presence will come with it.* "I leave this store of God's promises with you," he continued. "There is something to use every day; there will be no situation in this untried year that it does not cover. You can be completely victorious!"

Then he was gone.

The sound of honking horns and ringing bells awakened me. Involuntarily I looked for the white-clad figure—he had been so real. Feeling almost a sense of loss I said aloud, "If only I did have that book!" Then I saw the open Bible in my lap and a reassuring thrill surged through me at the realization that I did have it—every single promise he had given me. My eyes fell on these words, *For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him.*

The new year was already three minutes old. I should live it a day at a time—in His strength.

The Nazarene Preacher

BIBLICAL STUDIES

TOWARDS BETTER BIBLICAL SCHOLARSHIP

Gleanings from the Greek New Testament

By Ralph Earle*

Phil. 2:1-4

Consolation or Encouragement?

The Greek word is *paraklesis*. It comes from *parakaleo*, "call to one's side." So the noun literally means "a calling to one's aid," then "exhortation" or "encouragement," and finally "consolation" or "comfort." Abbott-Smith lists this passage under the second of these three sets of meanings,¹ as do also Thayer² and Arndt and Gingrich.³

The word occurs twenty-nine times in the New Testament. In the KJV it is translated "consolation" fourteen times, "exhortation" eight times, "comfort" six times, and "intreaty" once. It appears that the best rendering here may be "encouragement" (RSV, Phillips, NASB). Arndt and Gingrich and the ASV both prefer "exhortation," as does H. A. A. Kennedy.⁴

Comfort or Incentive?

In contrast to the fairly frequent occurrence of *paraklesis*, the Greek word *paramythion* ("comfort") is found only here. Thayer gives only one meaning, "persuasive address" (cf. Berkeley, "persuasive appeal"), although he notes that in the classics it was used in the sense of "consolation"⁵ (NEB, NASB). Abbott-Smith has "an exhortation, persuasion, encouragement." Arndt and Gingrich would translate the phrase here, "if there is any solace afforded by love."⁶

*Professor of New Testament, Nazarene Theological Seminary.

January, 1968

Lightfoot says about this word: "incentive," encouragement, not 'comfort,' as the word more commonly means."⁷ Kennedy comments: "Almost equivalent to *paraklesis*, but having a suggestion of tenderness involved."⁸ Vine agrees with this. Of the closely related word *paramythia* he writes: "primarily a speaking closely to anyone (*para*, near, *mythos*, speech), hence denotes consolation, comfort, with a greater degree of tenderness than No. 1"⁹ (*paraklesis*).

There is still something to be said for the rendering "incentive" (Moffatt, Goodspeed, RSV). Weymouth and Charles B. Williams have, "if there is any persuasive power in love." Wand translates: "of the persuasive influence of love."

Fellowship or Sharing?

This is the famous word *koinonia*, which has become well known in church circles today. It is a favorite term with Paul. He uses it fourteen out of the twenty times it occurs in the New Testament. John also has it four times in his First Epistle.

The noun comes from the adjective *koinos*, "common." So its basic idea is that of sharing something in common. Thayer notes that its first meaning is "the share which one has in anything, participation."¹⁰ This is brought out by Weymouth's rendering, "any common sharing of the Spirit" (cf. C. B. Williams: "any common share in the Spirit").

Bowels or Affection?

The Greek word is *splanghnon*, which literally means "bowels." But this physical sense is found only once in the New Testament (Acts 1:18). The other ten times it occurs it is used metaphorically and should be rendered "heart" or "affection" (or some similar expression). Abbott-Smith says: "The characteristic LXX and NT reference of the word to the feelings of kindness, benevolence and pity, is found in papyri."¹¹ The correct translation here is "affection" (RSV, NEB, NASB).

Mercies or Compassions?

The Greek word *oiktirmos*, like the previous term *splanghnon*, primarily refers to "the viscera, which were thought to be the seat of compassion."¹² Both words are usually in the plural in the New Testament and Old (LXX). For a comparison of the two, Lightfoot says: "By *splanghna* is signified the abode of tender feelings, by *oiktirmoi* the manifestation of these in compassionate yearnings and actions."¹³

Oiktirmos occurs only five times in the New Testament. In the KJV it is regularly translated "mercies" (once, "mercy"). Probably a preferable rendering is "compassion" (NEB, NASB) or "sympathy" (RSV, Phillips). Actually "compassion" (from the Latin) and "sympathy" (from the Greek) both have exactly the same literal meaning—a "suffering with." Real sympathy or compassion demands that we become involved.

One Accord—One Mind

Paul desires that the Philippians shall be "of one accord, of one mind" (v. 2). The first expression is one word in Greek, *sympsychos* (found only here in NT). Literally it means "together-souled," and so "harmonious, united in spirit."¹⁴

The second expression is an entirely different construction. Literally it reads: "thinking the one thing." Obviously it is a bit difficult to put these two together.

Charles B. Williams has: "your hearts beating in unison, your minds set on one purpose." *The Berkeley Version* reads: "your fellowship of feeling and your harmonious thinking." The NASB has: "united in spirit, intent on one purpose." That is about as well as can be done with the passage. Strangely, Phillips reverses these: "as though you had only one mind and one spirit between you." The similarity of meaning of these two expressions leads Lightfoot to make this cogent observation: "The redundancy of expression is a measure of the Apostle's earnestness."¹⁵

Strife or Rivalry?

The Greek word is *eritheia* (v. 3). It means "ambition, self-seeking, rivalry."¹⁶ The best translation would seem to be either "rivalry" (Phillips, NEB) or "selfishness" (RSV, NASB).

Vainglory or Empty Conceit?

Paul also warns against being motivated by *kenodoxia* (only here in NT). Arndt and Gingrich say it means "vanity, conceit, excessive ambition."¹⁷ For this passage they suggest "empty conceit," the rendering which was chosen for NASB. The prefix *kenos* means "empty," while *doxa* means "opinion." The idea, then, is of one having an empty, or groundless, opinion of himself.

True Humility

"Lowliness of mind" is a compound word in Greek, *tapeinophrosyne*. It has already been discussed at length in connection with Eph. 4:2. After noting that in pagan writers it meant "grovelling" or "abject," Lightfoot says: "It was one great result of the life of Christ (on which St. Paul dwells here) to raise 'humility' to its proper level; and if not fresh coined for this purpose, the word *tapeinophrosyne* now first became current through the influence of Christian ethics."¹⁸ Arndt and Gingrich list only

(Concluded on page 44)

The Nazarene Preacher

SERMONIC STUDIES

TOWARDS BETTER PREACHING

What Love Can Do

By Brian L. Farmer*

TEXT: *Herein is love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love* (I John 4:17-18).

Critical Questions

1. Is the having of confidence on the Judgment Day given here as a reason for being made perfect in love?
2. What is the meaning of "as he is, so are we in this world"?
3. If a person would not welcome Christ's immediate return, would this mean he is not perfect in love?
4. In what sense is fear cast out by love?
5. What distinction may be drawn between reverential fear and tormenting fear?

Exegesis

Confidence in the Judgment is certainly not the *only* reason for seeking perfect love, nor perhaps is it the *chief* reason, but in this passage it is certainly given as a reason. These verses contrast love which has boldness (or confidence), and fear which *hath* torment. Hope of being confident in the Judgment might well be the initial motive for seeking perfect love, just as fear is often an effective drive to repentance. Later, however, more noble motives arise for continuing in grace.

The Bible teaches that God desires

microcosms of himself in the heart of man. There could be nothing better for man, since He is supremely perfect. "Be ye holy," He says, "for I am holy" (I Pet. 1:15-16). When this is achieved, *as he is, so are we in this world*. God's will is being performed, and it is for this reason that the person may have *boldness in the day of judgment*.

One of the tests of our perfection in love is how we feel concerning the judgment (cf. NEB, v. 17).

If fear should be the reason a person might not welcome Christ's immediate return, it would be indicative that the person was not perfected in love. He might, however, hope that Christ would delay His return for other reasons, e.g., that in the intervening time more might be brought to repentance. Abraham so wished that God's judgment would be stayed (Gen. 18:23-33). Also Paul, though he would have liked to depart to be with Christ, nevertheless preferred to stay in this life for the brethren's sake (Phil. 1:23 f.). Howbeit, one perfected in love is not perfected in all things immediately. There might, therefore, be a legitimate wish for more time to mature in grace before meeting Christ at His return. But even were this so, fear would be precluded. "Love and fear co-exist only where love is not yet perfect."¹

Fear is cast out by perfect love in the sense that the believer knows he is not in offense toward God. Reverential fear is always present. Perfect love never leads to a cheap familiarity with God; rather, the contrary is the case.

*Bristol, England.

January, 1966

Tormenting fear is the outcome of a bad conscience; it is a "certain fearful looking for of judgment" (Heb. 10:27), whereas "love contains no fear—indeed, fully developed love expels every particle of fear, for fear always contains some of the torture of feeling guilty" (Phillips). Reverential fear is somewhat the opposite. It is an aspect of holiness, and far from being cast out, it is enhanced by perfect love.

C. S. Lewis has pointed out that in the Psalms the righteous man looked to the judgment as an occasion for rejoicing.²

Homiletical Approach

Many sermons on perfect love concern the subject from a "horizontal" aspect—the bettering of man-to-man relationships, the second of Christ's two great commandments. Here we have the basis for a sermon on the "vertical" man-God aspect of perfect love.

A suggested outline is as follows:
"PREPARE TO MEET THY GOD"

Purpose: To show that the experience of perfect love is a necessary human preparation for coming face-to-face with God.

Introduction: To get immediately to grips with the subject, ask the questions: "How many of you would welcome an immediate meeting with God either by death or Christ's second coming? If not, why not?" Mention some possible legitimate reasons, but drive home the truth that many wouldn't care to meet God because of fear.

I. The Cause of Fear

A heart not perfected in love

II. The Counterpart of Fear on Earth

Consternation and shame in the judgment

III. The Counterpart of Love on Earth

Confidence or boldness in the judgment

Conclusion: We need not be unaware of how we should fare in the judgment, for we may search our hearts for the counterparts of either love or fear. And we have opportunity to be made ready.

Another approach to this text would be to point out the extent of redemp-

tion, stressing the quality of divine love imparted to human hearts. This would be a specialized sermon dealing with the doctrine of perfect love aimed at allaying the misconception that it is quite impossible for love of the quality of God's love to be found in human hearts. Though no finite being can ever love to such extent or to such capacity as God, yet it is clearly shown in this text that judgment may be faced with boldness since, in love, as he is, so are we in this world.

Illustrations

A little child comes running up the beach with a pail of sea water. "Look, Mummy and Daddy, I've got the sea in here." Indeed he has as much of the sea as his capacity will allow.

It is a well-known illusion that a rainbow appears to have touch-points on earth. After mentioning this, it might be stated that our condition in the judgment can be better illustrated by the fish-shaped barrage balloons which dotted the sky over the cities of England during the war. Their purpose was to keep enemy aircraft at bay. But no matter how high they were, no matter how far away, they had a place where they were anchored to the ground—a touch-point on earth.

Bibliographical Aids

The following works prove helpful in this study:

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SMYTH, J. PATTERSON. *The Gospel of the Hereafter*. Hodder and Stoughton.

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¹Exell, Joseph, Ed., *Pulpit Commentary, Peter, John and Jude*, London: Funk and Wagnalls Co., 1907, pp. 104 f.

²*Reflections on the Psalms*, London: Geoffrey Bles, 1958, pp. 9 f.

Fashioned by an Ideal

By Frank Bateman Stanger*

SCRIPTURE: I Thess. 5:15-25, 28

TEXT: Verse 23: . . . the very God of peace sanctify you wholly . . .

Every person's life is fashioned by an ideal. Just so, the Christian's life must be fashioned by the correct ideal. The truly Christian ideal is that of holiness.

The text and the context have much to say about Christian holiness. There is expressed the ideal of holiness—"sanctify you." Holiness is perfection—a perfect relationship to God, expressed in total love and complete obedience. Holiness is wholeness. It means soundness, vitality, the health of the total person. Holiness is integrity and purity of character. Holiness is ultimate finality, the formation of the image of Christ within a person.

The text also speaks of the identification of holiness—"the God of peace." Holiness immediately identifies the Christian with God. Holiness is the nature of God. Holiness is the will of God. Holiness is the requirement of God. Holiness is the call of God.

The Scripture passage speaks, furthermore, of the infusion of holiness—"the God of peace sanctify you"—"Quench not the Spirit." Men are made holy by the infusion of God's Holy Spirit. This is an epochal experience. Pentecost is always subsequent to the initial commitment to Christian discipleship. Men are kept holy through the disciplined life under the influence of the Holy Spirit—"Quench not the Spirit."

Also, we discover the inclusion of holiness—"sanctify you wholly"—"your whole spirit and soul and body." Holiness includes the whole man. This word "wholly" is not found elsewhere in the Greek Bible. It is formed from two

Greek words meaning "all" and "end." Thus holiness suggests completeness as well as finality.

Prominent in this Scripture passage is the revelation of the impact of holiness. Holiness in the heart, effected by God's sanctifying Spirit, makes a manifest impact upon the total life of a person. It is impossible for holiness to be in the heart without its becoming manifest in one's life.

Look at the sevenfold impact of holiness as revealed in the context:

1. Holiness makes its impact in human relationships. "Be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men" (v. 15).

2. Holiness makes its impact upon personality moods. "Rejoice evermore" (v. 16).

3. Holiness makes its impact by safeguarding against self-sufficiency. "Pray without ceasing" (v. 17).

4. Holiness makes its impact in the creation of a Christian contentment. "In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (v. 18).

5. Holiness makes its impact by relating an individual affirmatively to the truth. "Despise not prophesyings" (v. 20).

6. Holiness makes its impact by engendering within the individual spiritual discernment. "Prove all things; hold fast that which is good" (v. 21).

7. Holiness makes its impact by producing purity. "Abstain from all appearance of evil" (v. 22).

Finally, we are impressed by the insurance of holiness—"your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." In the sanctified life there is an insurance against ultimate destruction by temptation. The final perseverance of the saints can be a glorious actuality.

*President, Asbury Theological Seminary. Outline of a sermon preached in chapel service. Used by permission.

But this is not imputed impersonally nor accomplished as the result of any moralistic transaction. Rather is it achieved through the preserving power of the all-sufficient Spirit, who indwells the Christian's heart and life. Through the Spirit it is possible for the center of one's being to be kept intact in holiness and righteousness.

Walking as Christ Walked

SCRIPTURE: I John 2:1-11, RSV

TEXT: Verse 6

To abide in Christ is to live in constant relation to and fellowship with Him. And this means to follow Him, for He will not be led by us—we must go with Him. Following Him means walking as He walked, emulating His actions and attitudes, His behavior patterns. It is not that we are saved by following His example, but those who are saved (vv. 12-14) ought to make His example their guide and goal.

What does it mean "to walk in the same way in which He walked"?

I. He walked as a man contented with God's will.

He was not only obedient to God's will; He was contented with it. He not only said, "I always do what is pleasing to him" (John 8:29, RSV), but also, "My food is to do the will of him who sent me, and to accomplish his work" (John 4:34, RSV). As food satisfies the body, so Christ was satisfied in mind and spirit by doing the will of His Father.

Paul came to this position. He could write from prison and privation, "I have learned, in whatever state I am, to be content" (Phil. 4:11, RSV). To walk as Jesus walked is "godliness with contentment," not whimpering and complaining in self-pity when our circumstances are difficult or dangerous.

II. He walked as a man devoted to human needs.

Christ said, in summary of His mission upon earth, "The Son of man came not to be served but to serve, and to give His

life as a ransom for many" (Mark 10:45, RSV). And it was reported about Him by His intimate followers, "He went about doing good and healing—all that were oppressed by the devil" (Acts 10:38, RSV). He spent His life, and at the last sacrificed it, to minister compassionately to human needs.

We ought to walk in the same way! This was how the early followers of Christ interpreted Christian duty. John wrote, "If anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?" (I John 3:17, RSV) And James wrote, "Religion that is pure and undefiled before God and the Father is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world (Jas. 1:27, RSV). To walk as Jesus walked is to serve the needs of the sick, the hungry, the unsheltered, the oppressed, the imprisoned, the disenfranchised.

III. He walked as a man burdened for earth's lost.

"The Son of man came to seek and to save the lost" (Luke 19:10, RSV). With these words He focused the primary interest of His life. He cared that men were lost, away from God, without peace and life, in bitter slavery to sin, and in danger of perishing. He likened His ministry to the quest of a shepherd for a lost sheep, braving the cold, the night, and the peril of the wilderness to recover a straying sheep.

This concern for the lost should mark His people. "That I might by all means save some" (I Cor. 9:22) was the heart cry of Paul. It ought to be the consuming passion of every Christian! To walk as Jesus walked will lead us to the lost to tell them of a Saviour who can rescue them from sin and give them peace!

Our steps may be weak and faltering at the first, as infants learning to walk. But with growing strength and resolution we ought to follow Christ, walking in His footsteps of love and service to God and humanity. And if any here have gone away from Christ, walking no longer with Him, this is the time to plant your feet once again in the blood-flecked footprints of the Lord. To take

seriously this word from the Lord will recover the wayward and revolutionize the whole church. Dare we right now take it seriously?

W. E. McCUMBER

Pastor, Atlanta, Ga.

The Preacher's Voice

(Continued from page 1)

But what shall we do about all this? That is just it, you cannot well do anything—directly. But it is somewhat like the old banker's advice to the young teller who asked how he was to distinguish counterfeit money. "Become familiar with the sight and feel of the real, and you will know," was the older money handler's reply. You have just got to be real, sincere, holy in purpose, certain in your conclusions, unprejudiced in your attitudes, clear in your thinking, emphatic in your intentions, and assured of the adequacy of the gospel which you preach. You must speak from the heart, if you would reach hearts. You must yourself be moved if you would move others.

Trying to improve the voice is largely like trying to fix the hands on the clock. Now the hands on the clock do sometimes get out of order and need to be fixed, just as the voice needs ordinary care and is benefited by efforts to develop and control it. But the deep needs of the clock are not touched by tinkering with the hands. The clockmaker must give attention to wheels and springs and bearings. Likewise the voice is just a channel through which the contents of mind and heart are poured out upon others, and its capabilities are enhanced by the force of the thoughts and feelings which seek their way out.

