

THE  
**NAZARENE**  
**PREACHER**

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**Proposal of a Code of Conduct**

**General Superintendent Lewis**

The following is the substance of some concrete suggestions made by General Superintendent Lewis at the close of his address Thursday morning of the Evangelism Conference. The wording is not necessarily verbatim but from notes taken at the time.—EDITOR.

1. Let's lift our prayer into the area of fervency and travail.
2. Let's preach every time for a decision, and let's make our subjects comprehensive—on sin, judgment, hell, repentance, restitution, conversion, carnality, consecration, entire sanctification.
3. In 1966 let's make 1,200 calls—600 of them on people who are not now Christians.
4. Let's lift up the holiness emphasis in all our preaching. Let's relate every sermon to the holiness level.
5. Let's look again at the *Manual*. Let us lift up its doctrine and its standards of conduct. Let's challenge any who may challenge the *Manual*.
6. Let's build all our services to the altar call. Don't hurry seekers through. Let people testify when they have touched God.

In accomplishing our goals let us adopt at least two methods of procedure:

First, let every church go in for an old-fashioned revival, until every Sunday-morning member is either blessed or condemned. This will require much prayer, proper advertising, and the use of every legitimate and necessary means of achieving thorough preparation and expectancy.

Secondly, let's start again our visitation campaign and persevere with regularity and courage, even if we must go alone. Let us remember that the big secret for success in such an endeavor lies in the persistency, fervency, passion, preaching, and labors of the ministry.

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

## Why This Special Issue?

THE CONFERENCE on Evangelism is over, but not the spiritual renewal many of the four thousand who attended found in three and one-half days of soul-searching. Nazarenes took a hard look at themselves, but at their divine resources also. The result was both a deeper humility and a greater faith and courage.

It was decided to "stop press" on the *March Nazarene Preacher* and run an issue devoted to the conference. A comprehensive summary of the great gathering was in the *Herald of Holiness*, February 2. Our purpose here is to make available some representative papers. Naturally, space does not permit the inclusion of all the papers which were read. Even those printed are necessarily abridged—with apologies to those who so laboriously prepared them. Two additional papers will be included in the April issue.

The Church of the Nazarene never heard greater preaching from its general superintendents. Every man was anointed as he made his own unique, penetrating, often impassioned and eloquent, contribution to the conference. These messages added depth and breadth by holding our attention to the great fundamentals which underlie methods in evangelism. It would be impossible, of course, to include these sermons in this issue. Not even reviews will be attempted, though the Code of Conduct proposed by General Superintendent Lewis will be printed on page 1 in lieu of the usual editorial.

Since the historic address delivered on Wednesday night by Evangelist C. William Fisher may be published by other means, no portion of it will be printed here.

All of the papers, addresses, and sermons are available on 1,800-foot, 3¼-ips tape at \$4.95 per reel. See page 24 for the special order form. Tape includes entire service. A complete listing of subjects and speakers is as follows:

### GENERAL SUPERINTENDENTS

Number in parentheses indicates tape (see page 24) on which message is recorded.

"The Top Christian Priority: Worldwide Evangelism," Hugh C. Benner (U-205)

"Preaching the Word with Power," G. B. Williamson (U-206)

"The Power of Truth," Samuel Young (U-207)

(Continued on page 40)

## Intention—Achievement

By Edward Lawlor

Much of the success of the conference was due to the very careful planning and organization of Edward Lawlor, executive secretary of the Department of Evangelism. After fourteen years of outstanding leadership as superintendent of Canada West District, Dr. Lawlor was elected to his present post in 1960. He brought to the office not only the ability of an administrator but the warmth and insight of an evangelist. His opening address, reproduced here in part, set a high level of spiritual emphasis and sound analysis for the convention.

SOMEONE asked me the other day, "Will your conference make some pronouncement about the burning question of the hour, 'Is God dead?'" What is the attitude of the church to what is happening in our nuclear age? While such matters are intensely relevant to our day and the church is never called to a life of escapism, or to bury its head in the sand like an ostrich, and we must not live in these days with unconcerned hearts, yet our primary task in this conference is to make clear from the Word of God that it is His intention for His Church to make an effective witness by preaching salvation through Jesus Christ, and proclaiming that holiness experienced and lived in 1966 is the will of God! We must announce that, while modern man says God has been bowed out of learning, out of statesmanship, out of theology, yea, almost out of everything, we believe the insoluble problems which the leaders of our day are facing could be solved by the enthronement of God in an empowered Church! A Church able to see the world situation of today from God's angle of vision!

This Conference on Evangelism is designed to reflect the urgency of our day, of our task, and of our message. We dare not live in a cozy isolationism! We must be on the offensive! We must continue to give all-out holiness evangelism its priority, its legitimate and effective place in our outreach. Revivalism as we have known it and used it in the Church of the Nazarene must ever be emancipated from any type of institutionalism or denominationalism or ecclesiastical fear in our church. With us it must be an "empowered church" united in leadership, united in ministry, united in laity—translating all that Nazarene revival evangelism and outreach have meant in these almost sixty years into the vernacular and language of everyday life and decision in 1966.

There is an oft-quoted verse of scripture which is much more pertinent in our venerated civilization than we realize. It is just eight words found in Prov. 29:18. "Where there is no vision, the people perish." Or as one scripture version has it, "Where there is no prophet, the people cast off restraint." Where there is no vision—no prophet—the people cast off restraint

—they perish! This indicates that it is someone's lack of vision that makes it possible for a generation of people to cast off restraint.

One Bible commentator states it in this way: "Where the Prophets see no vision and therefore fail to declare God's truths, the people are deprived of moral restraint." I suggest to you that a serious sequence is herein denoted. Look at it! The prophet restrains the people, or should we put it that the church determines the conduct of the people? What is preached from the pulpit and believed in the pew is lived by the people! Whenever the Church declares the exceeding holiness of God and the sinfulness of sin and the fact of the judgment, men then fear sin! But let sin become a joke, judgment become questionable, mercy appear trite, and we have the "new morality"!

The pulpit is teaching it, the pew is accepting it, and the world is acting upon it. I doubt there would be the serious slump in the morality of our day had there not been a change, a loss of power in the Church. Biblical history teaches that whenever the prophet or the Church lost the vision, the people did what was right in their own eyes. The connection is obvious. The sequence is clear. It is exactly so in 1966!

It has been said that the nineteenth century was the age of the exclamation mark, while the twentieth century has become the age of the question mark. It is an age when beliefs, standards, and values of every kind are being questioned. Too many Christians are adopting the attitude of not being positive about anything. Too many of our people have never really seen an "empowered Church" marching forth to battle as an army terrible with banners. Too many are giving up before they grow up spiritually, never having seen the Church really on fire for God or having seen a genuine Holy Ghost revival.

There is a time to evaluate; there is a time to compare; there is a time to determine; there is a time to purpose—BUT there is a time to act; there is a time to achieve. That time is now! While we thank God for our achievements since General Assembly, I pray God that from this conference there may go a manifesto of truths that shall tell what we mean when we speak of an "empowered Church," what we stand for, what we aim at, what are our intentions, and what will be our achievements. Let us be those who have caught a vision, longing to see revival, rejoicing to know that God still lives, and eager to go and tell. The minister dare not say, "I am not a personal evangelist," and the layman dare not say, "I cannot be a personal evangelist"; for the primacy of witnessing in an "empowered Church" is each one of us saying to all, "Meet My Saviour."

The vision you will get here will come only as you personally receive it. Others may listen and see and receive, but we who are caught between an unchosen birth and an unwanted death must have a personal vision and personal refreshing. Thank God, we are living in a day in which His Spirit is working! I do not think it is asking too much from all who are here to make a covenant with God right now that you will be utterly honest, utterly willing, utterly ready to catch that vision—a vision of the Holy Ghost, which transforms greatness into godliness, human promotion into a Spirit-energized empowerment, that we may go boldly to the far corners of the world, not with the memory of a vision, but mastered by a vision.