I have heard one say that John the Baptist disparaged himself by claiming to be but a voice. But I wonder how many of us are prepared to let the judgment of our hearers stand upon just the matter of our voices? We want men to think we know more than we are able to say. We want them to be-

lieve that we feel more than we can express. We want them to believe there are treasures of mind and heart which the voice is inadequate to tap. But are any of these things true? Is not our want of words but the complement of our paucity of ideas? Is not our principal fault that we have very little to deliver—rather than in the fact that our delivery is poor?

To make improvement by recourse to fundamentals is the difficult way. But the right way is usually difficult. Men have always wanted a medicine that would cure any disease and cure it at once. But honest practitioners have often to begin a long way from the sore spot to find the cause of disease and administer a remedy which has but slow and indirect effect.

A voice! A voice in the wilderness! A voice crying, "Prepare ye the way of the Lord, make his paths straight!" Yes, the voice was all that was apparent to the crude senses of cruder men, but back of that voice were days of study, nights of prayer, periods of fasting, lonely vigils, righteous conduct, holy aspirations, unflinching fidelity, loyalty without measure, purity unchallenged. Oh, that I might stand the test which the voice applies!



**IDEAS
THAT WORK**

Revival Honor Roll

One problem that every pastor seems to face is how to secure good attendance during revival meetings. Here is one way of solving the problem that has worked in my last two pastorates.

At a meeting of my church board about two months before our scheduled revival I asked each member of the board to help contact every member of the church for the coming revival. I had divided the membership of the church into several lists of equal num-

ber. These lists I distributed to the board members, and asked that they contact each family or individual personally and pledge them to attend every night of the revival unless providentially hindered.

I had a large poster prepared entitled "REVIVAL HONOR ROLL" with a subtitle "Give This Week to God." As the board members contacted the church members whom they were assigned and secured their pledge to be present each night during the meeting, their names were added week by week to the poster, which was displayed in a prominent place in the sanctuary.

This plan was carried out diligently, and we had the best and highest attendance, and also one of the most effective campaigns, we ever had. I feel that this will work only one time in a given pastorate, unless there is a space of several years in between.

ROGER M. WILLIAMS
Pastor, Peoria, Arizona

MY PROBLEM

PROBLEM: Why should the local church be incorporated?

ANSWER:

Before discussing the purpose of incorporating the local church, it might be well to point out that par. 115 of the 1964 *Manual* states, "In all places where the statutes will permit, the trustees shall have the local church incorporated and the said trustees and their successors shall be the trustees of the said corporation. Where not inconsistent with civil law, the articles of incorporation shall set forth the powers of the corporation and provide that the corporation shall be subject to the government of the Church of the Nazarene, as from time to time authorized and declared in its *Manual* by the General Assembly of said church. All the property of this corporation shall be managed and con-

trolled by the trustees subject to the approval of the local church."

Having set forth the *Manual* provisions for incorporation, it is also well to note that the *Manual* provides definite safeguards to the district organization, which usually invests considerable sums into the establishing of new churches. These investments must be protected, and the vesting of title with the district organization is designed to give due regard to this need for collateral to back up the investment.

No doubt there are other reasons favoring incorporation but the most often proposed are:

1. Incorporation gives the church a legal vehicle to do business.

2. It makes the corporate body responsible for any liability which the church may incur, financially or otherwise, rather than individual trustees who, without incorporation, would hold the property in their names. Thus the secretary and president of the corporation can usually carry out the wishes of the board, or the congregation, more expeditiously than when signatures of all trustees are needed on legal documents.

3. Incorporation also protects from the possibility of individual trustees taking possession of the property and perhaps using it outside the wishes of the local church or the Church of the Nazarene.

B. EDGAR JOHNSON
General Secretary

PROBLEM: I feel that we should have at least two revival campaigns each year, but my board members think one is sufficient. How should this disagreement be handled?

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

Hymn of the Month

"We've a Story to Tell to the Nations"

No. 317, Praise and Worship Hymnal

Both words and music of this stirring missionary hymn were written by

The Nazarene Preacher

H. Ernest Nichol, English poet and musician. He was born in Hull, England, in 1862 and died in 1928. He used the *nom de plume* Colin Sterne in signing the hymns for which he also wrote the music. It is interesting to note that this uses all but one letter of his name, Ernest Nichol.

He was an apprentice in civil engineering, but gave it up in the interest of music. He entered Oxford University in 1885 and received the degree of Bachelor of Music three years later, after which he devoted his entire time to writing and publishing music. Some one hundred thirty Sunday school songs have been published under his name.

Very little information is available about Mr. Nichol, but it is apparent that he loved and understood young people and children and that his heart burned with missionary zeal.

This hymn has earned its place in the hymnals of all churches that preach a fundamental gospel message, and may be used in any worship service as well as missionary service.

"Over the River to Charlie"

(Continued from page 16)

church that he decided to enter the ministry.

It is said by Mr. Edward Leeding, who was for a time Charlie's tutor, that he could have received a university degree at Cambridge after reaching manhood if he had applied for it. This Spurgeon never did and was quite content without the degree.

At Waterbeach two incidents affected Charlie. While he was preaching in the village chapel, a woman died in the congregation during his sermon on the glories of the heavenly state. She seemed to take in with great avidity what was said about the eternal world, and then, after a more than usually sweet smile had passed over her features, she became motionless. Charlie stopped in the middle of his sermon and said, "Friends, I think that our sister over there is dead!" This being the case, the body

was carried out. Pike says that, as impressed as the congregation must have been, "the preacher was still more affected."

In 1853, after a measureable increase in the attendance at the Waterbeach church, the second incident occurred. Charlie was invited to address the Cambridge Sunday School Association Convention in the guild hall of the town. He was only nineteen, and some of the previous speakers made a few chiding remarks about his youth.

Then Charlie spoke! Everyone was impressed, especially a fellow by the name of George Gould, deacon of a Baptist church in Loughton. It seems he had a friend by the name of Thomas Olney, a deacon of a London church that was seeking a pastor. Gould contacted Olney and strongly recommended Spurgeon. Olney sat down and wrote him, inviting him to come as an actual candidate for the pulpit of New Park Street Baptist Church. When he received the letter, he could hardly believe it and felt surely it was meant for someone else. He wrote to Olney that he must have been misinformed because he was only nineteen years of age, and there must certainly be a mistake. But Olney informed him it was no mistake, and he should at least come and give a trial sermon.

Therefore in November of 1853, Charlie stood before the members of New Park Street Church. He was dressed so that one could easily tell he came from the farm. He stood only five feet, six inches tall and his lips could not conceal a big buck tooth, visible even when his mouth was closed. He was somewhat heavy (and was to get much heavier), and to top this off, he parted his hair in the middle! What an odd sight he was in fashionable London, and the first impression was a negative one!

Then Charlie spoke! One biographer, who took the time to interview those members who had heard him speak, records these words: "The effect [of his message] was amazing. It is impossible to describe the emotions of the congregation . . . after the service people were

too excited to leave the building and gathered in groups talking about securing him as pastor; deacons came out of the vestry and promised to use their endeavors to secure him."

Thus in less time than it takes to read this, Charlie, at twenty years of age, became pastor of London's third largest church of the Baptist Nonconformist group. He held this position for thirty-eight years until his departure from this world for the next. He took the charge with fear and trembling, as he states. "Surveying the difficulties before us, our hearts sink within us . . . already we look for a ship which may bear us quietly away from the terrible scene and only a dread of tempest restrains our recalcitrant footsteps. Such was my experience when I first became a pastor in London. My success appalled me; and the thought of the career which it seemed to open up, so far from elating me, cast me into the lowest depth . . . who was I that I should continue to lead so great a multitude? I would betake me to my village obscurity, or emigrate to America and find a solitary rest in the back woods where I might be sufficient for the things which would be demanded of me . . . I felt myself a mere child, and trembled as I heard the voice which said, 'Arise, and thresh the mountains and make them chaff.'"

(To be continued)

Gleanings . . .

(Continued from page 36)

two occurrences of the term, one in Epictetus and one in Josephus (both in a bad sense). These are later than Paul.

¹Lexicon, p. 340.

²Lexicon, p. 483.

³Lexicon, p. 623.

⁴EGT, III, 432.

⁵Op. cit., p. 485.

⁶Op. cit., p. 626.

⁷Philippians, p. 107.

⁸EGT, III, 432.

⁹Expository Dictionary, I, 207.

¹⁰Op. cit., p. 352.

¹¹Op. cit., p. 414.

¹²Thayer, op. cit., p. 442.

¹³Op. cit., p. 108.

¹⁴Arndt and Gingrich, op. cit., p. 789.

¹⁵Op. cit., p. 108.

¹⁶Abbott-Smith, op. cit., p. 179.

¹⁷Op. cit., p. 423.

¹⁸Op. cit., p. 109.

BULLETIN EXCHANGE

How Reverent Are We?

Do we add to or detract from the spirit of worship? When the organ pauses before signalling the start of worship, whose voice do we hear in our ears—ours or God's?
—Midweek Call
Whittier, Calif.

The Untried Year

*With mingling trust and hope and fear
I bid thee welcome, untried year;
The paths before me pause to view;
Which shall I shun, and which pursue?
I view thee now with serious eye;
I see dear hopes and treasures fly,
Behold thee on thy opening wing,
Now grief, now joy, now sorrow bring.
God grant me grace my course to run,
With one blest prayer—His will be done.*

—ELIZABETH PAYSON PRENTISS

Roseville Informer

John A. Monroe, pastor

A New Year

*He came to my desk with quivering lip;
The lesson was done.
"Have you a new leaf for me, dear Teacher?
I have spoiled this one!"
I took his leaf, all soiled and blotted,
And gave him a new one, all unspotted;
Then into his tired heart I smiled.
"Do better now, my child!"*

*I went to the throne with trembling heart;
The year was done.
"Have you a new year for me, dear Master?
I have spoiled this one!"
He took my year, all spoiled and blotted,
And gave me a new one, all unspotted;
Then into my tired heart He smiled.
"Do better now, My child!"*

—Selected

The Nazarene Preacher



HERE AND THERE AMONG BOOKS



A Christian Perspective of Knowing

By Earl E. Barrett (Kansas City: Beacon Hill Press, 1965. 224 pp. Cloth, \$4.95.)

While it is usually technical scholars who manifest an interest in the problems of knowledge, every Christian has more "at stake" in them than he may realize. This is true for the reason that in our society the Christian cannot by his own diligent strivings cope with the powerful currents of irrationalism and skepticism, or refute the ideas borne along by them. The person without a defense against heresy may well be overwhelmed by the flood. Today's ardent and persuasive exponents of subjective faith, some religious and some not, cast reason in an insignificant or even demonic role. In the resultant confusion, blacks and whites become greys, and a mere surface view of things will not prevent one from falling into gross error.

It is at this point that *A Christian Perspective of Knowing* is designed to help. It establishes guidelines for the utilization of the truth in authority (faith), rationalism (reason), experience, intuition, and mysticism. The author makes a strong case for balance and the use of the synoptic method in the search for certitude and certainty. The ways of knowing are complementary; when any of them are omitted, the knower receives less than the truth that is available to him, or a distortion that ought not to be trusted.

The book affords numbers of insights into the views of important thinkers in the history of philosophy which are used to illustrate and exemplify basic principles concerning knowledge. It is written in a quite readable style, and is both clear and coherent throughout. The author's own philosophy appears to be that of eclecticism with dominant overtones of idealism and mysticism, but it is not presented dogmatically, and the reader can profit from the presentation whether or not he is in full agreement. One cannot escape the tone of complete Christian commitment.

Any work of human hands can be negatively criticized. In this case the reviewer has no major criticism to offer. Should the

book be given a second printing, no doubt the typographical and other related errors, at least forty of them, will be amended. Also, for more effective and facile use of the book, an index or an extended table of contents would be helpful. This would obviously benefit the scholar or teacher who might wish to make some use of it for reference to particular topics.

One feels that author and publisher are both to be congratulated for the publication of this work, first of its kind in the Church of the Nazarene. As stated in the jacket description: "There has been a long-felt need in evangelical circles for just such a study."

DELBERT R. GISH

The Message of the Wesleys

By Philip S. Watson (New York: The Macmillan Company, 1964. 264 pp. Paperback, \$1.95.)

Here is a book that ought to be circulated widely among all people of the Arminian, Wesleyan, and holiness persuasion. It is a gem, and fulfills just what its subtitle indicates: "A Reader of Instruction and Devotion."

The book is an actual compilation of gleanings from the writings of John and Charles Wesley, grouped around the great themes of the Christian faith and life. The prose doctrinal discussions from the writings of John are accompanied in each case with a poem or verse from the pen of Charles which expresses the same teaching in rhyme. The compiler has used acute insight and valid understanding of the Wesleyan position in his selections. In fact the book is a work of art as well as of insight and understanding.

After a preface that introduces the reader to the Wesleys, there follow three major divisions: The introduction deals with "The Anatomy of a Conversion." Chapter I, "The Discovery of a Message," sets forth in narrative form, from their own writings, the conversion experiences of the two Wesleys. Chapter II, "Fulfillment of a Mission," gives their own explanations of Methodism, its doctrines, and the spirit of Methodist discipline.

January, 1968

Part One deals with "Instruction in the Faith." Here are discussed in the words of the Wesleys "The Majesty of God," "The Greatness and Littleness of Man," "The Mystery of Godliness," and "The Experience of Grace." This section of the book is worth the price of the entire volume.

Part Two, entitled "Guidance to Glory," deals with the principles of Christian life and behavior, as set forth in the Wesleyan writings. Chapter I treats of how to wait upon God, emphasizing the proper use of the means of grace, works of piety, and mercy. Chapter II, entitled "Christian Behavior," considers stewardship, self-denial, temperance, business, vocation, courtesy, mental culture, use of money, use of leisure, and Christian attitudes. Chapter III is concerned with "Growth in Grace," in which holiness, the spiritual life, Christian perfection, the imperfections of the perfect, stewardship of the physical body, varieties of experience, and the "patience of hope" are treated. Chapter IV, entitled "Looking Towards Eternity," has as its respective sections: death, the intermediate state, paradise, the communion of saints, judgment, choice, hell, heaven, and the new heavens and the new earth.

An Epilogue covers Wesley's meditation on the Lord's Prayer. The single chapter (IV of Part One) on "The Experience of Grace" would be most helpful to any seeker after God. It is really the gem of the entire book.

Dr. Watson holds the Master of Arts and the Doctor of Divinity degrees from Cambridge University, England, and is presently serving as professor at Garrett Theological Seminary, Evanston, Illinois.

Every Nazarene pastor should own this volume and read it carefully, then circulate it by the dozens among his congregation. It will have a salutary effect on the spiritual life of his church. Dr. Watson's observation is: "The most important thing about the Wesleys is that they were men of God, men who knew God and knew how to lead others to the knowledge of God."

This reviewer plans to use it as part of the reading requirements in courses in Wesleyan thought and the doctrine of holiness.

Ross E. Price

Dispensationalism Today

By Charles Caldwell Ryrie (Chicago: Moody Press, 1965. 220 pp. Cloth, \$3.95.)

During the last decade there has been a veritable spate of books on the subject of

dispensationalism. In several volumes George Ladd has taken issue with the popular view of a pre-tribulation rapture. Jesse W. Hodges wrote a book entitled *Christ's Kingdom and Coming, With an Analysis of Dispensationalism* (Eerdmans, 1957). A still more significant volume is *Backgrounds to Dispensationalism*, by Clarence B. Bass (Eerdmans, 1960). With thorough documentation it traces the beginnings of modern dispensationalist teachings to John Darby of the Plymouth Brethren movement in the British Isles in the nineteenth century.

The seriousness of the matter is suggested by this statement by Hodges in the Foreword to his volume (p. xi): "After a century of exploiting the theories of dispensationalism in this country, the advocates of this 'new system of Bible interpretation' are now challenging Orthodoxy itself in practically all denominations . . . in America." More striking are the words of J. Barton Payne in *The Imminent Appearing of Christ* (Eerdmans, 1962): "Godly ministers have been excommunicated by their denominations, devoted missionaries of long service have been dropped by their mission boards and barred from Bible conferences, and theological instructors of unquestionable orthodoxy and of premillennialism have been dismissed from their teaching positions, all because they have come to have reservations about the Scriptural soundness of the Darbyist innovations of pre-tribulationism" (p. 168).

Ryrie, who is dean of the graduate school of Dallas Theological Seminary, had written an earlier volume, *The Basis of the Premillennial Faith* (Loizeaux Brothers, 1953), in which he identified premillennialism with dispensationalism. Because of the attacks on his position he has again taken up the pen in defense of it. As would be expected, he denies that dispensationalism originated with Darby. Here is what he writes (p. 74): "There is no question that the Plymouth Brethren, of which John Nelson Darby (1800-1882) was a leader, had much to do with the systematizing and promoting of dispensationalism. But neither Darby nor the Brethren originated the concepts involved in the system, and even if they had that would not make them wrong if they can be shown to be Biblical."

The author quotes from Irenaeus (p. 69) to show that this second-century Church Father identified "four principal covenants given to the human race." Augustine distinguished between "the former dispensation" (p. 69) and the present age. Appar-

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ently the first writer to set forth seven dispensations was a French mystic and philosopher named Pierre Poiret (1646-1719), in a work on predestination. His scheme is similar to, though not identical with, that of John Darby (pp. 71, 75).

Dr. Ryrie points out the differences between dispensationalism and covenant theology (chapter 9). The latter, represented by Oswald Allis (late of Princeton), emphasizes "the covenant of works" and "the covenant of grace." Ryrie correctly points out the fact that these terms are not used in Scripture, any more than some terms employed by dispensationalists. Covenant theologians hold that "the saved people of God in all ages may be called the Church" (p. 140). Dispensationalists make a sharp distinction between Israel and the Church. In fact, this is one of the main emphases of this movement. Ryrie declares: "The essence of dispensationalism, then, is the distinction between Israel and the Church" (p. 47). It is this dichotomy which is opposed by most critics of modern dispensationalism, who feel that it tends to destroy the unity of the Bible (p. 34).