## The Sovereign Claims of God and an Empowered Church

By A. E. Airhart

Ordained in 1941 and graduated from the Nazarene Theological Seminary in 1949, Arnold Airhart is now serving his second term as president of Canadian Nazarene College, at Winnipeg. He is not only an outstanding biblical theologian and educator, but an experienced and successful pastor.

Much of the genius of Wesleyan Arminianism is in the fact that it embodies an interpretation of Scripture which gives full credence to the solemn fact of personal moral freedom and responsibility in men with all the implications for preaching and evangelism, and at the same time combines with it a scriptural view of God's sovereign will and purpose for men.

In the New Testament we are met by the voice of the Almighty saying to us at the baptism of Jesus: "This is my beloved Son: hear him." Jesus is "declared," the Scripture says, "to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: by whom we have received grace and apostleship [or a commission,] for obedience to the faith among all nations." And Jesus himself "spoke unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations." The fundamental confession of a New Testament faith is: "Jesus Christ is Lord."

### Evangelism's basis of authority

If the fundamental doctrine of the whole Bible is indeed the sovereignty of God, the truth that Jesus Christ is Lord, may I suggest that this is also the fundamental doctrine for evangelism? James Stewart has said that the first axiom of evangelism is that the evangelist must be sure of his message.

New Testament preaching was not a discussion or a dialogue but a proclamation. What was proclaimed had to do with the kingdom of God, the claims of the Sovereign, the lordship of Jesus Christ. It was not good advice; it was good news. The good news was not argued; it was proclaimed. The message included the announcement of what Stewart has called

the "historic, unique, eschatological, unrepeatable" events concerning Jesus Christ, the redeeming acts of the mighty God. The preaching declared Jesus Christ, crucified, resurrected, exalted, and coming again. Evangelism is to confront men with a proclamation from the eternal God. It proclaims that all men stand under judgment, but that mercy and a new life are offered in Christ. It announces that the prophecies are fulfilled, the Kingdom is ready, and the day of salvation is now.

Speaking of the gospel, James Denney wrote cogently: "But neither does it come to us soliciting our approval; submitting itself as a system of ideas, to our scrutiny, and courting approbation. It speaks with authority . . . Its decisive appeal is made to the conscience and the will; and to respond to it is to give up will and conscience to God." Of the preaching of St. Paul, Denney said: "His theology was the sum of the divine truth he held, and he did preach it—he did not submit it to men as a theme for discussion. He put it above discussion . . . He published it . . . as the Word of God, for the obedience of faith." Paul's readiness to preach, his vision, and his passion, all depend upon his confidence in the sovereign claims of One who speaks and it is done.

### A holy intolerance

There is of course a holy intolerance inherent in the proclamation of the message. Grounded in God's sovereign grace and mercy, the decree has gone forth, even from eternity, with respect to the determination of God to choose a people, a holy people, for himself and with respect to the final end of history. The means by which all shall be done has likewise been decreed,

as have the consequences of the acceptance or the rejection of the means. It is the task of evangelism to proclaim what the sovereign God has already decreed. The proclamation stands in its own right; it makes an absolute claim. The gospel is not a means to some other end, social, political, moral. It is God himself confronting men with the loving challenge to obedience.

All this is in strange contrast to much that poses as evangelism. I read of a magnanimous Texan who built three swimming pools: one with cold water for those who like it that way; one with hot water for those who like it that way; and one with no water at all for those who don't like swimming.

James Stewart protests against "the self-defeating cost of changing Christianity into something else . . . at the cost of soft-peddling the historical-supernatural elements without which Christianity does not exist, or of dissolving the divine intolerance of the faith in a morass of religious relativism. . . . This religion of a Jesus who taught wonderful philosophical truths about nature and providence and held views on politics in advance of His time . . . is a poor and watery substitute for the strong and vital faith of the apostles in One who was greater than the prophets, greater than the Lord's Anointed, greater than Messiah, invading time from the beyond, and cleaving history asunder with the shattering words, 'Before Abraham was, I am.'"

#### History is God's

The proclamation of the good news involves the truth that all events within time and on the stage of history move toward the fulfillment of a predetermined goal. This is to say that the biblical view is that in the series of events called history it is the purpose of God which binds them together and directs them toward a meaningful goal. Of course the Bible does not teach that God is responsible for each event. Rather it teaches that the totality of events in the providence of God moves toward God's appointed end. That end is the utter conquest of sin and evil, the total triumph of righteousness, and the eternal establishment of the redeemed and holy society of persons. God revealed himself to the patriarchs as "the God of your fathers," "the God of Abraham, the God of Isaac, and the God of Jacob"; that is, He is the faithful God, fulfilling His promises and carrying forward His purposes across the generations.

While the redemptive events surrounding the Cross and Resurrection were not the final events of history, they were the central events. In them God's purpose is fully revealed and His ends are in a sense already realized, in that history is now the working out of what was finally settled by the cross of Christ. Phillips translates Col. 2:14 ff.: "Christ has utterly wiped out the damning evidence of broken laws and commandments which always hung over our heads, and has completely annulled it by nailing it over his own head on the cross. And then, having drawn the sting of all the powers ranged against us, he exposed them, shattered, empty and defeated, in his final glorious triumphant act!"

#### Decreed means as well as ends

The sovereign God has also decreed from eternity the means by which He shall bring about His decreed ends—that is, to have a redeemed and holy race of men, and this too is to be proclaimed. So it is that St. Paul declares: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access with confidence by the faith of him" (Eph. 3:8-12). There is but one Door, and Christ Jesus is the Door; but by Him "if any man enter in, he shall be saved, and shall go in and out, and find pasture." But "he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber" (John 10:1).

Furthermore, God "now commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:30b-31).

"We are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (II Thess. 2:13).

John Wesley's instruction to his young evangelists is said to have been to preach first in general of the love of God to man, second with energy to preach the law of holiness, and only then of the glories of pardon and life in Christ.

#### Decreed consequences

Evangelism is also the proclamation of God's irrevocable decree regarding the consequences of the decision of free men with respect to Jesus Christ. He who is in Christ by a decisive faith is on the winning side and cannot lose, but he who places himself outside of Christ is on the losing side and cannot win. The sovereign God who desires the salvation of all men has nonetheless decreed that the salvation and therefore means to the salvation shall be intensely moral and personal, which is the same as saying that He has decreed that no man capable of decision shall be saved against his personal choice of fellowship with Christ and of true righteousness. In the pungent expression of C. S. Lewis, there are finally only two classes of men: Those who say to God, "Thy will be done," and those to whom God says, "Thy will be done." The almost inconceivable tragedy is that persons may choose to exist outside of the will of God—but there is no possibility of the defeat of the divine purpose.

#### The Church always under judgment

I turn here to a consideration of a few of the plain inferences of these scriptural ideas. The new society of God's everlasting purpose is now only partially formed—it is being formed. The Church is the forerunner of that "city which hath foundations, whose builder and maker is God." As such it lives under the inspiration and authority of its risen Lord. It must therefore seek to identify its total life with the objectives and end-purposes of God, which are its only reason to be as an entity on this earth. Every act and every project and every mediate goal is to find its meaning within the sovereign purpose of God. This is what we ought to mean when we say, "Only one life; 'twill soon be past. Only what's done for Christ will last." It may be only the finding of a donkey on which the Lord may ride on His mission, but if the question is asked, "Why do ye this?" the answer must be, "Because the Lord hath need of it."

This means that the Church itself is always under the judgment of God and the judgment of the Word of God. With a deep

sense of this fact, the apostles declared to those who would have sidetracked them, "We ought to obey God rather than men." It was given to St. John to have a vision of the glorified Lord of the Church as He walked among the churches. He appeared as the Ancient of Days, clothed with majesty and authority. His eyes were as a flame of fire. Out of His mouth went a sharp, two-edged sword. In the messages to the churches, the words, "I know thy works," are repeated seven times, and seven times are the words, "He that hath an ear; let him hear what the Spirit saith unto the churches."

It may seem incongruous, but it may not be irrelevant to ask whether or not the Church is sufficiently concerned about her Lord's will to take seriously His commands. It was to His disciples that Jesus said: "And why call ye me, Lord, Lord, and do not the things which I say?" The heart-breaking task of Jeremiah in his day was to try to convince Jerusalem that she was not God's pet because she had the Temple and the ordinances.

The Church is in the world, not to glorify herself, but to glorify and to exalt her crucified and risen Lord. The Lord our God is a jealous God and will not share His glory with another. If we seek only our Lord's glory in what we do, then He guarantees the honor of His name; but if we do it from other motives, He lets us do it by ourselves and without Him.

#### What is really vital?

It follows therefore that God requires of His Church to exercise an intelligent discrimination with respect to what is vital and urgent activity or what is merely marginal and nonessential. The sovereign God is ruling and working and moving toward His own decreed ends in the confused, rebel world. The past is a record of His faithfulness, justice, and love. The future will be the unfolding of His purposes as yet unfulfilled. The Church's sense of values, and her decisions can hope to make final sense only in the light of these sovereign purposes of God. The Church is involved in this invasion of earth by heaven, in this war between opposing spiritual kingdoms with its certain outcome. It is a splendid, daring adventure of hope and faith in which all pettiness, all preoccupation with trivialities, all angling for merely material reward are as much out of place as is gambling at the foot of the Cross.



One further inference is that in the light of the sovereign claims of God the Church is called to be, not a shrine for the preservation of a backward-glancing belief and worship, but rather the instrument or the vehicle of the Spirit of the living God in carrying forward the work of God. The Spirit supplies and endues the Church and makes the impossible possible.

Near the walls of Jericho, Joshua was approached by a man "with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?" As we stand over against our own Jerichos it is improper for us to inquire in any partisan sense if God is on our side. God

will not be used as our ally no matter what our cause. He comes as the Captain of the Lord's host. Our proper response is: "What saith my lord unto his servants?"

The Church is composed of men under marching orders. They are men under discipline. The Church is the instrument as well as the channel of the Spirit for the work of the Kingdom. Our Lord said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." The prayer that the wind shall be confined within the limits of our man-made forms is an exercise in absurdity. Rather let our prayer be: "Breathe on us, Breath of God." "Let the Wind of heaven blow and we will turn our faces to its refreshing, and open our lives to its cleansing, and we will hoist our human sails to capture its power."

## Evangelizing the Rural and Urban Communities

By Carl B. Clendenen

*A graduate of Olivet Nazarene College, where he earned two degrees, Carl B. Clendenen served several churches, and became well known as a speaker in youth rallies and camps, before being elected in 1960 to his present position of leadership as superintendent of the Northwestern Ohio District.*

**T**HERE NEVER was a time when it was so necessary and so fruitful for the church to read history and then take a look at things as it is today. The mere recital of facts and figures as they are related to population and people stirs the soul and quickens the pulse. All about us is a world tremulous with change . . . on the move, marching. We are living in a bigger world than our fathers knew. Our interests are wider; our knowledge in most fields is more extensive.

Some men face the future with shuddering fear, while others are hopefully anxious for the opportunity to bring Christ to these marching millions. Some would spend their time grieving for a day that is dead, while others are ready to meet the problems which have expanded in size as the world's population has exploded.

We do not underestimate the difficulties. Rather, we would begin by a clear acceptance of the facts: that these marching

millions are born into a world of sin; all are sinners; that all men through Christ can be saved; and that the Church is the only agency of reconciling lost men to God. Every statistic, whether in the rural or urban community, is a soul born into sin; but too, a soul for whom Christ died. The Church sees sin as it is; but it preaches forgiveness. This is one of the mad moments of history, but our faith in Christ and the power of the gospel to redeem lost men causes us to stand fearlessly before all the genius of wicked men with the full assurance that the Church with her message of the Cross has the ability and power to meet the demands of this day. It is therefore the duty of serious-minded men who are called to give spiritual leadership to our church, especially in these fevered days of change, that they look at the facts, but hold to those things which endure.

### Where the people are

No doubt the Church today faces problems and difficulties like no other age, for people are certainly on the move. The rural residents migrate to the cities in great numbers; huge metropolitan complexes appear; and the cities dominate the culture. Behavior, personality, and culture are affected by this shift in population. Out of this shifting process we now have such terms as: megacity, suburbanization, urbanization, and metropolitanization.

There are at least two other processes included with urbanization. Increasingly urban population concentrates in sprawling metropolitan areas, which include numerous suburbs around the central cities. From 1950 to 1960 our population increased by 28 million, and 85 percent of this increase occurred within the 212 standard metropolitan areas defined as cities of 50,000 or more, and the areas surrounding them. In 1950, 57 of every 100 Americans lived in such areas; today, 70 of every 100 Americans live in such areas. While the central cities grew by 4.9 million or 9 percent, their surrounding areas grew by 17 million, or 48 percent.

There is a tendency all over the United States for city and countryside to merge. Detroit, Los Angeles, Boston, Cleveland, and scores of others of all sizes are caught in this phenomenon. Great strip-cities are making their appearance along the East Coast . . . from Boston to Miami; along the Great Lakes and Gulf areas; and on the West Coast, where distances are almost solidly urbanized.

Where land is at a premium price, there is an increasing trend toward multiple residences several stories high, sprawling over many city blocks in both old and new cities.

Lately we have heard about the revitalizing of the downtown areas of our cities in order to give life to the heart of the city. Men have found that without people to reside in and pervade the city in their manifold ways its structures are hollow and meaningless shells. On and on the process goes from the rural to the city, back to the suburb; people on the move and on the march.

### The impact of cities on values

With this movement come many changes and adjustments for the mover, and very often these changes come consciously, more often unconsciously. Where so many conflicting values are found, to live together at all; people develop a "live and let live" philosophy and a sophisticated tolerance for differences. It now becomes more difficult for the Church to communicate with these people, to get them to listen. They always seem to have one foot in the air ready to take off to greener pastures and leave with little sense of loss. Where the rural dweller once had a strong feeling of belonging, and a strong feeling of his role in his rural community, the city dweller lacks this, and feels only slightly dependent upon it. Very often this city dweller abandons his old set of values, perhaps taught him in a rural community, and finds nothing satisfying to take their place. The sacred values of folk society as represented by the rural area are shared by all in that community, and this is highly effective in fostering and preserving a sense of unity not found in urban communities.

In the rural community, standards of conduct and ethics are passed from generation to generation, while in the city, people tend to try to escape the controls once experienced in the rural community. Now comes the attempt to throw off restraints in public behavior—morals and conduct. Urbanization is characterized by the substitution of secondary for primary contacts and relationships. Related to this are the weakening of kinship ties and the declining significance of neighborliness. "Live and let live" now becomes the everyday attitude of the masses with no sense of belonging, and a cold independence that brings shallowness and emptiness to the urban dweller, whether in the great downtown city or the beautifully landscaped suburbs.

Another change that accompanies man's movement from rural to urban, and then back to the suburb, is the sophisticated tolerance of differences. Individuals have been caught in this spirit and attitude, and in some cases churches have become so tolerant that they no longer believe that sin is exceedingly sinful. These two attitudes become the twin foes of the church that is committed to evangelize the lost about it.