After pointing out the errors of ultradispenationalism (chapter 10), Ryrie makes "A Plea" (chapter 11) for integrity (p. 206) and harmony (p. 207). The irenic tone of this plea, which to a great extent pervades the entire book, is very commendable. It heightens our respect for the dispensationalists, though the arguments in the volume may not convince us of the validity of dispensationalism. Every alert Christian should read on both sides of the issue and above all maintain a Christian spirit of fellowship.

RALPH EARLE

There Was a Man

Compiled by Carl Philip Anderson (Westwood, New Jersey: Fleming H. Revell Company, 1965. 107 pp. Cloth, \$2.50.)

This is the story of Dr. Paul Carlson, medical missionary of the Evangelical Covenant church, who was martyred in the Congo, November 24, 1964. The title is taken from a statement about him made by a fellow prisoner shortly after his death. After reading these eleven timely testimonies and descriptions of his life, you may well want to paraphrase the title in exclaiming, "There was a missionary!" Here is an intimate picture of what it takes to be a missionary in this unpredictable age when all missionaries are potential martyrs. Read it to measure your own commitment, and

pass it around among your young people. You will probably quote from it in your next sermon. In the final chapter, Enoc Sakofio, one of his Congolese co-workers, says: "Whoever shot Paul didn't kill him; he killed us. Look today at Wasolo, at those people carried in on the litters so that Paul might heal them. But now who will heal them?"

PAUL J. ORJALA

Sourcebook of 500 Illustrations

By Robert G. Lee (Grand Rapids, Mich.: Zondervan Publishing House, 1964. 212 pp. Cloth, \$3.95.)

Though apparently from the famous southern preacher's scrapbook, these illustrations are not scraps. Here is a gold mine of homey, earthy, tidbits which will enliven sermons if discreetly used. Not all are anecdotes—there is much unusual factual material here. These 500 illustrations are arranged under 23 subject headings from "Advice" to "Witness." Though we should not make a crutch out of such books, neither should we scorn them, for they sometimes can be lifesaving cisterns when the well of one's own imagination runs low.

R. S. T.

New Year's Resolutions

- A little less impatient with those we deem too slow;
- A little less arrogance because of all we know;
- A little more humility, seeing our worth is slight—
- We are such trivial candles compared to stars at night!
- A little more forgiving and swifter to be kind;
- A little more desirous the word of praise to find,
- The word of praise to utter and make a heart rejoice;
- A little bit more careful to speak with gentle voice;
- A little more true eagerness to understand each other;
- A little more, real striving to help a shipwrecked brother;
- A little more high courage to each task that must be done;
- These be our resolutions—and God help everyone!

—Selected

Nease Memorial Church
Ft. Wayne, Indiana
CLINTON H. TEMPLIN

Should We Standardize . . . ?

(Continued from page 3)

selfless, conscientious devotion to the spiritual calling of the ministry. Rather, too much security tends to harden the clerical arteries and solidify the hireling mentality. On the other hand, pioneer movements, which have not yet reached the stage of affluence and settledness where they can eliminate all economic uncertainties and risk, have been characterized by high courage and heroic sacrifice—and mighty exploits. When men love God and souls enough to do and dare even with uncertain remuneration, and are willing to cast themselves on God, and sacrifice to the bone, if only they may preach the gospel, there will be revivals and victories. These men at least learn to pray and depend on God, and are greater accordingly.

Not that we should deliberately aim to make it tough for preachers in order to drive them to their knees. Some preachers will pray even when prosperous; others won't pray even when starving—they will just gripe. So we cannot create worthiness by fostering inequities any more than we can create it by elimi-

nating them. The only fact which is presently being stressed is that legislated equality does not eliminate all inequities, or assure better performance, or perpetuate that pioneer spirit so essential to the health and vigor of our movement. Therefore we should resist the siren appeal of the legislative path, for in that direction does not lie the real answer to our problems.

It lies in the improvement of our worthiness as persons and our performance as ministers. Our movement will be kept young and vigorous only by men with the vision and courage of youth. In spite of imbalance here and there, we will thrive better if we continue to operate on the axiom that a man's ministry must make its own way. He is not entitled to this or that privileged right solely because he has so many degrees, or so much experience, or so big a family, or even a commission. He is only entitled to the right to become a better preacher and a better man, and step into the doors God opens; and usually the doors God opens and the doors opened by the demand created by the quality of a man's ministry are the same.

Close the Ledger

*Ends the old year with its trials,
Toils and triumphs, joys and pain;
Gone are all the priceless moments
Never to return again.
Close the ledger, then, and leave it
In the Master's loving hands.
Ask Him to clock out all the errors;
All its faults He understands.
Then begin the fresh, new record;
Ask His help to keep it clean,
And in all the new year's entries
Let the hand of God be seen.*

—Evergreen Frontier
Washington Pacific District

The Conference on Evangelism

Are we praying daily for the Mid-quadrennial Conference on Evangelism to be held in Kansas City, January 11-13? Not all can participate by their presence but all can participate by their prayers. Prayer will impregnate human words with divine power, and turn a conference into a new confrontation with God. It is not to be a gathering of experts who listen languidly to other experts, but a gathering of disciples who want desperately to hear from the Holy Spirit. If revival occurs in Kansas City during these days—revival of vision, of compassion, and of compulsion—evangelism will occur back home.

Dr. Edward Lawlor, secretary of the Department of Evangelism, has prepared carefully and well. No theme could be more timely or significant than that chosen for the conference: "The Church Empowered for Evangelism." General Superintendent Hugh C. Bennet, sponsor of the department, will deliver the keynote address Tuesday night, January 11. All of the other general superintendents will also participate. These men are God's messengers to us at this time.

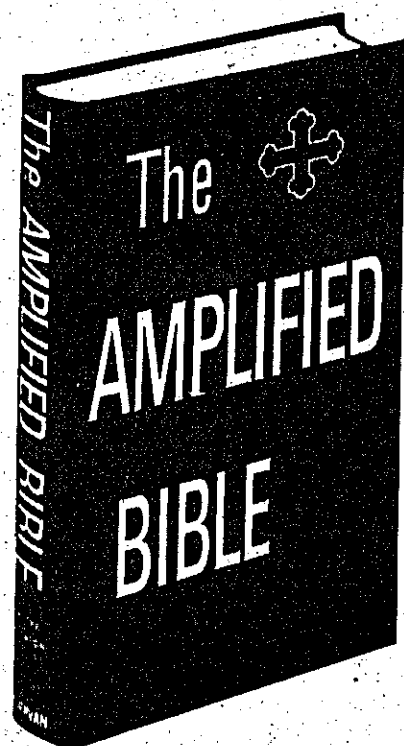
Dr. William Fisher, an outstanding evangelist, will speak Wednesday night on the subject "The Place of Revival in Evangelism." Behind this message will be a full quarter-century of effective revivalism and evangelism around the world.

Special music by the Trevecca Nazarene College choir will be an inspiring feature. Nazarene chaplains also will take part. The fiber of the gathering will be strengthened by district superintendents, leading pastors, and evangelists. According to reports, hotels are "selling out" in advance reservations.

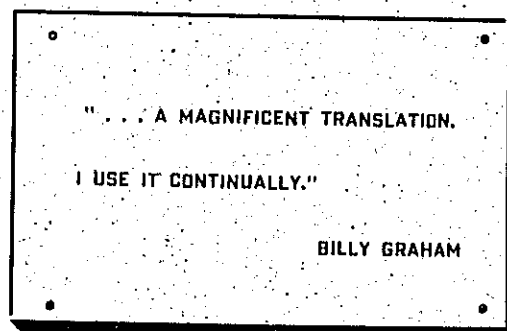
Problems should be frankly faced, and weaknesses honestly aired. But let us not miss the blessing by preoccupation with faults. Let us appropriate the grace to correct what we can, but march on to a new advance, faults and all. At the Judgment we will not be asked if we had a perfect program manned by faultless workers, but, "What did you do with what you had?"

Until next month

BT



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THE NAZARENE PREACHER

FEBRUARY 1966

WHAT SHALL I BELIEVE?

G. B. Williamson

OUR SPACE PROGRAM CHIEF

The Editor

WHAT DOES GOD LOOK LIKE?

Jasper A. Huffman

"MY INNSBRUCK LESSONS"

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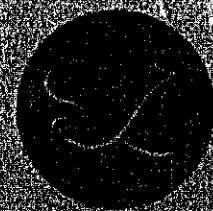
THE FOUNTAIN AND THE FRIEND

W. E. McCumber

INSTANT COMMUNICATION VIA CAR RADIO

W. Donald Wellman

—proclaiming Christian Holiness



NAZARENE PREACHER

FEBRUARY, 1966

Volume 41 Number 2

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What Shall I Believe?

By G. B. Williamson

INTELLECTUAL CONFLICTS have beset honest and devout men of all time. Job, the patient man of many trials, beat down his doubts and the probing thrusts of his "friends" and shouted, "I know that my redeemer liveth." Melancholy Thomas, with inherent proneness to negation, asked for evidence to satisfy the demands of reason, and seeing, he believed. His "My Lord and my God" has reassured the faith of many. Saul of Tarsus, who had hated Jesus of Nazareth and persecuted the Church, testified, "I know whom I have believed."

Many radiant Christians have found all questions resolved in a heart experience which satisfied the queries of the mind. But the Church and the world owe a great debt to those who have battled through days of darkness to arrive at a well defined basis for faith unmixed with doubt. They have declared their convictions with confidence to reinforce those who might have faltered.

As one who had won, through much prejudice and mental anguish, a fully assured faith, Paul believed he was qualified to lead others to believe in Christ with all doubts resolved. Therefore he wrote to Timothy, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus."

Illumination of the understanding comes from God. God's Word is truth. Light is truth made personal in its application to the mind and conscience. Of Jesus it is written, "He was full of grace and truth." He was the "Word made flesh." He affirmed, "I am . . . the truth." The things of the Spirit are revealed by the Spirit of God. He enlightens the eyes of the understanding. By the Spirit of Truth, believers in Jesus, devout and obedient, comprehend the revelation of God inscribed in the Bible and enfleshed in Christ. By the enlightenment of the Spirit, Christ is seen as the Polar Star of all truth, life, light, and salvation. To the reverent and obedient believer there is none with whom to compare the Christ.

Paul did not discount the importance of apostles, prophets, evangelists, pastors, and teachers in giving guidance to believers. He advised Timothy, "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." His accent was on "faithful men able to teach others." All who teach or preach have a solemn duty to perform their work with fidelity to those of whom they have learned and whom they teach. All who mediate the truth of God should make sure they have learned from the Great Teacher, the Spirit of Truth.

(Continued on page 36)

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

Our Space Program Chief

LET it never be forgotten that foundations are always relevant to the superstructure built upon them. Jesus Christ is not only the Foundation of the Church, but of the social order, and of all moral and spiritual progress. Paul said, "Other foundation can no man lay . . ."—they can try, but they cannot succeed. The foundations of men, whether humanism, scientism, or communism, will crumble and even now are disintegrating beneath the weight of our complex, crazy problems. But God's foundation cannot be destroyed. We are being relevant to any problem or area of problems when we say to men: "Bring your building materials over here; build on Jesus Christ." If we simply study blueprints with them, and discuss architects, and help decide on windows and furnishings, without helping them to come to grips with the prior question of foundation and site, we will not be relevant in any way that is meaningful.

Furthermore, some are deluded into supposing that to be relevant we must be adept in the jargonese of relevance without even asking whether the jargonese is itself relevant to life. Dr. R. Benjamin Garrison, senior minister of Wesley Methodist Church on the campus of the University of Illinois, in an article in *Religion and Life*, speaks of the common mistake made by visiting ministers in his university church who want so hard to be relevant to the intellectual needs of their highly sophisticated audience, and prove that they are abreast of the times, and therefore proceed to lecture instead of preach. They quote Tillich, Bultmann, Sartre, and others freely and learnedly. But Dr. Garrison comments: "In working out his subject he has forgotten his object. In short he is intimidated by his hearers; he is scared silly—literally—by a group of harmless professors, many of whom are theological babes-in-arms and biblical illiterates, all of whom are sinners in the need of grace. Sinners in the need of grace—that is the origin and the object of our task."*

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Dr. Garrison goes on to comment that underneath the "academic robe and beyond the intellectual jargon, they also have hearts. The brilliant young physicist whose child has just been born with the umbilical cord knotted around its neck is no longer just a brilliant physicist. He is a human being whose sorrowing heart no possible combination of academic answers will assuage. He is a man facing ultimate questions which, now, he can barely articulate, let alone answer. In that moment the pastor is in a position to offer that peace which the academic world cannot give. If he cannot, God help them both." And it may well be added that the minister who is truly relevant is relevant in that moment, or he is not relevant at all.

It is reported that a young man, enamored with the late Paul Tillich, took all the courses under this well-known theologian that he could, was personally acquainted with him, and literally immersed himself in his thought. But when he was out on his own in his first pastorate confronting his first funeral he suddenly discovered that there was nothing in the theology which he had learned which provided comfort for humble people in time of sorrow. He is said to have complained to Tillich when he next saw him, and his theological mentor admitted the lack. If this is so, let us not suppose that Tillich's thought is more relevant to life than holiness doctrine; it is rather less. For the complaint that there was little comfort for the hour of death and bereavement was never made about Wesley and Wesleyanism. "Our people die well," Wesley said. Any doctrine that helps people die well can never be called irrelevant.

Georgia Harkness has pointed out that the Church becomes irrelevant to the needs of the world when it becomes like the world. When the secularism which plagues our day gets into the Church, she believes, the Church can no longer speak redemptively and thus is no longer relevant. This simply means that if you want to divert a stream, a log across the river is relevant to your aim, but a bit of bark floating with the stream is not. Some people drift down the stream of theological dialogue and think they are being relevant. If their aim is simply to follow the river, they are; but if their aim is to divert the river, they are not.

But no man can divert the river alone. He can only make his contribution in cooperation with the Master Engineer. Let us lay aside this figure of speech however and think of a different analogy. We are reminded by Bert Daniels in the *Evergreen Frontier* that seventy-five doctors were stationed around the world to check on the astronaut John Glenn as he passed along. If one failed, the loss of our astronaut could, conceivably, have resulted. The only way each doctor could be relevant to the total United States space project was by doing the specific task he had been assigned. If he did that he could not miss relevance.

The application is clear. We are not primarily to be relevant to the kingdom of men, but to the kingdom of God. We cannot be relevant to the needs of men unless we are relevant of the kingdom of God. But no minister is relevant to the Kingdom unless he is faithful to his personal post of duty. He must find and fulfill his particular assignment. Jesus Christ is our space program chief. He knows how to deploy His men for the accomplishment of the mission, and no man who fills his post can possibly be irrelevant. He will be relevant to the problems of his church, his community, and the total needs of men everywhere.

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A veteran Wesleyan theologian discusses an intriguing question

What Does God Look Like?

Jasper A. Huffman, A.B., B.D., D.D.*

THE age-long question: What does God look like? has been asked by both child and adult, and will persist as long as time shall last.

Though the Bible tells us that God created man in his own image, that explanation has always failed to explain satisfactorily how God looks. Ever since there have been commentators, they have made efforts to tell us at least what God does not look like, even though none appear to have been able to offer a satisfactory answer as to what He does look like.

I. A Hit-and-run Answer

Theologians, when asked the meaning of Genesis 1:27 in which it is declared that God created man in His own image, have made haste to answer in the negative, saying that no reference is here made to physical form or feature, but to a moral or spiritual likeness. They have then wisely proceeded to list the moral and nonmoral attributes of God on the infinite level, the moral attributes being: holiness, righteousness, justice; the nonmoral attributes being: unity, spirituality, immutability, eternity, omnipresence, omniscience, and omnipotence. The likeness of man to God is predicated upon a similar list of attributes, but upon a finite

level. The inquirer is then left to stand, dazed at the wonderful answer, which to him must remain only a partial answer to his question.

For a considerable period of time this writer has entertained a conviction that this stock-in-trade theological answer given to this very legitimate question is a "hit-and-run" answer, and that the inquirer is entitled to some answers that will lift his bewilderment in some measure. Is there not something more which can be profitably predicated upon this subject without unpardonable speculation or dogmatism, based upon the Bible, sound doctrine, and Christian philosophy? Such a possibility is here suggested.

II. God Beyond the Range of Mortal Ken

The existence of God is assumed from the first word of Genesis to the last word of Revelation. Why God decreed that, under existing circumstances, His face should not be seen (Exod. 33:20-23), and why man might see His face only upon the penalty of death, we may not understand. Yet God made it very clear that it was His purpose to reveal himself. This He did by the employment of sights and sounds which man was capable of sensing in the form of law graven upon stone tablets given amidst thunder, lightning,

and voices at Sinai; by prophecies: and in various ways ever since. Even prior to Sinai, God had made representations of himself in the form of beings called both "Lord" and "men" (Genesis 18).

There are several statements found in the Bible which appear to challenge this decree concerning not seeing God, of which Isaiah's report that he "saw the Lord," and his eyes had "seen the King, the Lord of Hosts," (Isa. 6:1, 5) is outstanding. Jesus, however, interprets this vision of Isaiah as having pertained not to the "face of God," but to the "glory" of the Lord (John 12:41). This harmonizes with Isaiah's own explanation of his vision, for he makes no comment upon the appearance of the Lord, but upon the "glory" with which He was surrounded. Jesus here provides us with a clue to the understanding of any other statement on the subject which may appear to need interpretation.

The Hebrews writer, when he says, "He that cometh to God must believe that he is [exists]," emphasizes the fundamental fact of God's existence in such a manner as to make Him approachable. He affirms for God entity, even though it is spirit entity. Even though spirit cannot be fully comprehended by man's present set of senses, the conclusion cannot be escaped that God has in preparation, at least for redeemed man, a finer set of senses, transcending the present set, by which he shall be able to comprehend and appreciate the spirit and things spiritual, including God—things which are now beyond the range of human ken.