#### The resources of the Church

How is the Church to effectively evangelize the moving millions? If we think of the Church as an organization working against the gigantic evils of such a society, it does appear that we are feeble and ineffective; but when we remember that Christ is still working in and through His Church to redeem lost men, and that through His power the Church is still seeing the lame walk and the dead made alive again, then we are encouraged. The Church needs to carry about with it an overwhelming sense of the sins of men and the terrible corruption of today's society. But, having seen it all, we must move on and out to live righteously and evangelize this present age. Look if you will into the deep abyss of the world's corruption, but do not forget to look long at the cross of Christ, where all of man's sins were nailed. We cannot hope to be a saving force in this world if we despair of the recovery of lost men, and we will certainly lose our place in the world if we turn away from its hungry hordes with only a shallow concern. Jesus came into such a world as ours with its moving men; He faced its corruption and evil; and He told His Church to go where the need was greatest and where sin was blackest. Where others saw depraved society filled with hopelessly lost men, Jesus saw men who could be redeemed, and He set out to redeem them.

We have the message that will heal the hurts of men's souls, that will satisfy the hungry hearts, that will fill purposeless lives with meaning; yet how are we to reach them? It is not necessary for us to dilute or water down our message to accommodate our little day. The gospel has a marvelous way of adapting itself to human needs regardless of the variety of personalities, backgrounds, or environments. The gospel of Jesus Christ meets man's needs today, and this is the glorious truth our church proclaims. It simply needs proclaiming. We are haunted by the throngs who hurry by our brightly colored signs

announcing revivals or evangelistic services.

#### What about methods?

What is the method (or methods) to be used to effectively evangelize?

In general, the Church has employed two methods to evangelize . . . pulpit or public evangelism and personal evangelism. In the first, we refer to the work of the pastor, the evangelist, or someone else in special periods of evangelism. God has placed His approval and blessing upon this method, and millions of souls have found their way to the mercy seat through such services where evangelistic preaching is the center and Christians join in prayer and faith to bring the lost to Christ. Many are suggesting that pulpit evangelism is a method of yesterday, that our periodic evangelistic services are poorly attended by the church members and seldom do sinners attend, and that the Sunday night services experience the same. No honest observer would deny that we are faced by competition for the time, energy, and minds of men, but there is still a need for us to study to make more effective our pulpit evangelism and bring men into a gathering of believers who are interested in the salvation of men's souls. But how?

This brings us to personal evangelism, where face-to-face the Christian shares what he has received with those who have not yet believed. How can we reach the moving masses? By the evangelized becoming evangelists . . . everywhere. Face-to-face evangelism is not as glamorous as pulpit evangelism, but when the two methods are faithfully practiced, the sinners will be saved and great joy will be in the church.

An alarming number of churches in our denomination received no members last year through profession of faith. Churches have worked for a full year with a full staff of leaders, conducted regular services, raised and spent large sums of money, and yet show no lost man or woman saved and won to the Church. We have become articulate in worship, but silent in witnessing; long on worship services, but short on work. Nice services with anthem music, soft lights, and weakly delivered sermonettes may soothe the sophisticated, but this will not attract men and bring them to repentance.

#### Stay put or branch out?

Could it be that even some church's haste and desire to relocate and move to the

suburbs is a deception for not evangelizing the present neighborhood and community? Expensive buildings erected often seem to speak of status symbols rather than instruments for evangelism.

Just as evangelism in the local church is every Christian's business, the nearby community or town must be reached with new organizations, and this is every Christian's business also. Every local church is engaged in the larger evangelistic task, and we should not allow our people to think only of themselves. This will call for pastors who are enthusiastically willing to give members, money, interest, time, and energy to go across town or into the next town to establish another evangelistic center. This kind of evangelism is disturbing. It breaks in upon our ordinary, self-centered procedures, and demands and drains our strength and time. Yet it is a hopeless thing in a church whose ministry and membership are determined to be comfortable. Where the pastor believes and practices evangelistic passion of soul, those near him will catch the fire.

Something of the spirit of our fathers needs to drive us out of our comfortable places, out into the unfriendly, hungry world of men, and somehow break down the walls of partition that separate the church from the needs of the world. These fathers of ours did not spare nor save themselves, under the constraint of their love for Christ and souls. Next towns were entered while they pastored their own churches. Miles were traveled, sermons preached, energies expended without any thought of financial remuneration. The compensation came when men were won to Christ and the Kingdom was extended a little further. Laymen caught the vision and enthusiasm of our fathers, and they left jobs to secure another in another town, so they could be a part of this advancing body. It will take all of us giving everything we have to make any impact upon these marching millions in the rural areas, the suburbs, and the inner city sections of our world.

The swarming suburbs are open doors for churches to be established. To do this, downtown churches are moving out into these new communities. Here there seem to be two areas of our population that could become the neglected ones of our day . . . the rural sections and the inner-city people. In one four-year period our denomination organized 65 percent of its new churches in communities with 5,000 or less population. No one can say that a

village is too small for a church, for in towns of 75 souls and 200 souls we have churches which are supporting pastors, maintaining lovely property, and ministering to an entire countryside. Let us remember that many of our city churches today are made up of persons who in their youth learned of Christ and were saved in some rural church. Often our most effective church leaders and pastors have come from some of these small communities that we are hurrying to leave. In small villages there are hungry-hearted persons who attend some cold church and have yet to hear that Jesus can save them from their sins. We owe them the life-giving message.

As we become more aware of the great population movements, the racial concentrations, and the inner-city complexes, we must acknowledge that some churches will need to stay downtown and evangelize the forgotten there. Cities in their move to revitalize the downtown heart of the city will appreciate the church that stays and ministers to the people who populate this section of the city. Instead of hurrying to move, some downtown churches will need to adapt methods to get the minds and attention of the people, and give financial and personnel support to establishing new churches in the suburbs. In doing this, the total evangelistic force and outreach of that city will be strengthened.

However, we will never move out of the ordinary nor rise above the average until a sense of urgency grips us concerning the lostness of these marching millions, and the conviction that the soon return of Christ will demand of us an accounting of our stewardship. "If the Lord is coming soon," wrote Hudson Taylor, "is not this a very practical motive for greater missionary effort? I know of no other motive that has been so stimulating to myself." Christ is coming back. This promise and hope ought to dominate the life of the Church, and dictate its behavior and outlook. Jesus Christ will soon return, and with this daily expectation let us work to evangelize those for whom He died.

We must tell the gospel publicly, but we must also take a fresh approach to the person-to-person witness, and reach men one by one. We are greatly concerned about getting the masses to fill up our seats, but where is our man? When the Romans shortened their swords, they lengthened their territories. Let us get on with our witnessing, and evangelize both urban and rural communities.

# Utilizing Contemporary Communication in Evangelism

By H. Dale Mitchell

H. Dale Mitchell is widely known as pastor, evangelist, and administrator. Among the pastorates served by him were Chicago First Church and Detroit First Church. Since last June he has been executive director of the Nazarene Radio League.

**I**F WE are to touch the three and one-half billion souls of our world today, we must, by all means, use the marvels of communication which have been developed for this swiftly moving age. In no other way can we hope to try to keep pace with the population growth. Dr. Mosteller writes from Brazil:

"We have been here six years and the Brazilian population has grown 15,000,000. Another 25,000,000 at least will be added by 1970, according to *Time* magazine."

## Only radio can outpace the population explosion

The prediction is for 4.3 billion people on the earth by 1980. If we had all the recruits possible from the church and all the necessary funds to send them forth, we would still be unable to keep pace. We must take to the airwaves to send forth the Good News, then follow it with the printed page and the personal touch where we can. It is high time we get dead-serious about heralding gospel truth via radio and back it with believing prayer. God will give the results.