III. God Noncorporeal, but Spirit Entity

When Jesus declared God to be "Spirit" (John 4:24), He evidently

intended to place Him outside of the category of corporeality, therefore needing no typography for a worshiping place. But, says the *Expositor's Greek Testament*: "The predication involves much; that God is personal and much else." It is the personality of God of which we must never lose sight.

Even though God decreed that no mortal should see His face, or could see Him and live (Exod. 33:20), that is quite another thing than saying that He possessed no form or feature. The fact is that the implication is exactly the opposite. Even spirit entity cannot be conceived of as having no form or feature or recognizability to some intelligence somewhere. God himself cannot be a spiritual personality with no distinguishable trace of whatever spiritual personality may mean, so that He cannot be distinguished from nonentity or nothing. Why may not such traces as distinguish the spirit entity of God from nonentity be placed to the credit of the suggestion, that God intends that man shall think of Him in an anthropomorphic image? This question is all the more pertinent since God, the Trinity, in counsel said: "Let us make man in our image, after our likeness," and after man was made, climaxed the event by saying: "So God created man in his own image, in the image of God created he him" (Gen. 1:26-27).

IV. God's Pen Sketches of Himself

Tracing across the pages of both Testaments, it is readily seen that the anthropomorphic image of God is consistently maintained throughout. In autobiographical pen sketches God represents himself in features strikingly similar to those of human personality. He is depicted as having

*Winona Lake, Indiana

face, hands, and back—Exod. 33:20-23; eyes—Deut. 11:12; 32:10; Ezra 5:5; Ps. 33:18; 34:15; I Pet. 3:12; arm—Deut. 5:15; Ps. 136:12; Isa. 59:16; 63:5; Ezek. 20:33-34; hand—Exod. 3:20; Deut. 2:15; Ruth 1:13; I Sam. 5:6, 11; 7:13; Acts 11:21; Rom. 10:21; feet—II Sam. 22:10; I Kings 5:3.

Could it be conceivable that God would represent himself to man in such a thoroughly anthropomorphic image entirely apart from any purpose or expectation of intimating how He would have his creature, man, think of Him?

V. God's Personal Portrait

In the forerunner's introduction of Jesus (John 1:18), are found two highly significant statements: (1) "No man hath seen God at any time." (2) "The only begotten Son, which is in the bosom of the Father, he hath declared [revealed, exegeted] him." It is the latter statement which intrigues us here. The Son has been made the personal Portrait of the Father.

It would appear that those closest to Jesus, His own apostles, were asking the same question which was asked long before and long since: "What does God look like?" Voiced by Philip sometime during the evening prior to the betrayal, while Jesus was discoursing upon the Father, the request was made that Jesus reveal or identify the Father. In words which could mean nothing less than that Jesus was the perfect and true Representation of God, Jesus said, "Philip, look at Me." "He that hath seen me hath seen the Father" (John 14:8-11).

Jesus was God spelled out in the form of humanity. He was not only "Perfect God," but also "Perfect Man." He was in His babyhood a specimen of perfect babyhood; in His

boyhood, a specimen of perfect boyhood; in His young manhood a specimen of perfect young manhood; and in His adulthood a specimen of perfect human adulthood (Luke 2:40, 52).

It is evident that the Early Church fathers also struggled to find an answer to this question. Tertullian (c. 150-c. 220) treats the nature of God in his *De Anima* (concerning the soul). A. C. McGiffert says: "Tertullian even went so far as to assert corporeality of God" (*History of Christian Thought* [New York: Charles Scribner's Sons, 1947], II, 9, in a footnote).

McGiffert quotes Tertullian as having questioned: "Who will deny that God is a body although God is spirit? For a spirit is a body of its own kind in its own form" (*Ibid.*, page 9).

Tertullian's reasoning concerning God as Creator is in keeping with the law of cause and effect. McGiffert interprets Tertullian's view of God as follows: "Inasmuch as a cause must be equal to, or greater than, the effect, God is corporeal not only because He would otherwise not be real, but because if He were incorporeal he could not have created corporeal things" (*Ibid.*, page 9).

My solution of Tertullian's problem would be this: Without insisting upon the corporeality of God (whatever corporeality means, which I reserve for human beings), which in us is understood as the guarantee of human identity, I must claim for God something transcending corporeality which constitutes the hallmark of spirit identity, and which both distinguishes Him from all else, and credentials Him for the Creatorship of everything.

This brings us to the profoundest consideration in connection with the question: What does God look like?

VI. The Pattern God Employed in Creation

When the Trinity decreed upon the creation of man, what was the pattern which It (or He) decided to use in His creation? Since the "First Adam" and the "Last Adam" (I Cor. 15:45) were identical in their humanity, which one became the pattern of the other?

God's plans concerning creation were certainly of His own choosing. He might have been God and have chosen not to create at all. Or He might have exercised His deity prerogatives, and have chosen to create up to, or upon, any particular level.

In the sequences of God's creation considerations and decisions, the plan of redemption must have been given centrality, for it is definitely stated that the plan for man's redemption was made before God created the earth (Eph. 1:4; I Pet. 1:18-20). Did God not know that, should He create man with even so much as a garden sovereignty, man would exercise that tiny sovereignty against his Creator and his own good? To this question there is only one orthodox answer: Certainly! But God knew not only what man would do, but what He himself had already done. His plans for man's potential redemption were completed before the work of creation was begun. Unless God had found, in His infinite wisdom, a solution for man's future dilemma, there is no reason to believe that He would have created the world, much less the human race.

Since God must have decided to create man after He had formulated the plan for man's redemption, involving the sending of His own Son in the fashion in which He came—that of the spelling out of himself in human personality—why should He not have used the pattern for the

Garden of Eden man, which He had already planned to use for the Garden of Gethsemane man?

VII. How Redeemed Men Shall See God

The hope that redeemed man will enjoy an enhanced vision consistent with his glorified body is held by all orthodox, evangelical believers. Just how to compare this new vision with man's present vision may not be easy.

Nowhere in the Bible is it affirmed that man shall ever see God, the first member of the Trinity, in or by any definite form or feature. Jesus, in the sixth Beatitude, declares, "Blessed are the pure in heart, for they shall see God" (Matt. 5:6). A sound exegesis of this statement, however, does not require this, though it does not exclude it. The negative statement of the truth of the sixth Beatitude is found in Heb. 12:14, where it is counseled: "Follow peace with all men, and holiness, without which no man shall see the Lord."

It appears that, whatever the future vision of God holds for redeemed men, it is still centered in and focused upon the Second Person of the Trinity. There are three outstanding statements upon this subject from the pen of the Apostle John, as follows:

1. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2).
2. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him" (Revelation 1:7).
3. "And they shall see his face; and his name shall be in their foreheads" (Rev. 22:4).

With Christ back in heaven, having taken with Him a now glorified human body, in which form He continues His high-priestly functions, and yet to be envisioned by the redeemed according to the above passages, is it not possible, or even likely, that God intends that the only revelation that Deity will ever make of itself (or himself) to unredeemed or redeemed man, is that pattern over which man was created, God himself, later envisioned in Christ? If so, what is the answer to our question, What does God look like? and what better answer could we desire?

Upon the consideration of all these findings: God's representations of

himself by His autobiographical pen sketches; the Portrait of himself, Son of God—Son of Man; the totality of His image produced by these representations; plus this future prospect—may not the sincere inquirer after God conclude, without unwarranted speculation or dogmatism, that God would be pleased to have him think of Him in the terms of perfect humanity—a gracious, fatherly, benign Personality—at least until the redeemed shall look at Him with their glorified vision, face-to-face, as the apostles were once invited to do with their then unglorified vision, and behold Him in His final revelation of himself?

"My Innsbruck Lessons"

By Paul Skiles*

THERE are four lessons. I do not mean to imply that these ideas had never before occurred to me. Only that they were forcefully emphasized through the experience. I'll attempt no extensive application of the lessons.

1. God is as interested in preparation as He is in performance.

There is a tendency to get things organized, then check with Him. A tendency to make our plans, then ask His sanction.

God doesn't mind thinking. He doesn't mind being called in at the planning stage. This is not beneath

His dignity. In fact, this is the best way I know to be assured that He'll be around when the plans are put into action.

In addition to my administrative responsibility, I also had what was, to me at least, an even more pressing responsibility, that of five major messages and the public evangelistic emphasis. My anxiety was sincere. But it didn't last long when I realized how ready God was to be in on it.

I didn't know who would be there . . . but He did.

I didn't know what the needs would be . . . but He did.

I didn't understand all of the varied backgrounds and cultural differences . . . but He did.

I didn't know what to expect . . . but He did.

I didn't know what to say . . . but He did.

And we just worked it out together.

Study was never more stimulating. I was quickened. Mentally. Physically. And spiritually. Three weeks before the Institute, when the manuscripts were finished and sent to the interpreters for a little advanced study, I was satisfied—completely

fitted in perfectly as part of my preparation for this assignment. Another lesson was:

2. The best way to reach people is to find out where they are and go to them.

Profound? Not exactly, but true. There just is no substitute for personal interest and contact. Even when language differences made it

Last August the first All-Europe International Youth Institute of the Church of the Nazarene was held at Innsbruck, Austria, under the leadership of Paul Skiles, executive secretary of the Nazarene Young People's Society, and Jerry Johnson, superintendent of the Middle European District. The institute was attended by 215 persons, from Ireland, Scotland, England, Germany, Italy, Switzerland, and Denmark. Only 10 were over forty years of age, 85 were teen-agers. Present and active were superintendents Dr. George Frame, Rev. James B. MacLagan, and Rev. Paul W. Wire, besides Rev. Jerry Johnson, and plus Rev. Hugh Rae, president of British Isles Nazarene College. Proceedings were conducted in three languages, English, German, and Italian, with Rev. Richard Zanner and Rev. Elio Milazzo serving as principal interpreters.

The institute was a resounding success. In the words of Paul Skiles, "All of our purposes were fully realized. All of our goals were exceeded. All of our hopes were surpassed. All of our prayers were answered." When asked to report in seminary chapel in Kansas City, Mr. Skiles reviewed the facts, then outlined some personal lessons derived from the experience. With his permission, we are printing his message quite largely as he gave it. Paul Skiles has something to say to every one of us. The principles underlying the success of Innsbruck are exactly the keys to success in the Lord's work anywhere.

satisfied—that the word God wanted was ready.

I'm a reluctant speaker. I'd much rather let someone else do it. But I was almost amused to discover I could hardly wait to deliver the messages. This wasn't like me.

I also realized that God does long-range planning. He had given me, through many previous experiences, a chance to learn many things that

clumsy and slow, the hours spent in personal conversations and informal activities were completely rewarding. They became the basis for confidence and friendship which brought warmth and response in the public meetings.

I know it would have been considerably less demanding to insist on more privacy, but the value of the personal contact could not be overestimated. For them and for me.

*Executive Secretary, Nazarene Young People's Society.

I don't intend to make an extensive application here, but a lot of misunderstandings, conflict, and frustration just might be avoided in working with people, if more time and effort were devoted to finding out where people really are in their thoughts, attitudes, reactions, burdens, and problems—and then being willing to go to them. Not being distant, remote, or isolated.

I just know that people who have opened the doors of their homes frequently to their pastor will usually open the doors of their hearts and minds to him when he stands in the pulpit.

Another lesson was:

3. Communication is a matter of emotions as well as a matter of words.

There are several thoughts wrapped up here. I hope I can untangle them a bit.

There is a tendency to equate communication with speaking. We may even come to think that we communicate every time we talk. So if we talk loud enough and long enough, we'll get our idea across. But the very fact that we talk too much, should be a clue as to our subconscious uncertainty about getting the message through.

What are some of the basic factors in effective communication?

CONFIDENCE—The person to whom you seek to convey an idea must believe in you, either through personal observation or well-documented recommendation.

RESPECT—The person to whom you seek to convey an idea must sense that you really believe what you are asking him to believe. If you speak . . . speak with conviction.

INTEREST—The person to whom you seek to convey an idea must have some degree of conditioning . . . a readiness to receive . . . a need to believe.

Innsbruck, because of the extreme language limitations, was a dramatic illustration that communication is more than words. The power and role of words was drastically curtailed . . . but the message was not. There was understanding. There was response.

Now in efforts to communicate spiritual truth, all of these same principles apply. But there is one distinct advantage. It is that the Holy Spirit becomes an active agent to guide the messenger . . . reinforce the message . . . and inspire the listener. Being convicted—being convinced—is not an exercise in human persuasion. It is, and always will be, the operation of the Holy Spirit. What a thrill to see Him at work.

4. One thing that, for me, makes God special is His complete versatility.

He—always . . . at all times . . . in all places . . . under all circumstances—is able. That's impressive.

He doesn't get into ruts. We do. He doesn't. He hasn't run out of ideas. He has plenty of imagination. He doesn't need precedent to follow.

Talk to me about His bigness and you soon stagger me. I'm overwhelmed. I get distracted by the galaxies and things. I really can't cope with it. My human measuring devices are not adequate. There is no reasonable basis for comparison. It's so far beyond me, that I'm not real sure just what it means to me.

But when you talk to me, and let me see for myself, the great range of His thought, and interest, and activity in our behalf, I am amazed

. . . and blessed. He is attentive and very understanding. His music is not always fortissimo . . . sometimes it's pianissimo. Sometimes His voice is as thunder . . . but He knows how to whisper too. And He knows when.

This is good for my faith. He has variety in His resources. He has more than one approach.

Leaders sometimes get to the place in their understandable zeal where they feel that they offer Him His

only approach to a situation or to a congregation. But how comforting it is to know that, if our efforts are really in His name and for His glory, He is active along with us . . . and through us . . . and through others as well. And that He will affect the problem at many points . . . perhaps many that we are not aware of at the time.

I must say I'm moved by His "Allness."

What every pastor should know about religious news—ignorance can be costly

Your Church and Your Newspaper

By A. Bertram Davis*

I SHALL have lots of church news for your paper," a new pastor told a reporter. "But I never advertise in newspapers. I do my advertising with flyers and posters."

The reporter, who had called on the pastor to get a story on his background and his plans for his present church—not to discuss advertising—thought for a moment and then said, "We are glad to give you free stories on your activities. And my employer pays my salary; he bought the typewriter I use; he bought the press on which the paper is printed; he pays the printer who sets your news in type, the proofreader who corrects the copy, and the newsboy who delivers your paper. It costs him money

to publish your news, but it doesn't cost you anything. Yet when you spend money on advertising you spend it with someone who is not interested in your news and who cannot give you all that free service. Is that quite fair?"

Now it was the pastor's turn to think. Then he said, honestly, "I never thought of that. Perhaps I had better reconsider."

The reporter got his story. And the minister became one of the best advertisers and the best news sources among the clergy of that city.

This was one of many interesting experiences this writer had in more than thirty years of handling church news for "hometown" newspapers, the last eighteen years of which were spent at the editorial desk.

*Retired newspaper editor, Rockaway, New Jersey

To handle church news in a way that will honor the Lord and at the same time meet the standards of good journalism is a gratifying experience, and is one way for a Christian newspaperman to serve the Lord. One reward of this type of work is the friendship of fine men in the clergy of different churches. For a newspaper is not a denominational publication and it cannot give a denominational slant to its reporting.

But the successful reporting of church news is not all up to the reporter, nor the editor. Much of the responsibility rests on the ministers. Journalism has certain basic rules, and the pastors who know and follow these rules are the ones who prepare church news so it can be used with a minimum of cutting or editing. And they are the ones most welcome in the editorial office.

You as a pastor can do several things to help your newspaper editor help you.

One of these things is to start a news story with the most important fact. In one story it may be an event; in another, a person; in another, the reason for a project. Very rarely should the time of an activity be mentioned first, because this is not often the most important element. And newspaper readers want to get their main facts first.

Try to answer the questions "Who? What? When? Where? and Why?" and perhaps "How?" in the first two or three paragraphs. Then go on with details that are pertinent but not so vital.

Another way to help your editor is to find out and observe his deadline. A deadline is just as important to a newspaper as the starting hour of a service is to a preacher. Your news will get better handling if it is

in the office well ahead of the deadline. If it is caught in the last-minute rush it may have to be left out.

Also, news should be neatly typed, double spaced, and have a margin all around, with a wider margin at the top where the editor can indicate the headline he wants, and write instructions for the printer. Put your name, address, and phone number at the top of the page.

Typewriter-size paper is preferable. Preachers who write in pencil, on scraps of paper (we have known some) are not very popular in a newspaper office. They give the editor too much of a job in deciphering their writing, and in having the material typed so the printer can read it.

Everyday, down-to-earth English should be used in all stories for a newspaper. Theological terms are good in a seminary classroom or a preachers' conference, but the average newspaper reader does not understand them. Use short words in preference to long ones (this can be done without making the material sound "choppy"), and if you can make one word do the work of three, by all means use it.

If you are planning an event that might be a good picture possibility, tell the editor well in advance. Then cooperate with him on the time and place for taking the picture. And cooperate with the photographer (remember he is a professional) on matters of arrangement, seating of people, number of persons in the picture, and the placing of furniture or other objects.

In these days of "tight" newspapers, little if any material of the "church bulletin" type can be used. This includes routine choir rehearsals and monthly society meetings, unless the

society is having an outside speaker or some unusual program feature.

Then what kind of material should be sent to your hometown newspaper?

Here are a few suggestions: Christmas programs; Children's Day, Mother's Day, and Father's Day services; Easter plans; evangelistic meetings (with a photograph of the evangelist), a missionary speaker (with a photograph), elections of church and society officers, building campaigns, expansion programs, and Sunday school picnics (especially if you go out of town).

When mentioning people remember that a person's name is very important and very personal to him; and it is important to the newspaper, too. So be sure of the spelling. Use the first name and initial the first time a person is mentioned in a story. If he is from out of town tell where he is from and what his work is. If the person is a woman, use "Mrs." or "Miss."

When we compare building projects and choir rehearsals as to their news value we think of one clergyman who complained bitterly because lack of space had made it necessary to omit announcements of such rehearsals and of routine meetings of church Scout troops.

The church editor courteously explained our problem and assured the minister of our desire to use real news.

"We understand your church is starting a building program," she said. "We hear you are using outside rooms for Sunday school classes now, but that you plan to build an

extension soon. That's real news! We would like to use a story on it."