Communism is well aware of the significance of radio. During the first six months of 1965, Communist broadcasts beamed to other countries reached 4,654 hours weekly. They are broadcasting in 75 different languages—and, sadly I report it, Communists are winning the minds of men.

There are 162,000,000 Spanish-speaking people. How can we reach them? By radio:

There are 83,000,000 Portuguese-speaking, 99 million Japanese-speaking, 658 million Chinese-speaking, 173 million using the Russian language. So we might go on. Radio is the only way possible for us to touch them.

Do we have a responsibility to these eternal souls? Most certainly! "To every creature," said Jesus.

Who should broadcast? Those who have something to say. If we as a church believe our message, then by every means we should fill the world with it. The Church of the Nazarene has no excuse for silence.

What of the 300,000,000 English-speaking people? Two hundred million now populate the U.S.A. We have been trying to get our message to them for twenty years by radio. But have you ever taken the responsibility seriously?

## Overcoming our apathy

I was brought face-to-face with our radio responsibility last spring when our telephone rang one night about eleven o'clock and Dr. Benner informed me I had been elected director of the Nazarene Radio League. I confess I had not given too much serious thought to our radio responsibility. I had contributed to help get the radio ministry started. The churches I pastored had always kept the program on a local station. I had offered a prayer occasionally, asking God to bless the effort, and even encouraged the Spanish radio offering a little. Other than that our denominational radio responsibility did not get much of my attention. I presume I am typical of the majority of our Nazarenes, both preachers and laymen. Now for seven months I have been facing the radio facts of life.

It is the opinion in our department we can make radio pay off more for us in this country and Canada if we will get more serious about our effort. The proposal has been given to our district superintendents that each district make it part of their home mission program to put "Showers of Blessing" on enough stations to cover their complete district and keep it on until Jesus comes.

If we pay for the time, we can say

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enough about the Church of the Nazarene that listeners will get acquainted with us.

Another part of the effort is a "World Prayer Chain." We each one want to see a spiritual resurgence in our church. Such a quickening will not come except there is a mighty calling on God. As I have waited before God and sought for a method to make "impact for the revival," it seemed to me if we had a network of several thousand people pledged to pray daily for a salvation harvest from our radio thrust, if they would be contacted and encouraged on "Showers of Blessing" each week and three or four times a year by mail, we would have the nucleus—the cloud the size of a man's hand—the earnest of a spiritual breakthrough.

"If the "Showers of Blessing" program is publicized by pastors and district superintendents in their bulletins and Nazarenes are encouraged to listen, if new interest in the broadcasts is developed by district tours and rallies, and if we can generate the evangelistic passion, the true spirit of the Church of the Nazarene on the broadcast, I believe our radio effort can be a great motivating force in our church for revival and salvation. It will also help in an upsurge of growth in our church.

## The wedge into new communities

On foreign fields, a worker told me last month they find it 40 percent easier to start a church where the message has been broadcast and the Word has had opportunity to work. One man took count in an evangelistic campaign and found 80 percent of the seekers at the altar had been affected by the gospel first by radio. The faithful sending forth of our message, backed by prayer, will produce eternal results. Our people can use the program as a conversation opener in personal evangelism and in canvassing, and also as an identification of what we teach. It, like any other method, will work for us if we work it. The radio department points to no less than sixty-five churches which have been started where the broadcast preceded the effort.

## A still booming medium

Some think radio is passé in this country. There are more radio receivers now than at any time in history. Advertisers in this country spent \$800,000,000 on radio advertising in 1964 and surpassed that in 1965. More money is spent for radio advertising now than ever before.

There were 92 50,000-watt stations in 1948; today there are 242. There are also 102

stations using 150,000 watts, and some 500,000 million-watt stations. Radio is not dead. The whole world listens to radio.

Dr. E. R. Bertermann, president of the National Religious Broadcasters, states: "Radio is an excellent method to proclaim the Gospel, because it leaps over vast distances, bridges the barriers of time and space, and even reaches the illiterate. 1. It is especially suited for religion. 2. A modest budget reaches a vast audience. 3. It is more easily supported than other means. 4. Radio is universal, saturating every area of life. 5. Radio is a constant companion."

With one person out of three cut off from personal contact the world over, radio is a must for fulfilling the Great Commission.

Your radio department hopes to develop in the year ahead as many new approaches to get the attention of listeners to radio as we can, and find ways for you to put these attention-gainers to use in your own community.

## Films and TV

There are two other modern techniques of communication which we as a church need to develop and exploit to reach the minds and hearts of men: the moving picture film, and closely allied to it, television.

There is some difference of opinion in our church on these two methods, but surely we must all agree there is no evil in the means of communication itself. These scientific developments are inanimate mechanical and electronic devices. The evil arises in the message they are used to portray. Just because ungodly forces have capitalized on them first is no reason the forces of righteousness should not use the same powerful methods to teach good and wholesome and saving truth. Other Christian bodies are using the moving picture for teaching to great advantage. Missionaries are using both the moving picture and filmstrips to arouse the minds and hearts of many to their need of salvation. We are in a war to the death with the powers of evil to capture and mold the minds of men. To be true to our task we must use to best advantage every weapon or means at our disposal.

Television is a category which is more related to the radio department's responsibility. America watches television. Ninety-three percent of American homes have television sets. If we are going to touch lives in North America to the extent we desire, it appears we must do something on TV. I believe our effort should not be just to reach the adult mind, but a strenuous

thrust to sow gospel seed and moral principles in the minds of our nation's children. Just last Thursday the report was given over a local station that 6.2 percent of fourth graders in Newton, Kansas, smoke an average of five cigarettes daily. This way of life is portrayed before them continually on TV. Who will lift up a righteous standard if the "holiness church" does not? The Church of the Nazarene, being the largest affiliation of those of the Wesleyan persuasion, surely bears some responsibility here. If funds are available, the plan is to put something in the hands of the pastor in the field of television during this year ahead.

#### The divine dimension

As we strive to tell the story of the Cross and send it forth for men to hear at the speed of 186,000 miles per second, we are not counting on the perfection of the program itself for success. We are counting on the sure promises of the eternal God and the prayers of faith of God's people. One marvelous illustration of God's intervention in answer to someone's prayer comes from our files.

A man in upper Michigan was tuned in to an FM program when suddenly there was interference and coming from the speaker

of his set was "Showers of Blessing." The message that day was used of the Holy Spirit to penetrate the heart of this man and at the close of the sermon he fell on his knees in repentance and gave his heart and life to God. Then to his amazement the announcer said, "This is HCJB, The Voice of the Andes in Quito, Ecuador," that great Christian shortwave station. No one can explain the miracle of how a shortwave station could be picked up on an FM receiver—except God, as He answered the prayer of faith of an interested Christian. And the man testifies, "immediately the shortwave was off and the FM program was back."

God is for us in this most important task of evangelism. But the hour is very, very late. We dare not linger. We must quicken our pace. Let us use the speed of light to carry the best news human ear ever heard—carry it 186,000 miles a second to every creature we can. Maybe the message will reach your brother or your sister, your father or your son. If we pray and believe, we know it will reach a hundred or a thousand or a million more for salvation.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

## The Pastor's Involvement in Evangelism

By M. Kimber Moulton

*Son of missionary parents, M. Kimber Moulton has had a varied experience in the ministry of the Church of the Nazarene, pastoring six years at Baltimore First Church and fifteen years at Los Angeles First Church. From 1940 to 1948 he served as general N.Y.P.S. president. For the last nine years he has been a full-time evangelist, and was one of the evangelists serving with the Ambassadors to Central and South America in 1964.*

**T**HE TRIUMPHANT CHRIST has led captivity captive and given gifts to men. To certain disciples, specially called, he has given gifts and graces to serve as pastors. The pastor is classified in a biblical order. But he is involved in other orders of service as well.