"Humph!" the pastor exclaimed. "That's nothing!"

And he turned on his heel and stalked out of the office. Later he had the grace to come back and apologize for his manner. But in the meantime everyone in the editorial office wondered how far that pastor put the golden rule and other scriptural teachings into practice outside the pulpit. Most newspaper people are not Christians, but they look for Christian conduct in those who are.

One time, after some discouraging efforts to get the real church news of our town and to keep our clergy friends satisfied, we wrote an editorial expressing the view that every theological seminary should give a course in basic journalism. The paper had hardly reached the newsstands before we had a phone call from the president of the local clergy association, inviting us to attend the next meeting and tell the members what constituted church news, and how to prepare it for the paper. We got a friendly reception and enjoyed the meeting.

When you find out what your editor wants and how he wants it, work with him. He wants news; you want publicity. Good newspaper publicity is one way of bringing people to your church. And you do want them to come, hear the Word of God, be saved, and grow in the Christian life.

One last thought. Don't forget to give your editor a friendly "Thank you" for his advice, and for taking care of your church news.

Two things God hath joined
And no man can part,
Dust on the Bible
And drouth in the heart.
—Source unknown

Second in a biographical series on the life of Charles Haddon Spurgeon.

"Over the River to Charlie"

By Russell T. Allen*

"Dense Charlie?"

SPURGEON, as previously reported, never had a college education, although he was offered such an education at Cambridge, and this has led to the false idea that he was not a very intelligent man. In fact, one of his teachers has left upon the record a statement that Charlie indeed was "rather dull, slow but persistent, doing thoroughly whatever he had in hand."

Charlie must have developed at a rapid rate after this, however, as his overseer at New Market said "at fourteen he could read the Greek Testament and his mathematical ability was good." He was well grounded also in Latin, and had a tolerable knowledge of French. In fact, upon Charlie's announcement that he was seriously considering the ministry, one lady wrote his father a letter saying it was a shame to allow a bright boy like Charlie to throw himself away in such a foolish manner.

While an underteacher at New Market, and only a young man, he advertised in a local paper the following notice: "Mr. Charles H. Spurgeon begs to inform his numerous friends that, after Christmas, he intends taking six or seven young gentlemen as day pupils. He will endeavour to the utmost to impart a good commercial education. The ordinary routine will include arith-

metic, algebra, and mensuration [measurements], grammar and composition, ancient and modern history, geography, natural history, astronomy, Scripture, and drawing. Latin and the elements of Greek and French are required. Terms, five pounds per annum." This could hardly be considered the work of an ignoramus!

Was Charlie dense? Magoon says, "Mr. Spurgeon is an intelligent man. His personal influence implies this, and his published works prove it. Fools abound, it is true, but it is hard to find a whole community of them, even in London or New York. Mr. Spurgeon began the assiduous study of books at an early period and evidently has been a comprehensive reader of whatever he deems practical."

He appears to have been an avid reader, as one of his former students writes, "We were frequently treated on Friday afternoons to talks about books, authors, preachers, reformers, and poets. What an omnivorous reader the President must have been! To us it seemed that there was no great book or noted writer of ancient or modern times he was not acquainted with . . . he advised, 'Stint yourself to buy good books; try ever to improve your stock. The minister's life and library are the people's granary; they always suffer if either is low.'"

Spurgeon seemed to have followed his own advice as attested to by William

Wright, secretary of the British Bible Society, who knew Charlie quite well. Wright states, "He was acquainted with all literature and his power of reading was perhaps never equaled. He would sit down to five or six large books, and master them at one sitting. He sat with his left hand on the left side of the book, and pushing his right hand up on the right side of the book until the page became projected, he turned it over and proceeded to the next page. He took in the contents almost at a glance, and his memory never failed him as to what he had read." He was tested one day on this and he repeated almost word for word the contents of some books he had just read! Possibly he had a photographic mind as this amazing ability would appear to indicate.

Charlie himself said, "He whose ministry is most original will be the first to confess his obligation to his books. He waits upon God for a subject and as often as not finds it while reading, neither does he hesitate to say that the Lord his God brought him to it because it came by the instrumentality of another man's writings."

William Wright goes on to tell us about Charlie's intelligence in regard to rightly dividing the Word of Truth. "I was at first surprised to find Mr. Spurgeon consulting both the Hebrew and Greek texts. 'They say,' said he, 'that I am ignorant and unlearned. Well, let them say it, and in everything by my ignorance, and by my knowledge, let God be glorified!' . . . His exegesis was seldom wrong. He spared no pains to be sure of the exact meaning of his text. On one occasion, he was going to preach on the subject of the olive tree, and sent his secretary to the keeper of the Natural History Department of the British museum, with a series of questions regarding the peculiarities of the tree. Mr. Carruthers, the keeper, was so much interested in the inquiry that he wrote out several pages for Mr. Spurgeon."

Charlie himself admitted, however, that he was not a profound or deep theological speaker. "I am conscious of

not possessing those peculiar gifts which are necessary to interest an assembly on one subject or set of subjects for any length of time. Brethren of extraordinary research and profound learning can do it, and brethren with none of these and no common sense may pretend to do it, but I cannot. I am obliged to owe a great deal of my strength to variety rather than profundity." One commentator remarks that he did not contribute anything to the theology of the church at large, but that his contribution was of a different but essential nature.

Dense Charlie? Well, if he is to be questioned on the subject he would say, "Recollect who I am, and what I am, a child, having little education, little learning, ability, or talent. Without the Spirit of God I feel I am utterly unable to speak . . ."

On certain subjects Charlie seldom spoke. "You will bear me witness, my friends, that it is exceedingly seldom I ever intrude into the mysteries of the future with regard either to the second advent, millennial reign or the first and second resurrections. As often as we come across it in our expositions we do not turn aside from the point, but if guilty at all on this point, it is rather in being too silent than saying too much . . . I scarcely think it would be justifiable for me to spend my time upon prophetic studies for which I have not the necessary talent . . . I think some ministers would do far more for the profit of God's people, if they would preach more about the first advent and less about the second . . . I believe the Lord Himself shall come, but of that day and of that hour knoweth no man, no, not even the angels of God. . . . Our business is to expect Him always, to be always looking for His appearing, watching for His coming; that whether he come at cock crow or midnight, or at morning watch we may be ready to go in with the wise virgins at the marriage feast and rejoice with our beloved."

When they dedicated the new Metropolitan Tabernacle his first words

*York, Pennsylvania

were, "I would propose that the subject of the ministry in this house, as long as this platform shall stand and as long as this house shall be frequented by worshippers, shall be the person of JESUS CHRIST . . . if I am asked what is my creed, I reply, 'It is Jesus Christ.'"

He was steeped in Puritanism and was called by Gladstone "the last of the Puritans." He was called an "heir of the Puritans," "a Puritan born out of time," and the papers all attached Puritan labels to him. He said many times that his theology was Puritanic and he believed the Puritan school of thought embodied more of the truth of God's Word than any other philosophy. He was a man who at his death had 7,000 volumes of Puritan literature, and spent a lifetime looking for Puritan originals. He said that he harbored a prejudice against new editions of old Puritanic works, and preferred to hunt the originals even if they did "wander about in sheep and goat skins, and though they be shut up with the heaviest board."

John Bunyan had a great influence on Charlie, and he read *Pilgrim's Progress* over at least one hundred times before he died. He claimed that, of all preachers, George Whitefield had the greatest effect as a model for his life. He said that, with due recognition of the Lord, he followed Whitefield's tracks with unequalled footsteps.

Was Charlie dense? John Ruskin didn't seem to think so. He regarded Spurgeon very highly for his intellect and told others that he was a master of idiomatic English. He rebuked Charlie for wasting his gifts, as he put it, on "little people."

Charlie had some pretty staid ideas about men in the pulpit. He felt ministers should be able to communicate in simple terms to a congregation rather than giving high intellectual sermons which he considered useless. "I mourn and grieve that our ministers are so much diluting the Word of God with philosophy, desiring to be intellectual preachers, delivering model sermons, well fitted for a room full of college

students and professors of theology, but of no use to the masses, being destitute of simplicity, warmth, earnestness, or solid gospel matter."

At the Pastor's College, which Charlie founded, he would instruct his students to believe the fundamental Biblical doctrines and never waver on the fact that the Bible was God's infallible Word. His preaching was inflexible and stubborn on these points and he never deviated from the truth to be found in the Scriptures. His position on these counts received much comment and evoked much adverse response from certain quarters, but he preached them just the same.

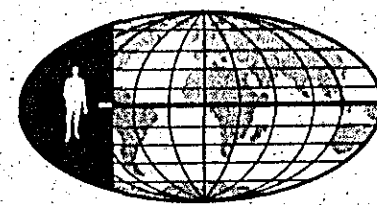
"Fence Charlie?"

When Spurgeon came to London he was a rude, unmannerly, rustic, country boy of nineteen. He was an uncut diamond, unpolished and crude. He was devoid of all the social graces necessary to be on the London scene and unless someone should harness and channel his unbounded talents and desires, he would have a difficult time in the "hub of society."

The first sermon he preached was not attended by a cultured young lady named Susanna Thompson possibly because she did not care much to hear this completely unoriented young man from the hill country. She was finally persuaded to go to the evening service after hearing of the stir he caused in the morning worship service. He was indeed quite a sight to behold, but somehow Susanna Thompson became attracted to him. In fact the feeling was mutual, as the preacher could not help but notice this lovely lady and spoke to her. A friendship developed, despite Charlie's obvious lack of culture, but Charlie was not to be fenced in by marriage in a hurry. They were "just friends" for some time; then at a church party Charlie sat next to her with a book in his hand called *Tuppers Proverbial Philosophy*. It had homey little sayings in it about all phases of life and had a chapter entitled "Marriage."

(Continued on page 44)

The Nazarene Preacher



The PASTOR'S SUPPLEMENT

Compiled by The General Stewardship Committee

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February, 1966

(65) 17

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IF YOU ARE AN ADULT you should be concerned about a will. Everyone who has reached legal age may be considered as having an estate.

IF YOU ARE A WIDOW, or live alone without any family, you need to make a will to avoid state appropriation of your property.

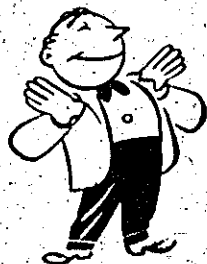
IF YOU ARE A SINGLE PERSON, you need to make a will to stipulate the disbursement of your property in the manner and toward the interests that have concerned you during your lifetime.

IF YOU ARE MARRIED AND WITHOUT CHILDREN but have near blood relatives, you need to have a will to protect your wife's full inheritance.

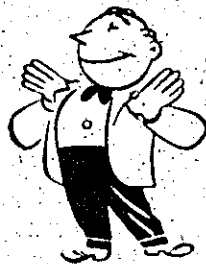
IF YOU ARE MARRIED AND THERE ARE MINOR CHILDREN, you need a will to protect the children by means of a trust, trustee, and/or guardian.

IF YOU ARE A CHRISTIAN, you have an added responsibility to be a good steward of God's material blessings upon your life.

THE STORY OF TWO CLERICS



"Brother, we did it—we really did it! Our district paid 90 percent of its N.M.B.F. budget last assembly year."



"Our district made the 90 percent bracket too—I did my part and now I'm a happy holder of 'double coverage.'"

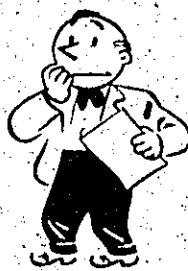


"Come to think of it—our district is well into the new assembly year.

Wonder where my church stands on its N.M.B.F. budget?"

"Say, I'd better do some checking too.

I'd hate for my district to come up a few dollars short just because my church failed to pay its budget!"

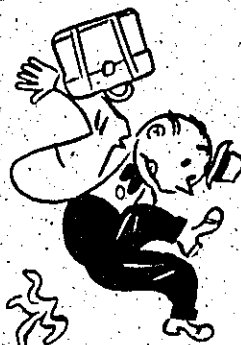


"SEE YOU LATER"



"OOPS!"

A FELLER NEVER KNOWS WHEN HE MIGHT NEED THAT 'DOUBLE COVERAGE.'"



Have You Ever Wondered—

What happens between the time when a missionary applicant applies for appointment and the day when he leaves for his assigned field?

There are many steps to be taken to transform an eager aspirant into a trained, prepared new missionary.

TRAINING: College if possible, plus sidelines in practical skills. For ministers and Bible school teachers, Seminary is desirable.

EXPERIENCE: Two years of experience in the area in which the applicant is prepared to work: teaching, preaching, medical work, etc.

CONTACT: The applicant is urged to contact the Department at least twice a year telling of his progress.

RECOMMENDATION: Candidate submits names of ten or fifteen people who know him. These receive questionnaires concerning the candidate. They in turn suggest other names to be contacted in the same way. A file of twenty to forty questionnaires is built providing a profile of the candidate.

CONSIDERATION: The Department office selects those thirty or thirty-five candidates with the best qualifications, and about December 1 sends them an invitation to meet the Department of World Missions for interview in January. Travel and hotel costs for the period they are required to be in Kansas City are paid by the Department.

The Department studies the complete file of each candidate before interviewing him. Its recommendations concerning his appointment are sent to the general superintendents along with his complete file. The generals also interview him. The combined recommendations of the Department and the general superintendents are sent to the General Board in the Department minutes. When the General Board approves the minutes, the candidate is then, and only then, officially appointed to the stated field. He is notified by telegram.

PREPARATION: The field superintendent is notified of the new appointee. The new appointee receives a Guidebook and the Missionary Policy to study. He must provide the Department with instructions on payment of insurance policies, bank deposits, power of attorney to sign his income tax statements, deductions for tithes to his home church, and any other financial matters he wishes the Department to care for, for him.

The Department, in turn, secures passports and visas for the candidates, instructions on inoculations needed, provides money for equipment and for travel expenses, secures reservations on the boat or plane.

The new missionary crates and ships his goods to the port of embarkation. A port pastor is contacted regarding his arrival and helps the new recruit get his shipment aboard ship. The mission field is notified of the date and port of arrival.

In late summer the new missionary attends an intensive Training Institute to prepare him for the task ahead. Shortly thereafter he is on his way, with a telegram from the Department wishing him Godspeed as he boards his ship in September or October.

Announcing

"March to a Million" Gains—1965 (not including foreign fields)

MULTIMILLIONAIRE DISTRICTS (20% or more increase)

S.W. Oklahoma—23.7% Hawaii—23.4% Gulf Central—20%

MILLIONAIRE DISTRICTS (10%-20% increase)

	Percent		Percent
South Carolina	15.9	Los Angeles	11
Central California	15	N. California	11
Iowa	12.9	N.W. Ohio	11
Maine	12.8	N.W. Illinois	10
Virginia	11.8	Houston	10
British Isles North	11	New York	10

FAIR SHARE DISTRICTS (7%-10% increase)

Sacramento	9.8	Canada Central	8
North Carolina	9.6	Florida	8
Joplin	9	Illinois	7.6
North Arkansas	9	Philadelphia	7.6
Missouri	8.9	New England	7
British Isles South	8.7	Georgia	7
N.E. Oklahoma	8.5	South Arkansas	7
Oregon Pacific	8.5	Wisconsin	7
New Mexico	8		

Your Opportunity for Evangelism Through the Sunday School



Pastors, please give assistance to your teachers of junior highs right away. The current Sunday school unit of study lasting through the first quarter and over two Sundays in April carries a special evangelistic emphasis.

The study began in January with "Luke's Story of Jesus." The unit's goal was stated: "To bring the junior highs of our Sunday schools into a personal assurance of the forgiveness of their sins and acceptance into the family of God."

The last two Sundays of March (20 and 27) and the first two of April (3 and 10) are pointed up as holding the best evangelistic possibilities.

Pastor, pray with your teachers, and plan to give the junior highs of your Sunday school opportunity to be saved. These young teen-agers need to find Christ! Unless we reach them now they may never be won. Today's youth offers a tremendous challenge to the church!



Is WITNESSING hard for you?
You'll find help in the
denomination-wide study of
MEET MY SAVIOUR
HANDBOOK FOR SOUL WINNERS
February-March, 1966
Sponsored by the Department of Evangelism

PASTOR, WE ASK YOU!

- Is your church participating in the C.S.T. course on personal soul winning during February-March?
- Have you registered your church with the C.S.T. Department in Kansas City for the course *Meet My Saviour*, Unit 163.2a?
- Have you ordered your supply of *Meet My Saviour* textbooks for the course from the Nazarene Publishing House?

A "no" answer to any of the above questions should result in your immediate action to prepare for the training of your people in personal evangelism and soul winning.

1. Register today with the C.S.T. Department, Church of the Nazarene, 6401 The Paseo, Kansas City, Missouri 64131.
2. Order your C.S.T. textbook, *Meet My Saviour*, today from the Nazarene Publishing House, P.O. Box 527, Kansas City, Missouri 64141.
3. Pray and prepare for your church members to put their training into action. SET THE EXAMPLE—EXPECT RESULTS!

1964-66
50
Holy Watchnights

FIRST DAY OF
EACH MONTH
6PM to
MIDNIGHT
LOCAL TIME

Tuesday, February 1, 1966

HONOR ROLL CERTIFICATES

A nearly complete report for 1965 shows that 850 Evangelistic Honor Roll Certificates have been issued. This is a fine increase over

1964, when 735 certificates were received by local churches. **WILL YOUR CHURCH QUALIFY FOR THE EVANGELISTIC HONOR ROLL IN 1966?**

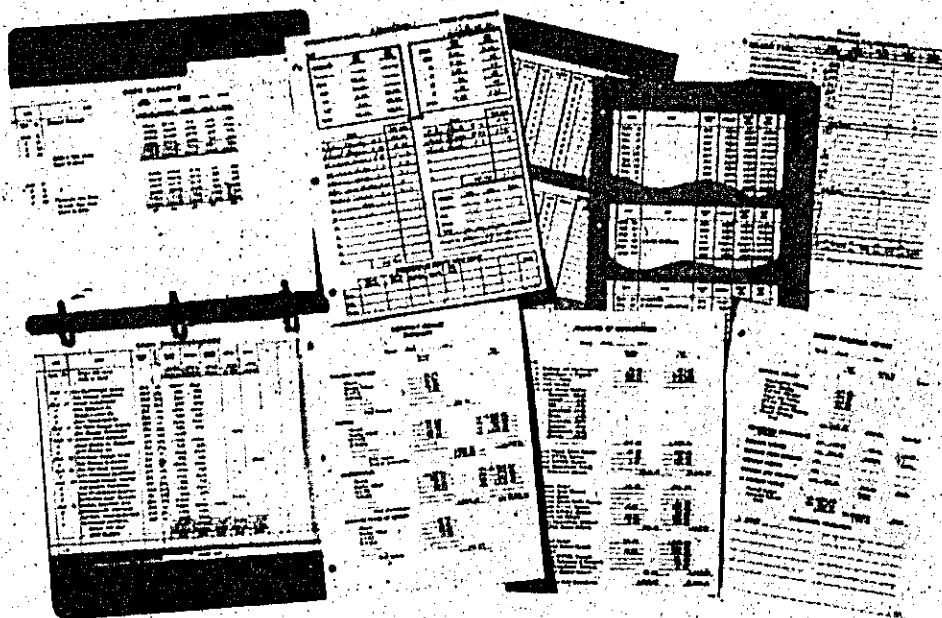
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- Provides the pastor with all needed data for preparing his annual report
- Flexible in its use for any church—large or small.



For almost twenty years the *Unified Treasury System* has been widely accepted as an effective church record system in the Church of the Nazarene. NOW, to add to its usefulness it has been updated and made available in loose-leaf form.

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PORTS, and INDIVIDUAL GIVING RECORDS—all in one handy binder.

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

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24 (72) The Nazarene Preacher

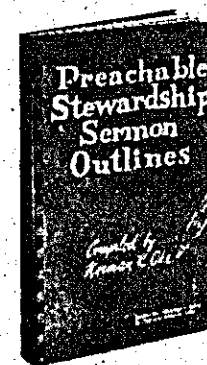
NAZARENE PUBLISHING HOUSE

For Your February Stewardship Emphasis

Messages
on
Stewardship



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Stewardship
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Outlines



W. A. Criswell, H. H. Hobbs, and nine other recognized pulpits contribute to this excellent collection of stewardship sermons. Together they offer the pastor a wide variety of insight and inspiration as he prepares his mind, heart, and messages for this important emphasis. 141 pages, cloth.

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The Life I Owe

By WILLIAM J. KEECH. A discussion, in depth, emphasizing how a vital concept of the stewardship of life is basic to Christian development. All phases of the subject are considered and examples presented on how they apply to different ages and circumstances. 108 pages, paper.

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Attractive, colorful, four-page folders containing pointed messages on various aspects of stewardship.

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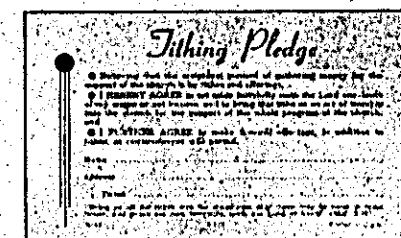
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- T-803 Old Stubs Tell a Story
- T-804 Stewardship Lessons
- T-807 God Walked on My Farm
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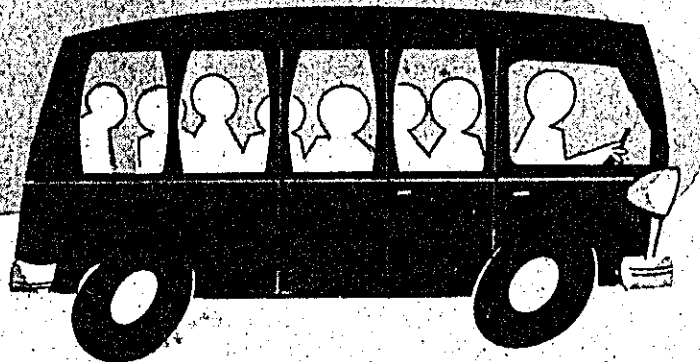
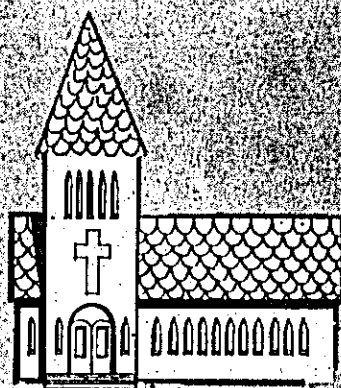
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While your congregation is giving serious thought to the subject, this card will serve as an excellent aid to encourage systematic giving. Printed with a personal pledge and space for name, address, and date. 3 x 5".
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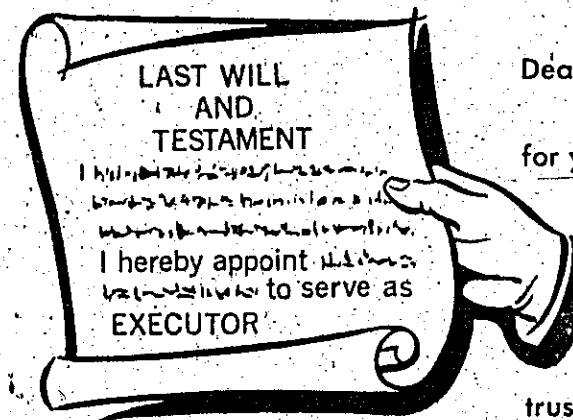
5 FOR 5

*Attendance Drive
March 6-April 3*



**Increase 5 Percent or
Five People per Sunday
for Five Sundays**

AN OPEN LETTER TO PASTORS



Dear Pastor:

Have you set a good example for your people by making a will?

Perhaps you just haven't thought of your will as being a vital part of your Christian stewardship. It is, you know. As a Christian steward, your final act of trusteeship is arranging for the disposition of your estate, be it

large or small. As a Christian, you are concerned about what happens after you are gone. Someone has said, "A will is not so much a declaration of a man's fortune as it is a record of a man's faith."

You may preach many sermons from the pulpit, but if you leave a carefully prepared will, your act will speak long after your pulpit voice has been stilled. By making a will you extend your ministry and bring about a certain kind of immortality. If you do not write a will, the state will write one for you.

Because the General Stewardship Committee believes that every Christian is a trustee of possessions as well as of life, it has voted that 1966, and especially February, which is Stewardship Month, be designated as a time of special emphasis on wills and annuities. Watch the February issues of the "Herald of Holiness" and the February "Other Sheep" for more information. Also note Dr. J. T. Gasset's message on pages 18 and 19 of this "Pastor's Supplement."

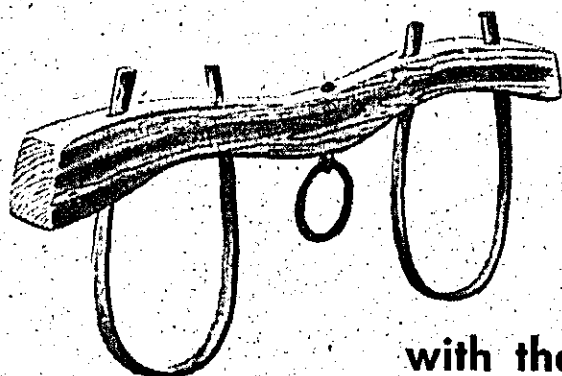
And, pastor, don't postpone making your will. Your dear ones and your church have a just claim to this one act of thoughtfulness.

Sincerely,

Dean Threlkeld



Secretary, General Stewardship Committee



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HELP GET "SHOWERS OF BLESSING"
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(with special emphasis on the big cities).

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To Pray for Results from the Radio Ministry

NAZARENE RADIO LEAGUE

H. Dale Mitchell
Executive Director

As Others See Us

WHAT is the image of the Church of the Nazarene? How do non-Nazarenes see us?

This may not be a difficult question for a pastor to answer in a small town or a city up to 50,000 population where the Nazarene church has enjoyed a steady growth for 20 to 40 years.

Little Known in Places

In other small towns, where the Nazarene work is relatively new, and in many larger cities, the Church of the Nazarene and its program are not so widely known.

Nationally, the Nazarene denomination is gradually becoming identified as the major stronghold of Wesleyan Arminianism—or, in layman's language, as "the largest Protestant church that stands for scriptural holiness in the Wesleyan tradition."

One writer who has done a great deal to help make the Nazarenes better known is Louis Cassels, religion editor of United Press International, who has recently written a book, *What's the Difference?* (Doubleday, \$4.50), in which he defines and explains the various faiths in America.

The book is certain to become a valuable guide to newspapers and will help to make writing in the field of religion more meaningful.

Faiths in America

Mr. Cassels explains in the first chapter that he has not endeavored to lay aside his own convictions on religion. He writes: "This book has been written from the standpoint of one who is a committed Christian, one who has been nourished in the Protestant tradition."

February, 1966

In his chapter on "Faiths Born in America," he devotes space to "holiness churches," which he says are "typified by the Church of the Nazarene." He writes, in part:

"The common bond is a strong emphasis on John Wesley's doctrine of entire sanctification, which holds that the Holy Spirit achieves such a purifying of the hearts and motives of truly consecrated Christians that they are freed from their natural human proclivity toward sin."

Cassels sees Nazarenes as "almost as austere as oldtime Quakers" in their personal habits.

"But for all the strictness of discipline, they do not seem to feel that holiness is burdensome. One is impressed in reading Nazarene literature by its constant emphasis on religion as a joyous experience . . .

"Nazarenes attach great importance to personal evangelism, or witnessing . . . They also are great givers . . . Nazarene contributions average more than twice the overall average for Protestant denominations."

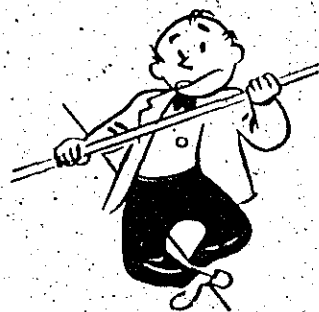
A Cause for Prayer

This laudatory summation will draw the attention of many sincere seekers of truth to the Church of the Nazarene. It is cause for a humble prayer of thanksgiving to God.

It becomes clear that the image of any denomination is the total of the images of each respective church, which, in turn, is the total of the influence of the Christians in that church whose lives adorn the gospel of Jesus Christ.

JOE OLSON

WONDERING how to find help in selecting a site or an architect, or in planning a new church building that will be truly NAZARENE—whether a home mission chapel or a \$500,000 plant?



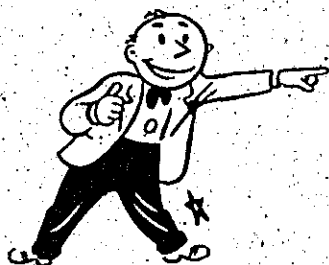
WALKING a tightwire in trying to make your building budget meet your space and facilities needs?

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THE SOCIAL SECURITY ENROLLMENT PERIOD FOR MINISTERS has been extended to April 15, 1966. Those wishing to participate should consult the nearest Internal Revenue office or write Board of Pensions. Early enrollment provides more protection for the member and his family. To be eligible for Medicare, those who reach sixty-five in 1968 or later must have at least three quarters of Social Security coverage for each calendar year elapsing after 1965 and before the year in which they reach age sixty-five.

If you wish more information write:

Rev. Dean Wessels
Board of Pensions
6401 The Paseo
Kansas City, Missouri 64131

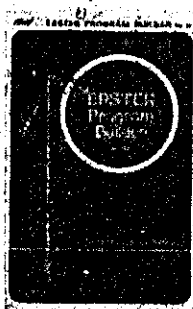
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PASTOR—a Service for You

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
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Number 11

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EASTER PROGRAM BUILDER No. 11 offers a well-balanced selection of recitations, exercises, readings, and songs. Three pages are devoted to kindergarten, five to primary, six to junior, and four to junior high. For senior high and adults there is a three-scene play, "John Mark," made up of four characters.

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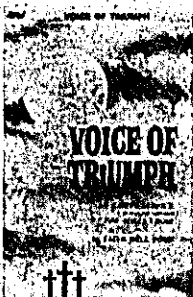
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Queen of the parsonage.....

MRS. B. EDGAR JOHNSON

Daughters of the King

THE PARSONETTES (seminary wives) have chosen a very appropriate theme for 1965-66—"Daughters of the King."

This theme drew from memory a story my mother used to tell about the little daughter of a king who lived in a beautiful palace, surrounded by spacious gardens, and all the luxuries of royalty. But the little princess would sometimes look out through the great iron gates and watch the peasant children rolling hoops in the dusty road. Their merry laughter rang out as they scampered barefoot, dishevelled, care-free, and often she longed to join them. One day she went to her father, the king, and told him that more than anything in the world she desired to go barefoot in the road and roll a hoop with the children of the village. Her father looked at her with understanding love. He would have given her most anything her heart desired, but he explained to her that this was one request he could not grant, because she was the daughter of a king. One day she would be the ruling queen over these very children, so there were some things she must forego because of who she was and was to become.

Some time ago I read an account of Prince Charles of Britain, then about eight years of age, whose training had already begun to include practice in standing at attention, feet spaced apart, in a relaxed manner for long periods at a time. This was part of his preparation for the future when as king he would be required to review troops and such things.

Certainly a child of the king must be subject to specialized training and some unusual disciplines that would not be demanded of others.

Of course all children of God may be said to be children of the King, and mother's story would thus be significant to each, but I am thinking now of ministers' wives especially as "daughters of the King." They are not above others, not better in any sense, and yet theirs is a special role. Our children should sense that their minister-father has been "tapped on the shoulder" by God, singled out, divinely chosen to be His ambassador. It is different than other vocations, because when God calls a man, it is not of human choice; it is a divine commission to be answered—the greatest compliment to a finite man. (How unfortunate when any minister or wife shatters, or even dims, the image of his divine calling before the children!) When that one who is especially commissioned of God chooses a life partner, she must accept and acknowledge this fact, or live an unhappy life.

To pursue our theme thought, let us think of our being placed over various provinces in the kingdom of God.

I am often amazed at the loyalty and near adoration that the British subjects feel for their queen, but then I find myself with a special feeling for her. We are all aware of the tremendous veneration the women of the United States developed (rightly or wrongly) for our former president's wife in three short years. We seem to be born with a disposition to look up to a leader. No

February, 1966

(81) 33

one has more opportunity than a pastor's wife to be a leader in love and Christian graces.

When a new "queen of the parsonage" comes on the scene she usually finds the congregation ready to accept her as "first lady of the church." She needn't be exceptionally talented, extraordinarily brilliant, certainly not rich. She need not be expected to lead them in fashions, in entertaining, in interior decorating—though good taste in all these is helpful. But as a "daughter of the King" coming to serve in one of His provinces, she should excel in that which can make her their leader spiritually. This spiritual quality is more than inherent, more than what can be learned in books, more than that which can be imitated. It comes from knowing the King, and being completely dedicated to His kingdom.

One earnest young "parsonette" expressed herself recently, "Oh, I want to learn how to be a good minister's wife—I know so little and feel so inadequate." She voiced it for all of us, for we have found that there is much to learn. But the basis for successful and victorious service can be summed up in that word "commitment." I am still learning the full meaning. There is an initial commitment when we are sanctified—a complete yielding of our wills. But, oh the depth of experience in the day-by-day commitment. "He must increase, but I must decrease." God gives us as much of His Holy Spirit as we are capable of receiving, and we can increase our capacities!

Our own daughters have always thought that being a minister's child had distinct advantages. This very year when one of them transferred to a new high school, she related that in class one of the boys learned that her father was a minister and he turned to her and nervously but seriously said, "I didn't know your father was a minister; if I've said anything I shouldn't, I'm sorry." Again she declared, "Mother, it seems I just 'have it made' when it comes to being spared many embarrassing situations and exposures. I am advanced a built-in respect which others have to establish."

One lady who had been reared in a Nazarene parsonage was expressing unsolicited sympathy to me one day as she recalled how her mother had suffered always—longing for jewelry she couldn't have, for places she couldn't go—utterly shackled for the ministry's sake. It is small wonder this daughter was bitter and unsaved.

Do you chafe occasionally under imagined restrictions, or feel unduly inhibited? (Honesty might compel all of us to confessions of self-pity somewhere in our files.) Maybe it will help to remember that you are the daughter of the King. Your husband is the divine appointee over his particular province. In future articles perhaps we can consider further some of the Kingdom protocol and privileges and realize more clearly why we cannot "roll hoops in the dust."

"The king's daughter is all glorious within" (Ps. 45:13).

They who teach by the doctrine must teach by the life, else they pull down with the one hand what they are trying to build up with the other.

—Quoted by Mrs. George Coulter

BIBLICAL STUDIES

TOWARDS BETTER BIBLICAL SCHOLARSHIP

Gleanings from the Greek New Testament

By Ralph Earle

Phil. 2:5-8

The Mind of Christ

"Let this mind be in you" has the same Greek verb that is found twice in verse 2, where it reads "be like-minded" and "of one mind." The latter of these is a participial construction.

The verb is *phroneo*, which means "think" or "have in mind." Literally the passage reads: "Think this in you [plural]—or among you—which also in Christ Jesus." Obviously this needs some amplification to make sense in English. Arndt and Gingrich suggest the following translation: "Have the same thought among yourselves as you have in your communion with Christ Jesus."¹ The New English Bible gives a good paraphrase: "Let your bearing towards one another arise out of your life in Christ Jesus." Phillips puts it a bit more briefly: "Let Christ Jesus be your example as to what your attitude should be." Probably the most meaningful rendering is that given by Lightfoot: "Reflect in your own minds the mind of Christ Jesus."²

Robbery or Prize?

The second clause of verse 6 reads, "Thought it not robbery to be equal with God." The ASV has, "Counted not the being on an equality with God a thing to be grasped." The RSV reads almost exactly the same.