The leading fields of ministry are stated in Eph. 4:11, "And he gave some, apostles; and some, prophets; and some evangelists;

and some, pastors and teachers." These orders may be defined in distinctive ministry, but in practical service they are more or less overlapping. Without question, however, the pastor is the shepherd of the flock. Paul wrote to Timothy, a pastor, "Do the work of an evangelist, make full proof of thy ministry" (II Tim. 4:5). In his pastorate, a pastor should do the work of an evangelist,

list, but a pastor is not an evangelist. An evangelist is differently defined: "A traveling preacher, who holds revival meetings."

From this the concept of evangelism has become widespread. Various agencies and procedures are used toward the definite divine miracles of the initial and full salvation of persons. With these procedures the pastor is to be involved, as he is guided and used by the Holy Spirit.

#### Spiritual conditioning

Fundamental is the personal, basic, spiritual conditioning. Along with the Great Commission is tarrying for spiritual empowerment. This includes the spiritual passion of full love for God and man. Whatever method is used, holy love is to permeate all. Genuine, sincere love for persons and their well-being is Godlike—"For God so loved the world . . ."; "Christ loved us, and gave himself for us . . ."; "Having loved his own, he loved them unto the end." We are not to use persons to make us a success; we are to love them and minister to them according to the instructions of the New Testament.

In love we are to teach the truths of the Bible for background toward producing in persons vital Christian life. By means of Sunday Bible schools, boys' and girls' camps, youth institutes, indoctrination classes, and spiritual retreats we are to store in the minds and hearts of persons scriptural truths and doctrine with strong spiritual influence. This is a great and valuable ministry. The means, however, are to reach the end of definite salvation and Christian life.

Included should be teaching for prayerful motivation, organization and implementation for personal evangelism. The instruction could cover the obligation of soul winning: how, when, where, with the best techniques. My own pastor, Ponder W. Gilliland, has been doing this with his staff and people, and it is proving to be very fruitful. His people are alerted to call him anytime when help is needed to win a person to the Lord.

Along with this, a pastor is alerted by the Holy Spirit when he is preaching, even a pastoral sermon, to close with appeal for persons to seek the Lord. Under similar conditions he may see persons who are moved upon but do not at the time respond, and soon get to them and help them to the Lord. This is something to give attention to. I strongly believe in the guidance of the Holy Spirit.

#### Specific evangelism

The pastor uses all means that are realistically evangelistic as they work together with the method of mass evangelism. Withal, evangelism is to get to the point, by the power of the Holy Spirit, of producing a crisis or definite Christian experience, so the person has divine life and lives after that divine life.

Certainly an evangelistic service in the church, or a series of Sunday nights of evangelism, when a pastor preaches the Word to create the crisis of personal response for reconciliation to God and cleansing of the heart by the baptism with the Holy Spirit, is per se specific evangelism. Furthermore, a planned and prepared-for evangelistic crusade with a guest evangelist preaching in the evangelistic vein each night, with appeal for response to seek God for restoration, initial or full salvation, and securing that response—that is specific, aggressive evangelism.

Evangelism must reach the point where people receive Christ into their hearts and live in fellowship with Him, or what is pastoral ministry? In order to be a shepherd of a flock, a pastor has to have a flock in the fold. Otherwise, a so-called pastor would just be involved with a human-betterment society with procedures somewhat the same as in parts of the godless society.

#### Are special campaigns outmoded?

I am sure some pastors think about getting along without a more or less protracted evangelistic series of services known as revival meetings in the local church. Revival meetings are seriously analyzed and various opinions expressed about them.

The question is, Will all the other agencies accomplish what God designs? Will church schools, vacation Bible schools, boys' and girls' camps, youth institutes, spiritual retreats do it? In full consideration, we have to see what the authoritative Book says: "It pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21).

A pastor should ask himself, What will be the result if we have no more evangelistic crusades in the local church? As time passes, will the result be no more evangelistic services on Sunday nights, then no Sunday night services at all? Will this result in procedures in the future where vacation Bible schools, camps, institutes, and other similar activities become just



wholesome programs? Those who know the lesson of history will answer in agreement that this elimination will tend toward the nullification of evangelism.

If reasoning and talk are against revival with evangelistic enterprise, that is a sure sign it is most needed. Our history has been to work out of the center of revival.

#### Pastoral reluctance

It could be in a pastor's subconscious that he does not want to be bothered with all that is involved in special revival meetings—preparations, genuine intercession, listing prospects, promotion for attendance, implementing personal work, providing entertainment, raising money, bearing responsibility in the service each night over a period of time. His subconscious could play tricks on him. He could listen to negativisms which militate against strong, aggressive evangelism. He could even think that he has so much to do with all the other facets of church service that specific revival evangelism can go by the board. I hope he would not be happily relieved about it. It should be accepted that soul saving is "sweaty" business.

#### Facing the dollar cost

Balancing findings in the Epistles to Timothy about withdrawing from those who suppose "that gain is godliness," and "godliness with contentment is great gain," "the love of money is the root of all evil," "not greedy of filthy lucre," "the labourer is worthy of his hire," and he who cares "not for his own . . . is worse than an infidel," let me say this, "You can't finally take money with you, but now you can't go anywhere without it." So a minister must make a living in some honorable way. He should receive remuneration so as to live in his relative society with the demands of the day and the responsibilities in order to give himself toward the maximum in his field of service. He ought to have sufficient remuneration to serve efficiently. But let us keep this in consciousness too: sacrifice is a part of genuine Christianity.

Of course there are inequities. There probably always will be. To adjust inequities, serious work should always be in process, for inequity is iniquity. Could it be that some money and energy are wasted with all the machinery in relation to the fundamental object? One philosopher defined decadence as "dropping the object." We can blow up the means and play down the ends. As Goldsmith said, "We make

goldfish talk like whales, and leviathan lisp sweet nothings."

After this background, may I say that a serious pastor takes with concern the standard urged by leaders concerning remuneration for evangelists: Double the pastor's cash salary for a week of ministry (a Sunday counting as a week), exclusive of parsonage and other benefits, with consideration for extra travel expense. This is considered to be equitable on the basis of the pastor's salary. It means sharing in the fellowship of service on the same basis. And we remember that in the etymology of the word "salary" is the word "salt," and the saying, "He is worth his salt."

#### The incalculable value

Now the pastor thinks of the worth of an evangelistic campaign. He should know that an evangelist does not always give the best service—any more than does a pastor, or do other church leaders. Anyone can make harmful mistakes. But considering both sides of the ledger, in all categories of ministry, a great preponderance of good has been accomplished.

When a pastor looks at the coins of value, he is conscious of possible benefit to him personally. The Word preached by an evangelist could help him, strengthen his faith, improve his perspective, better his own ministry. A change in voice and image in the pulpit could even help the pastor maintain preaching rapport with his congregation. (Maybe the people will be pleased to hear him again after listening to the evangelist for a week or ten days.)

Another coin of considerable value is concentrated time exposure for spiritual conditioning. In our civilization with all the whirling pluralistic confusion around us, the multiplicity of things playing on human personality, together with the mad grab for the minds of men, how can there be needed spiritual conditioning without concentration and time exposure? Revival time is opportunity for it. The cycle of a year should certainly include some of this.

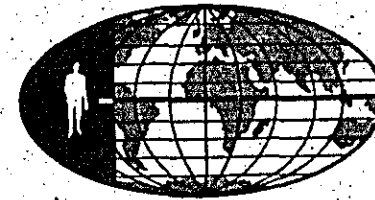
Should it not be kept as vital that an evangelistic campaign is the one strong, pointed, concentrated, more or less protracted, persistent work of aggressive evangelism in the church? It should!

#### Securing attendance

Brushed aside should be negative thoughts about the difficulties in securing

(Continued on page 33)

The Nazarene Preacher



# The PASTOR'S SUPPLEMENT

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

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## NAZARENE YOUNG PEOPLE'S SOCIETY



Hi again!