"A thing to be grasped" is all one word in Greek, *hapargynos*. Most modern expositors are agreed that it does not have the active meaning, "the act of seizing" or "robbery," but rather the passive meaning, "a thing seized" or "a prize." For instance, Lightfoot paraphrases the passage: "Though He pre-existed in the form of God, yet He did not look upon equality with God as a prize which must not slip from His grasp."³ Ellicott favors this interpretation: He did not deem the being on an equality with God a thing to be seized on, a state to be exclusively (so to speak) clutched at, and retained as a prize."⁴ Marvin Vincent says that the correct meaning here is "thing seized."⁵ Thayer gives for this passage the sense: "A thing to be seized upon or to be held fast, retained."⁶ Probably a good translation for the whole phrase is that given by Vincent: "Counted it not a prize to be on an equality with God."⁷ Somewhat smoother would be this wording: "He did not consider being equal with God a prize to be retained."

The Kenosis

Paul goes on to say (v. 7) that Christ "made himself of no reputation." The verb here is simply *ekenosen*—literally, "he emptied." That is why this is called the "kenosis" passage. It describes the

self-emptying of the Son of God. The correct translation is: "He emptied himself." Of what? All orthodox theologians are agreed that it does not mean that He emptied himself of His divine nature. Rather, it was His heavenly glory—"The glory which I had with thee before the world was" (John 17:5).

Vincent issues a salutary note of warning at this point. He says of the verb employed here: "Not used or intended here in a metaphysical sense to define the limitations of Christ's incarnate state, but as a strong and graphic expression of the completeness of his self-renunciation. It includes all the details of humiliation which follow, and is defined by these."⁸

Form and Fashion

The former word (vv. 6, 7) is *morphe* in the Greek, the latter (v. 8) *schema*. Regarding the first word Trench writes: "The *morphe* then, it may be assumed, is of the essence of a thing."⁹ Concerning the latter he comments: "The *schema*

here signifying his whole outward presentation."¹⁰

Lightfoot emphasizes the idea that *morphe* means "what He is in Himself"—truly God become truly servant—but *schema* indicates "what He appeared in the eyes of men."¹¹ Of the latter Vincent writes: "Schema is the outward fashion which appeals to the senses."¹² The former word refers to the inner being, the latter to the outer appearance. Christ not only appeared to be a servant in His incarnation; He was one. There was no playacting here. But manifesting himself to men as a man, He yet humbled himself further to the ignominious death on the Cross.

⁸Lexicon, p. 874.
⁹Philippians, p. 110.
¹⁰Ibid., p. 111.
¹¹Commentaries (Greek text), "Philippians," p. 58.
¹²Philippians (ICC), p. 58.
¹³Lexicon, p. 74.
¹⁴Op. cit., p. 58.
¹⁵Ibid., p. 59.
¹⁶Synonyms, p. 265.
¹⁷Ibid., p. 263.
¹⁸Op. cit., p. 112.
¹⁹Op. cit., p. 60.

What Shall I Believe?

(Continued from page 1)

A teachable spirit on the part of the learner is of fundamental importance. Intellectual pride brought the fall of Lucifer and of Adam and Eve. It has been the downfall of many in every age. Reverent attention to trustworthy teachers is essential to honesty and fairness of judgment. Proud repudiation of things imparted by believing parents, pastors, and teachers is no proof of intellectual integrity. It may be evidence of a closed mind. There must be some guidelines in the quest for truth. Those who boast of an open mind may have opened it at both ends until nothing is retained with certainty. Often those who close their minds to a priceless heritage to receive something contradictory, fall prey to error.

Within the framework of the divine

revelation there is room for a variety of views because no scripture is of private (or single) interpretation. Certainly there are treasures of wisdom and knowledge hidden in Christ which have not been discovered and proclaimed. Nevertheless, within the Church of Jesus Christ we have a long line of honest and able teachers who have formulated doctrines and creeds to support the faith of Christ's followers. It is not for us to deny and refute, but to explore and understand, then to enrich by our contribution. Thus the things of God will be quickened by the Spirit unto living reality for us and for others. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his."

Let all true believers in Christ find their place in worshipful obedience within the stately temples of divine revelation, and there behold the things eternal with living faith.

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SERMONIC STUDIES

TOWARDS BETTER PREACHING

Introducing Our Homileticist for the Year

Unquestionably one of the outstanding sermonizers in the holiness movement is W. E. McCumber, pastor of First Church of the Nazarene, Atlanta, Georgia. His outlines are models of clarity, logical development, and balanced content. He has consented to provide three sermon outlines each month for the current year. They should not be plagiarized; i.e., they should not be taken into the pulpit and preached "as is," and the people be led to believe that the preacher is delivering his own sermon. If used fully, their source should be frankly acknowledged to the congregation—this is plain honesty. If used partially, they should be ground through the preacher's own mill until they are so thoroughly his own that the original author would scarcely recognize them. Better yet, let them be studied as models, then imitated by the preacher in the development of his own sermon from his own text. Properly used, such outlines can be stimulating and helpful.

Rev. W. E. McCumber is the author of "A Good Word, and Other Sermons," "Holiness in the Prayers of St. Paul," and "Our Sanctifying God."

—EDITOR.

The Fountain and the Friend

W. E. McCumber*

SCRIPTURE: I John 1:1—2:3

TEXT: Verse 7

First John was written to Christians who wanted victory over sin. "My little children, these things write I unto you, that ye sin not." In our text we find the source and power of inward and outward holiness which makes such a victory a reality.

I. A promised cleansing. "The blood of Jesus Christ his Son cleanseth us from all sin."

"Sin" refers to the inherited sin principle. Acts of sin require forgive-

ness; the pollution of sin demands cleansing.

"Cleanseth" is a continuous present tense. The Blood cleanses and keeps on cleansing. It keeps clean what it has cleansed.

"The blood of Jesus" is the ground of complete moral purity. To its purifying energies no limits need be set!

In a revival I met a man who impressed me with his gentleness, kindness, and courtliness of speech and manner, despite his rugged frame and craggy features. I learned that he was a genuine Christian gentleman, but once had been a bootlegger and killer, the terror of his county. The sanctifying blood of Jesus had made the transformation!

*Pastor, Atlanta, Georgia

February, 1966

II. A precious companionship. "We have fellowship one with another."

Cleansing by Christ leads to communion with Christ! "How can two walk together," asked Amos, "except they be agreed?" "If I wash thee not," said Christ to Peter, "thou hast no part with me." The deeper the cleansing, the truer the comradeship!

In His company we shall never be bored. Those who walked the Emmaus road with Him said, "Did not our hearts burn within us?"

In his company we shall never be defeated. We rest upon One who said, "I have overcome the world!"

Sir Robert Stopford wrote, "We are half-starved and otherwise inconvenienced by being so long out of port, but our reward is, we are with Nelson!" What a tribute to the inspiring qualities of Admiral Nelson's comradeship! And the Christian pilgrim can weather any difficulty with joy and triumph for he is with Christ! There could be no greater reward.

III. A positive condition. "If we walk in the light, as he is in the light."

"God is light," and to walk in the light is to walk with God, to take God's direction.

Jesus indicated that direction when He "steadfastly set his face to go to Jerusalem," in order there to smash a fatal blow at sin by His cross. God is moving toward the utter destruction of sin from the universe.

To walk in the light, then, is to move toward an experience of complete deliverance from all sin in your soul! To excuse, condone, tolerate, or indulge sin is to walk in darkness and lose the fellowship of Christ.

Dr. Munhall told of a lovely Christian woman who married an infidel. Slowly, under the pressure of his skepticism and demands, she began making small concessions and compromises. One day the moral struggle reached a climax. She knew that Christ must be all in all or nothing at all. She made the

wrong decision, walked away from light, and in a short while was admittedly and completely backslidden. Reason snapped from moral grief and she died in the asylum!

In the light God has given, if you know your need of cleansing and deeper communion, now is the best time to plunge your vile soul into the fountain of Christ's blood!

Walking as Christ Walked

SCRIPTURE: I John 2:1-11, RSV*

TEXT: Verse 6

To abide in Christ is to live in constant relation to and fellowship with Him. And this means to follow Him, for He will not be led by us—we must go with Him. Following Him means walking as He walked, emulating His actions and attitudes, His behavior patterns. It is not that we are saved by following His example, but those who are saved (vv. 12-14) ought to make His example their guide and goal.

What does it mean "to walk in the same way in which He walked"?

I. He walked as a man contented with God's will.

He was not only obedient to God's will, He was contented with it. He not only said, "I always do what is pleasing to him" (John 8:29), but also, "My food is to do the will of him who sent me, and to accomplish his work" (John 4:34). As food satisfies the body, so Christ was satisfied in mind and spirit by doing the will of His Father.

Paul came to this position. He could write from prison and privation, "I have learned, in whatever state I am, to be content" (Phil. 4:11). To walk as Jesus walked is "godliness with contentment," not whimpering and complaining in self-pity when our circumstances are difficult or dangerous.

*All quotations in this outline are RSV.

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II. He walked as a man devoted to human needs.

Christ said, in summary of His mission upon earth, "The Son of man came not to be served but to serve, and to give His life as a ransom for many" (Mark 10:45). And it was reported about Him by His intimate followers, "He went about doing good and healing all that were oppressed by the devil" (Acts 10:38). He spent His life, and at the last sacrificed it, to minister compassionately to human needs.

We ought to walk in the same way! This was how the early followers of Christ interpreted Christian duty. John wrote, "If anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?" (I John 3:17) And James wrote, "Religion that is pure and undefiled before God and the Father is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world" (Jas. 1:27). To walk as Jesus walked is to serve the needs of the sick, the hungry, the unsheltered, the oppressed, the imprisoned, the disenfranchised.

III. He walked as a man burdened for earth's lost.

"The Son of man came to seek and to save the lost" (Luke 19:10). With these words He focused the primary interest of His life. He cared that men were lost, away from God, without peace and life, in bitter slavery to sin, and in danger of perishing. He likened His ministry to the quest of a shepherd for a lost sheep, braving the cold, the night, and the peril of the wilderness to recover a straying sheep.

This concern for the lost should mark His people. "That I might by all means save some" (I Cor. 9:22), was the heart cry of Paul. It ought to be the consuming passion of every Christian! To walk as Jesus walked will lead us to the lost to tell them of a Saviour who can rescue them from sin and give them peace!

Our steps may be weak and faltering

at the first, as infants learning to walk. But with growing strength and resolution we ought to follow Christ, walking in His footsteps of love and service to God and humanity. And if any here have gone away from Christ, walking no longer with Him, this is the time to plant your feet once again in the blood-flecked footprints of the Lord. To take seriously this word from the Lord will recover the wayward and revolutionize the whole church. Dare we right now take it seriously?

The Danger of Arrested Spiritual Development

SCRIPTURE LESSON: Isa. 6:1-13

TEXT: Verses 8-9

The prophet's experience has been traced by the three brief rhyming words, "woe," "lo," "go"—words of conviction, cleansing, and commission. A similar development has been found in Romans 7, 8, and 9.

I. Too many people have not advanced beyond the "woe" stage.

They have become convicted of the awful depravity of the human heart but have no faith for its cleansing. Indeed, the viewpoint of sin as radically incurable this side of the resurrection is a distinguishing emphasis of neoorthodoxy in its revolt against the naive optimism about human nature that marked liberalism.

Now the vision of God's holiness and man's sinfulness is important. Man does not know himself for what he is until he recognizes himself as a sinner, depraved in heart, defiled in speech, dirtied in action. And sin is never really sinful to us until we see it against the luminous backdrop of God's holiness.

But God can do infinitely more than expose sin—He can destroy it. He has provided an atoning sacrifice (the altar) and a sanctifying Spirit (the live coal), by the merit and power of which human nature can be purified and transformed.

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By divine grace we can advance beyond the "woe" stage to the "lo" stage, to a personal experience of assured cleansing! Jesus, who knew the hearts of men as no other did, declared the possibility of heart purity: "Blessed are the pure in heart."

II. Too many people have not advanced beyond the "lo" stage.

They seem to have found the promised cleansing. They are familiar with Canaan's vocabulary, and adept at testimony to inward holiness. Strangely, however, their holiness is a private commodity only, lacking any social thrust. Their lives are self-centered, filled with inlets, devoid of outlets. They talk of being blessed, but they are seldom a blessing.

Now the cleansing is vital. And testimony to cleansing, humbly given, grace-ascribed, and Godward-directed is certainly appropriate. But we are to be something other and better than cleansed vessels; we are to be cleansed channels. We must, if holiness is genuine and biblical, advance to the "go" stage and become the message-bearers of God to our generation. We must hear the word of commission—"Go, and tell this people."

A. Our going is not conditioned upon appreciative response.

Isaiah's message would be borne to people with fat hearts, heavy ears, and closed eyes, people stubborn and unresponsive, who would answer concern with indifference, love with hate. Nevertheless, the hard compulsion of God's "go" would not permit him to retreat from that responsibility in whimpering self-pity!

B. Our going is not conditioned upon numerical success.

The promised fruit of Isaiah's ministry would be just a remnant, "the holy seed," while the vast majority of Israel would rush heedlessly past his warnings to terrible judgment. But God valued that remnant enough to expend the prophet's life in its behalf! We can-

not quit because many are called, but few are chosen.

C. Our going is not conditioned upon elapsed time.

To the prophet's cry, "How long?" the divine reply was, "Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate." As long as there are people who need God's message, the divine "go" continues to demand our service. We cannot say, I have given so many years and now I may quit! Our stewardship of evangelism is determined by divine mandate and human need, not by leaves torn from calendars!

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go, and tell this people..."

Has the "woe" of conviction been flung from your smitten heart? Don't stop there! Get the cleansing.

Has the "lo" of cleansing attested your personal encounter with the sanctifying God? Don't stop there! Accept the commission.

Has the "go" of commission thrust you into the Kingdom service of message-bearing? Don't ask "how long?" or "how many?" Keep proclaiming the Word of God and pleading with men until the eternal light breaks upon your weary soul, and you hear the Lord say, "Well done, thou good and faithful servant!"

QUOTES AND NOTES

Holiness Association Stand

"We urge our constituents and all others of like faith to face more courageously the social implications of our cherished message." These are the opening words of the report of the Committee on Social Action of the Ninety-seventh Annual N.H.A. Convention, held at Detroit. The following are abbreviated statements in the report:

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"We encourage all members of N.H.A. to seek ways to effect a more meaningful fellowship... and to pray for our denominational leaders as they face the challenging difficulties entailed in working out a federation of the holiness churches."

"We are keenly aware of the anguish suffered by minority groups who have been denied certain civil rights. We rejoice with them in the gains made by and for them."

"We [deplore] the 'new morality'—which is really old immorality and can only result in the disintegration of the personality and the damnation of the soul."

"We believe in the rightness of democratic processes and feel there is as much danger in the militant extremism of the radical right as there is in the communist conspiracy on the left. We believe this great nation has a basic soundness."

"We share the concern for a future society filled with automated factories and unemployed workmen. We know we cannot arrest progress. We should, rather, face the exciting challenge of finding the Christian answer."

"To the attainment of these objectives, we pledge our best efforts. We solicit the prayers and assistance of all who share our convictions. May God's blessing attend our efforts."



IDEAS THAT WORK

Instant Communication via Car Radio

While driving alone one day about four years ago, doing the daily routine of our pastoral ministry, I noticed an old orange and black oil truck just ahead. Coming out of the top of the cab of that truck was a short antenna tied to a small radio, bolted to the dash-

board. Through the dingy rear glass I saw the head and shoulders of the driver lean forward slightly and to his mouth he put a small mike. Later, I learned that with slight turn and a flick of a switch he was in personal contact with his office. And then the light broke through that has since meant a great deal in the multiplicity of my pastoral ministries.

I began to talk to myself a bit, and the following is some of that monaural conversation. I said, "If that two-way citizen-band radio is important to the simple business of selling oil, then how much more important it should be to the complex job in the multiplicity of my pastoral ministries."

So from there I began to explore and build a case for its possible existence. Briefly here are the reasons I presented to my church finance committee:

(1) I began on the premise that any wide-awake man on the church finance committee would be interested in most anything that would help to make his pastor more effective in Kingdom business. (I'm well aware that this could be a shaky premise, but nevertheless this was our point of beginning.)

(2) Then I envisioned the many times I had been out calling and needed an address that I didn't have or the one that I had was incorrect. Like the oil man, with a flick of the switch, I could call my secretary or the parsonage, whichever the case might be; and I had the answer. Also, since the church was paying the gasoline bill, I calculated that in two years I would save the cost in gas to say nothing of my time.

(3) How many times have you been away from the office or parsonage and because of an emergency you were needed, and for two hours or more you were unable to be reached. With this, I conjectured I could be there in a few minutes. There are some answers to these problems, but the best I have found is the miracle of modern communications. Especially is this true where there is a limited secretarial staff.

(4) One of the habits I have tried to develop in specific kinds of pastoral

calling is to alert the people on whom I was to call. Here again by a flick of that switch, the secretary could call Mrs. Jones moments before my arrival and this has proven to mean much.

(5) With my short memory, I figured I could use it to tie down many of the ideas that seem to flood our minds as we go from one hospital to another or from one home to another seeing patients or routine calling. Did you ever stand up to testify and when you sat down, regret that you had not said something you really wanted to? This I often did upon leaving the office, with as many different kinds of things that plague us. So, it seemed to me that it could serve to lengthen my memory, to develop some good ideas that would have flown by the time I returned home.

(6) Closely akin to this is the unforgivable tragedy of forgetting an appointment. You may never have done this but most of us have. But, as I prognosticated, the parsonage queen or Miss Secretary, upon the arrival of Mrs. Jones, could flick the switch and inform my bewildered, cluttered mind that my appointment had arrived. After catching my breath (the switch not yet being clicked), I could say, "Thank you, I'll be there in five minutes." She always waits far more than this for a busy doctor, I rationalize, and I'm sure once in a while she will not mind this—but, two or three hours, NEVER!

(7) Think for a moment of the drop-ins that we could serve if we were only somewhere to be found. Sometimes the heavy burdens mixed with a timid personality cause people not to react as they should in making a proper appointment, so they just drop by to see their pastor, but even though he is not there and doesn't plan to be back for two or three hours, by the miracle of shortwave he gets there to counsel and pray just when they need him most.

(8) Also, upon investigation, for this limited kind of radio there was no test to take, only the detail of filling out a request for license.