... you're right, I'm  
the "membership man."  
Let's talk about it.

We gained 5,411 in membership in 1965.  
Good work!

We need 8,423 new members in 1966. Convention time nears. Check your membership rolls. Every person who attends your church, who is a Christian teen or young adult may be a member of N.Y.P.S. Of course, all juniors may be members.

Make an accurate report to the district assembly and keep adequate records.

Thanks,

SPYN



## 100 CHURCHES NEEDED TO HELP SPONSOR 100 NEW HOME MISSION CHURCHES

### Shall We?

All of us are vitally interested in the evangelistic outreach of our church on the home front. Hence many pastors and churches ask this question: Shall we sponsor a new home missions church during the spring of 1966? Pastor, you and your church should earnestly seek to answer this question. Here are some guidelines which we trust will be helpful:

#### If your church . . .

- ★ is numerically and financially strong and needs the challenge of additional spiritual responsibility and soul-saving effort;
- ★ is located in a growing population center and there are areas of your city untouched with the message of heart holiness;
- ★ operates a branch Sunday school or church school bus within your city or in the next town;
- ★ is located near a town or community where there are Nazarenes and/or friends desiring a Church of the Nazarene;
- ★ would be willing to give members (even some of your best laymen) and finances to a new church;
- ★ desires a revival spirit which a home missions sponsorship often brings;
- ★ has the approval of your district superintendent and the District Home Missions Board for your home mission church.

Then the Answer is YES, Sponsor a New Church

**MARCH AND APRIL IS THE TIME DESIGNATED TO LAUNCH 100 NEW CHURCHES. YOU AND YOUR CHURCH CAN HAVE A VITAL PART IN THIS ENDEAVOR.**

**BE ONE OF 100!**

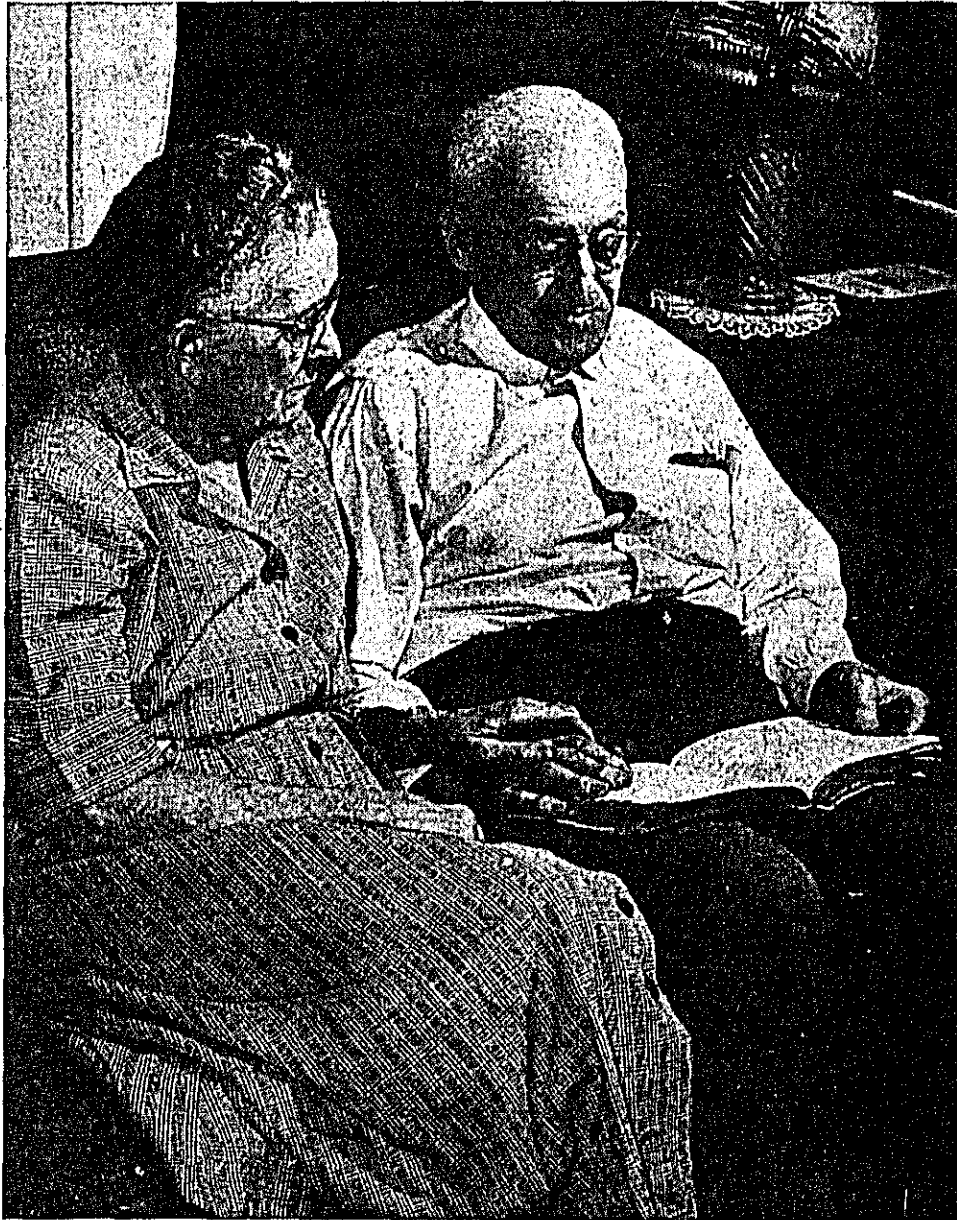
### Shall We Not?

The answer rests largely with every pastor and church. These additional guidelines will help you in your decision:

#### If your church . . .

- ★ is located in a community where the population is static or decreasing;
- ★ is able to adequately reach the unchurched in your town or community;
- ★ is afraid that a new church will cost you church members and finance;
- ★ is fearful of showing a temporary loss in Sunday school enrollment and attendance;
- ★ though located in a growing population center, yet feels that another church would not help to broaden and increase the Church of the Nazarene evangelistic outreach;
- ★ is numerically and financially strong, but satisfied to maintain its present size without the challenge, prayers, tears, and sacrifice that home missions demands;
- ★ has a heavy financial load with a limited membership which prevents it from sponsoring a new church all alone, and excuses itself from any responsibility in assisting other churches in a zone home mission project.

Then the Answer Is NO!



—Photo by Waltner

Cast me not off in the time of old age;  
forsake me not when my strength faileth.

—Psalms 71:9

Because We  
Care...

REGULAR MONTHLY ASSISTANCE IN 1965	DEPARTMENT OF MINISTERIAL BENEVOLENCE of the Church of the Nazarene	December 31, 1965
	PAY TO THE ORDER OF <b>RETIRED MINISTERS and WIDOWS</b> <b>\$479,422.88</b> <i>Four hundred seventy-nine thousand, four hundred twenty-two and 88/100 Dollars</i> EXECUTIVE SECRETARY <i>Dean Wessels</i>	
CASH INSURANCE CLAIMS PAID IN PAST INSURANCE YEAR	DEPARTMENT OF MINISTERIAL BENEVOLENCE of the Church of the Nazarene	December 31, 1965
	PAY TO THE ORDER OF <b>NAZARENE MINISTERS and THEIR FAMILIES</b> <b>\$99,096.93</b> <i>Ninety-nine thousand, ninety-six &amp; 93/100 Dollars</i> EXECUTIVE SECRETARY <i>Dean Wessels</i>	EMERGENCY MEDICAL ← and FUNERAL ASSISTANCE 1965
CASH INSURANCE CLAIMS PAID IN PAST INSURANCE YEAR	DEPARTMENT OF MINISTERIAL BENEVOLENCE of the Church of the Nazarene	December 31, 1965
	PAY TO THE ORDER OF <b>NAZARENE MINISTERS and THEIR FAMILIES</b> <b>\$85,100.00</b> <i>Eighty-five thousand, one hundred &amp; 00/100 Dollars</i> EXECUTIVE SECRETARY <i>Dean Wessels</i>	

Pastor, by paying your N.M.B.F. budget last year you made it possible for the Department of Ministerial Benevolence to provide assistance and a measure of security for both active and retired ministers.