(9) One of the most rewarding things about this entire program is the fact that, with the knowledge of this added efficiency, the entire congregation knows that when they really need their pastor, he is available almost at once.

These are only a few of the points in the case I built for the Finance Committee, but by then, they were softened for the kill. Not really, for they considered it a small item financially, in the light of these facts.

The set that serves our church cost three hundred dollars. This was at a reduction, but it includes two receiver units complete, a large antenna atop the highest part of the educational building, the auto antenna, plus installation.

But how about the maintenance? In four years, we have spent less than twenty-five dollars, or an average of fifty cents a month.

Needless to say, we have used this little idea in the ever-increasing responsibilities of today's minister, with gratitude!

—W. DONALD WELLMAN
First Church, Eugene, Oregon

The Duties of Life

Three things you ought to control:

Tongue, behavior, mood.

Three things you ought to hate:

Evil, envy, unthankfulness.

Three things you ought to practice:

Courage, industry, love.

Three things you ought to escape:

Idleness, bad company, gossip.

Three things you ought to wish for:

Health, good friends, good humor.

Three things you ought to think about:

Life, death, eternity.

AUTHOR UNKNOWN

"Don't feel sorry for me that I'm getting old. This life is just a shake-down cruise; soon I will be starting my maiden voyage."

—WILLIAM SADLER

The Nazarene Preacher

MY PROBLEM

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?

A WISCONSIN PASTOR WRITES:

First, most evangelists are quite adequately qualified to adapt their campaign to the contemporary "needs" of a particular congregation. Whether the need is centered around revival, evangelism, Sunday school promotion, youth emphasis, etc., our evangelists are versatile enough to meet the situation.

Second, it would be wise to enlarge your fellowship with evangelists by visiting as many nearby Nazarene evangelistic campaigns as possible, offering to entertain them for a morning or afternoon in order to become better acquainted with them.

Third, and most important, I believe that the providence of God, His omniscience and foreknowledge play the most vital part in all of our church planning, especially this area. If you have no alternative but to call someone with whom you are not acquainted, just remember he is not unknown to God.

AN ILLINOIS PASTOR ADVISES:

The first requirement of securing an evangelist is to know something about him and the type of ministry he offers. One does not have to know him personally. You might consult your district superintendent who usually knows your church and can direct you to a man whose ministry would be useful to that particular need. If a pastor has served a church a year, he should know what type of ministry is needed.

As to slating ahead, I find God's given direction is the best available, for God

can lead the evangelist to preach the gospel that is needed for any given situation if both are Spirit-led. Serving some time as an evangelist, I found that God could help me to fit into the program of revival in any church and work in cooperation with the pastor, as both fasted and prayed together.

The success of a revival does not altogether depend on the ministry of the evangelist, but on how well the church has prepared their hearts for it. While Peter was preaching, the Holy Ghost fell on all who heard him. God will give you the right man at the right time for a prepared people.

AN IDAHO PASTOR SAYS:

There is some danger in trying to manipulate revivals to fit our conception of the "needs" of the church. As pastors we understand the needs from time to time, yet the evangelistic meeting must be more than a solution to our problems. It is basically an outreach. Of course the extent of outreach is limited by our people's readiness at revival time. Through prayerful consideration I plan revivals for my church, with the approval of my board, as long as five years ahead. We have never had a "bad" revival by planning ahead. Surely God uses sensible long-range planning to meet our current needs, at least as much as he would use "last minute" planning to accommodate our problem situations. Prayerful consideration before God gives me the right man for the right time—well in advance of the revival time.

AN OKLAHOMA PASTOR SUGGESTS:

One of the wonderful things about a real heaven-sent revival is that it will always meet the needs of any local church. As Dr. Vanderpool has said, "A genuine revival will solve every problem the church has." So with this in mind, let us consider some basic guidelines:

1. Pray much about the matter. God will direct you.

2. Try to know some basic things about the evangelist: Is he a fluent preacher? Is he much in demand? (Some of the best evangelists are slated solid for two or three years.) Does he preach the rugged truth, God's Word? (We have the promise that God's Word will not return void.) Does he preach with love and compassion? Is he known as a man of prayer?

PROBLEM: How can I handle two or three well-meaning people who want to participate in the home visitation program, but whose disqualifications in appearance and speech are so pronounced as to be an acute embarrassment to the church?

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

Over the River . . .

(Continued from page 16)

Charlie quickly turned to the chapter and placed his finger on the title and thrust it (the book) into Miss Thompson's hand. He caused her to see the word "Marriage," and then whispered in her ear, "Do you pray for him who is to be your husband?"

Susanna's face got red as a beet and she became quite flustered, but underneath quite delighted. Charlie didn't propose that night but escaped the marriage tie for about sixty more days and then asked Susanna to marry him. She accepted. During their engagement she spent many happy hours reading to Charlie from Puritan literature and instructing him in how to adapt himself to London's social institutions. Finally on January 8, 1856, at the age of twenty-two Charlie was corralled and married at high noon to this cultured, fine Christian lady. He was greatly influenced by his young wife. She helped him to overcome crudeness in his mannerisms and sermons and was a great encouragement to him.

Once a visiting professor heard Charlie speak and remarked to a friend that the sermon seemed to have flowed in such a manner as to indicate that it was composed on the spot while he was

preaching. Upon hearing this, Spurgeon exclaimed, "That is remarkable! The text was given me by one of my deacons who died yesterday, and requested in his last moments that I preach from it. At six this morning I sat down to think out the discourse, but after an hour spent on it could make nothing of it. 'I never could preach from other people's texts,' I said to myself in despair, and told my wife about it. She said to try again. I tried again, with the same results. 'Well,' said Mrs. Spurgeon, 'go to the pulpit and the sermon will come to you.' I followed her advice and you know the result."

As an outcome of Mrs. Spurgeon's efforts, Charlie undertook many humanitarian projects and was channeled by her to an even broader ministry. The union produced twin boys—Charles and Thomas—and in the years following Charlie's death, Charles and his mother published the letters of Spurgeon.

(To be continued)



YOU REVEAL YOUR CHARACTER BY—

The friend you choose
Your use of leisure time
The attitude you have
Your use of dollars and cents
How you dress
How you accept defeat
Your walk
What you discuss
How you laugh
What you view
Your entertainment
How you face opposition
How you handle fork and knife

Yes, all that you do on the path of life helps to disclose your real self. A Danish sculptor said, "The body gives expression to the spirit it houses."

—SELECTED

The Nazarene Preacher

Sow an act and you reap a habit. Sow a habit and you reap a character. Sow a character and you reap a destiny.

—ALDEN WILSON

Honey from Trials

Are there lions in the pathway
Roaring angrily along?
Slay them in the strength of Jesus;
Be a Samson, brave and strong.

Through the Conqueror of Calvary's
cross

You may be a victor too.
Daily from slain lions gather
Trophies of God's grace to you.

Be not baffled by your weakness;
Trust Jehovah's mighty arm
Neath which strongest lions cower.
Whom God strengthens, none can
harm.

You will find that from each carcass
Of the lions you have slain
Strength will come from out of
weakness,
Bringing you eternal gain.

All your words will drip with sweet-
ness,
And your heart will long to share,
Not the trials, but the honey,
Gathered from the carcass there.

You will pass it on, rejoicing,
Cheering others in distress,
And they'll all enjoy the honey,
Though your secret none may
guess.

Midweek Call
First Church, Whittier, Calif.
Ross E. HAYSLIP, pastor

Hymn of the month

"All Hail the Power of Jesus' Name" (1789)

(Praise and Worship Hymnal, No. 1)

This great hymn of adoration and praise, exalting the power of Christ, was written by Edward Perronet (1721-92) and is considered his greatest hymn.

The Perronet family were French Huguenots who fled to Switzerland and later to England because of the persecution of Protestant Christians in France. Both Edward and his father were of an extremely evangelistic nature and became interested in the revivals under Whitefield and the Wesleys. Edward traveled with the Wesleys for a time, helping in their meetings, and often sharing in the persecutions they endured.

The hymn tune used in America was written by Oliver Holden, a self-taught musician of Charlestown, Massachusetts. However the English tune "Miles Lane," which was written earlier and is still the English favorite, was written by a nineteen-year-old organist in London, William Shrubsole. It is interesting to note that a verse of the hymn is carved on the tombs of both Holden in America and Shrubsole in England.

Not only is this one of our greatest worship hymns of praise, but is very effective when used by orchestras or instrumental ensembles, as well as a chorale arrangement.

A Preacher's Prayer

Dear Lord, fill my mind
With worthwhile stuff
And nudge me hard
When I've said enough!
Amen!

—Source unknown



HERE AND THERE

AMONG BOOKS



Saved to Serve

By Roy Wilbur Howell (Grand Rapids: Baker Book House, 1965. Paper, \$1.95.)

Just when one is about to conclude that the subject of stewardship has been saturated, along comes a book that is exciting in new avenues of approach, refreshing in style, convincing in argument, and amazing as it opens up new vistas of a life in which nothing is withheld from God.

One delightful quality of this month's book selection is that it breaks through the limitations so often associated with the theme of stewardship. It pictures the subject as a way of life—committed life. The title itself suggests this broad application: *Saved to Serve*.

It is definitely Arminian as it touches on the doctrine of entire sanctification. You'll appreciate the author's comments on holiness and its place in the life of stewardship.

There are paradoxical characteristics in the book: it's anything but academic; it's readable, well supplied with pertinent illustrations, yet it has a depth of insight as it discusses the scriptural and experiential basis of a life completely given to God. It's not involved in its presentation, but much of it you'll want to reread a second and third time.

Not often will you find a book so filled with ideas for sermon building which at the same time gives your spirit a real lift Godward.

ORVILLE W. JENKINS

Where Two Creeds Meet

By O. Glenn McKinley (Kansas City: Beacon Hill Press, 1965. 123 pp. Paper, \$1.25.)

This is a book on Arminian and Calvinistic differences, from the standpoint of Scripture, by a nonacademic Wesleyan Arminian who has studied many

sources—mostly academic ones—and who comes out as a confessed Wesleyan Arminian all along the theological gamut.

It first appeared in 1959 as a hardback, and has just been issued as a paperback. It would seem that the author ought to have consulted James Arminius' own writings for such a study, and that he might have drawn upon the considerable support of his own view to be found in Shank's *Life in the Son*. Nonetheless, he has used a considerably thorough bibliography, and gives, on the whole, a helpful treatment of the differences between Calvinism and Wesleyan Arminianism on justification by faith, eternal security, and entire sanctification.

There are some statements which might be challenged. One is in a list of doctrines Augustine "gave the church" (p. 22)—whereas Tertullian (on prayers for the dead) and Cyprian (on the Church's authority) had contributed significantly. Another is in his saying that "all that is included" (p. 32) in the first work of grace is justification, regeneration, and the witness of the Spirit, whereas reconciliation, adoption, and initial sanctification also occur at this time. One is surprised, too, to find the author saying that neither Augustine nor Calvin taught predestination to damnation (p. 19). He includes Luther, too, as teaching the witness of the Spirit (p. 41), whereas many of us would understand that Luther did not teach this. Luther felt that, if one knows that he is saved, such knowledge would preclude his being justified by faith—and that doctrine, of course, was a basic one with Luther.

In spite of a few matters such as these, this is a book to be highly recommended. Its treatment of biblical passages on both sides of the issues is most commendable. I do not know

where such a broad listing of passages on these issues has been brought together. The author even includes mention of the oft-overlooked "Arminianism in Ezekiel" (pp. 90-91). And if you want persuasive polemic against Calvinism, you will find it here (e.g., p. 87).

J. KENNETH GRIDER

Total Christianity

By Frank Colquhoun (Chicago: Moody Press, 1965, 91 pp. Paper, 95c.)

This is a comprehensive and well-written discussion of the question, "What is Christianity?" The author's proposition is that the answer must be fourfold, since Christianity is a personal experience of salvation, a corporate fellowship and medium of service called the Church, a body of revealed truths to be believed, and a holy and soundly ethical life to be lived. Unfortunately his reference to sanctification is inadequate. But even if the pastor might not feel free to distribute the book widely, it provides the pastor himself an excellent model for a series of sermons. This is the scope of truth which should be covered periodically from every pulpit.

R. S. T.

Adventures of a Deserter

By Jan Overduin (Grand Rapids, Michigan: Eerdmans Publishing Company, 153 pp. Cloth, \$3.50.)

This remarkable study of Jonah by a Dutch pastor and theologian combines the analyst's probing with the warmth of the prophet and the rock-ribbed faith of the Christian. This is not for general circulation, but will stimulate the preacher to preach judgment as well as grace, to believe more firmly in God's providence as well as mercy, and to understand more profoundly the twistings and turnings of the human heart in its evasions of duty and God. There is here a high view of the Bible, of providence, of Christ and His atonement, of the Holy Spirit, of repentance. "Faith and repentance are so closely connected that the one cannot exist

without the other. If I will not repent, I can not believe," he says (p. 149). The style is limpid, colloquial without being cheap, epigrammatic, at times brilliant in incisiveness and penetration. Unfortunately, his view of grace has a hard time getting off the ground. Conversion, while beginning at a point of repentance and faith, seems to be a never-ending and never-completed process. The writer sees the double-minded Jonah in all of us. But the holiness preacher who already rejoices in the power of the Spirit to cleanse the motivational springs of the heart will pity this inadequate view of Christ's immediate saving power, while benefiting immeasurably by the many positive values of the book.

R. S. T.

A Passion for the Impossible

By Leslie T. Lyall (Chicago: Moody Press, 1965. 208 pp. Cloth, \$3.50.)

The subtitle of the book is *China Inland Mission, 1865-1965*. Some have argued that if God altered the course of events in answer to prayer, the world would be unpredictable. To this Leslie T. Lyall replies: "But why should the world be predictable, except to a Determinist or a Communist?" At any rate the history of Hudson Taylor and the China Inland Mission is irrefutable proof that God does so answer prayer. And Lyall recites the evidence convincingly in this volume. The book is not only rich in faith-food, but informative as well, for in tracing the history of the C.I.M. the related events affecting China are skillfully interwoven. A better total grasp of the entire problem is the result.

R. S. T.

A Survey of Old Testament Introduction

By Gleason L. Archer, Jr. (Chicago: Moody Press, 1964. 478 pp. Cloth, \$6.95.)

This is perhaps the best book available on introductory matters from a

Preaching Upheld by Prayer

By Ross W. Hayslip*

OUR DENOMINATIONAL LEADERS tell us that "there was never a real Sunday night of evangelism in any church until someone had prayed fervently." To be a factor of evangelism in our continued thrust of "Evangelism First," which we emphasized last quadrennium, our preaching must be undergirded with real prayer. The great soul-winning efforts of Finney were backed up by the prayers of men like Father Nash and Abel Clary. These men seldom appeared in public, but spent time in intercession as Mr. Finney preached.

Wilson Lee, great Methodist preacher of the nineteenth century, was preaching in a private home. He covenanted with a godly Negro named Charles to be at prayer in a shed-room while he was preaching to the people in the largest room of the dwelling. When Lee arose to preach, the pious colored man was on his knees in the shed-room. A power more than human came upon the service. People fell on every side praying and weeping. Into the midst of this scene came Charles. He had heard the Lord's answer, and not venturing to rise had entered the room walking on his knees with tears flowing down his face made bright by the grateful joy that overspread it. A great revival broke out from this service in western Maryland.

E. A. Girvin described a meeting in Dr. Bresee's old tabernacle in Los Angeles by saying, "There came upon them such a spirit of prayer that many began to pour out their hearts to God in all parts of the house and there rolled over the assemblage such tides of glory and power that several lost their strength. Little was done during the rest of the service but to wait and praise, while such a sacred wave of heavenly glory filled the place as to be beyond all power of portrayal."

What could happen in our Sunday evening services if two or three of our couples who know how to pray would quietly, and without ostentation, adjourn to a Sunday school room when the pastor arose to preach and would spend the time while he was preaching in earnest intercession? It would have to be folks who felt the burden of real intercession and were gifted in the art of petitioning the throne of God's grace. Acts 4:31 says, *And when they had prayed, the place was shaken where they were assembled together.*

A modern intercession group realizing the possibilities of this divinely appointed means of cooperating with God could no doubt be instrumental in transforming a mediocre preacher into a prophet and a lethargic Sunday service into an outpouring of spiritual power. Lord, teach us to pray!

*Pastor, Whittier, California.

scholarly, conservative standpoint. It has been written by one who is competent in the languages, archaeology, and history of the Old Testament background.

Further, it has been written by one who holds to a plenary-verbal view of inspiration. While one might prefer Archer to hold to a plenary-dynamic view of inspiration, he nonetheless can

greatly appreciate the careful consideration given Scripture in the discussion of literary and historical problems. This book is particularly helpful in its evaluation of higher criticism of the Pentateuch, discussion of problems of the early chapters of Genesis, and analysis of evidence for suggesting an early date for the Exodus and Conquest.

HARVEY FINLEY

The Nazarene Preacher

AMONG OURSELVES

Only a preacher could have done it . . . Just say them out loud, **WONDERING—WALKING—WALLOWING** . . . Savor them slowly . . . How mellifluous! . . . There ought to be a law against wasting such alluring alliteration on anything short of a sermon . . . Though admittedly the third major division seems rather anticlimactic . . . How can anyone who is *wondering* and *walking* end up *wallowing*? . . . It's easy—but needless . . . To avoid it cheek with Church Extension (p. 30) . . . We learned last summer on the Atlantic Ocean the true meaning of wallowing, when our freighter engine was shut down for repairs . . . High seas—no power . . . Completely at the mercy of the elements . . . Rolling, tossing, shuddering, groaning . . . Lots of movement but no progress . . . The acid "stomach test" . . . When a minister starts wallowing in self-pity, you know the power is off . . . Repair the engine, Brother, and get going . . . Before you sicken everybody on board . . . After a good praying-through, throw yourself into the three special February emphases (pp. 17, 18, 23) . . . Even making out your own will (p. 27) won't feed the blues—it might aid in the cure . . . For sometimes putting our "house" in order is part of putting our "engine" in order.

Until next month

BT

P.S. The *third* February emphasis is Seminary Offering, February 13, for the much-needed library building.