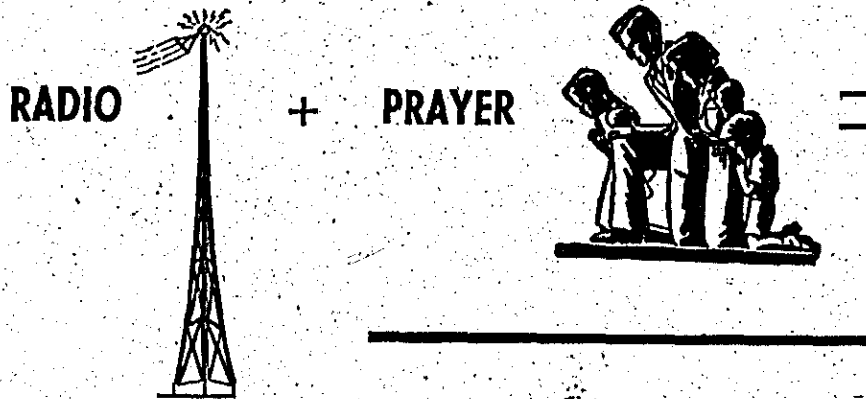
**WHEN YOU PAY YOUR N.M.B.F. BUDGET YOU HELP YOURSELF.**

Have you checked to be sure your budget will be paid in full before the close of this assembly year?



Less than  
**2/10 of 1% of Our World**  
 Are Evangelical Christians

**BUT ...**



**MANY • SAVED • HELPED • BLESSED**  
 and **WITNESSED TO (Matt. 24:14)**

Join the Radio Prayer Chain  
**NAZARENE RADIO LEAGUE**  
 H. Dale Mitchell, Executive Director

**Meet the "Top Ten" Nazarene Mission Fields**

**Top Ten in Membership**

Country	Full members	Probationers	Total
Haiti	2,631	7,008	9,639
Mozambique	4,172	2,965	7,137
Southeast Mexico	3,022	2,553	5,575
Japan	3,650	1,522	5,172
Central Mexico	2,473	2,653	5,126
Korea	1,784	2,036	3,820
Swaziland-Zulu	1,524	1,832	3,356
Republic of South Africa	1,114	1,689	2,803
Peru	1,795	818	2,617
North Mexico	1,850	713	2,563

**Top Ten in Self-support**

Country	No. Chs. Full Self-sup.	No. Chs. Partial Self-sup.	Total No. of Chs. & Preach. Pts. on Field
Mozambique	74	119	302
Japan	37	17	128
Swaziland-Zulu	33	33	210
Peru	30	0	142
Western Latin America	13	46	59
Korea	11	26	47
Central Latin America	9	15	24
Republic of South Africa	7	71	125
Southeast Mexico	5	43	130
Spanish East U.S.	5	4	10

**Top Ten in New Members Received in 1964-65**

Haiti	913	North Mexico	263
Western Latin America	596	Republic of South Africa	215
Southeast Mexico	491	Central Mexico	208
Korea	344	Barbados	198
Mozambique	327	Bolivia	184

**Top Ten in Sunday School Average Attendance**

Country	Attendance	Enrollment
Republic of South Africa	7,184	10,053
Mozambique	6,801	8,211
Swaziland	5,988	7,287
Cape Verde Islands	5,823	5,525
Haiti	4,891	8,469
Peru	3,922	5,184
Korea	3,693	5,575
Southeast Mexico	3,057	4,407
Western Latin America	3,036	4,215
Philippines	2,852	3,982

**Top Ten in Local Church Giving for World Evangelism**

Country	Total Local Giving	Sent to K.C. for World Ev.	Percent
Western Latin American	\$146,162	\$10,294	7%
Puerto Rico	60,110	6,545	10%
North American Indian	55,269	6,018	10%
Peru	28,219	4,105	14.5%
Central Latin American	51,807	3,574	7%
Cape Verde Islands	18,080	2,403	13%
Spanish East U.S.	35,096	2,193	6%
Barbados	15,388	2,084	13.5%
Republic of South Africa	9,374	1,061	11%
North Mexico	17,315	1,051	6%

# HERE'S GOOD NEWS!

## OFFICIAL TAPE RECORDING

Conference on Evangelism—Church of the Nazarene  
January 11-13, 1966—Music Hall, Kansas City, Missouri

SEVEN UNEDITED RECORDINGS ON 1,800-FOOT, TWIN-TRACK TAPE AT 3¾-IPS SPEED. EACH TAPE IS IDENTIFIED BY THE PRINCIPAL SPEAKER, BUT INCLUDES THE COMPLETE SERVICE.

For additional information, see page 2.

### TO ORDER—Complete and Mail This Handy ORDER FORM

Please send the following Tapes:

Quantity	Service	Speaker	Price	Date: _____ 1966
_____	U-205	Tuesday night, January 11—Dr. Hugh C. Benner	_____	
_____	U-206	Wednesday morning, January 12—Dr. G. B. Williamson	_____	
_____	U-207	Wednesday afternoon, January 12—Dr. Samuel Young	_____	
_____	U-208	Wednesday evening, January 12—Dr. C. William Fisher (KEYNOTE ADDRESS)	_____	
_____	U-209	Thursday morning, January 13—Dr. V. H. Lewis	_____	
_____	U-210	Thursday afternoon, January 13—Dr. Hardy C. Powers	_____	
_____	U-211	Thursday evening, January 13—Dr. George Coulter	_____	
TOTAL			_____	

Allow two weeks for delivery. Price slightly higher outside the continental United States.

All Tapes, \$4.95 Each

#### PASTOR

Why not have your church order several recordings and play as a special feature on prayer meeting nights or Sunday evenings?

NOTE: To all who placed orders during the Conference, DO NOT re-order. These orders are now being shipped.

SHIP TAPES TO:

Street \_\_\_\_\_

City \_\_\_\_\_

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

CHECK or MONEY ORDER Enclosed \$ \_\_\_\_\_

CHARGE (30 days) TO:

Church  Personal \_\_\_\_\_ (other) Account \_\_\_\_\_

NOTE: On ALL charges give location and name of church.

Church location \_\_\_\_\_ City \_\_\_\_\_ State \_\_\_\_\_

Church name \_\_\_\_\_

SEND STATEMENT TO:

Street \_\_\_\_\_

City \_\_\_\_\_

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

LIMITED OFFER—ACT NOW!

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



It's time to

PAY ATTENTION TO ME

## MIRACLES IN MAY

Another important step in "March to a Million"

### First Steps Toward God PACKET

The basic tool for Cradle Roll and nursery workers. It contains everything needed for keeping a systematic contact with babies from birth to two years of age.

CR-1100

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



### Prospect Card

This handy card provides space for recording information on prospective members. In turn it may be used as a follow-up. 3 x 5 file size.

CR-151

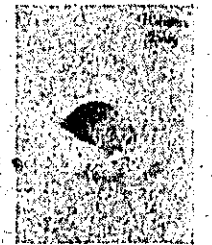
12 for 35c; 50 for 65c; 100 for \$1.00

### Congratulations Folder

An effective "first contact" in a new home. Inside is a message to the parents, plus a place for the name of the church, pastor, and Cradle Roll visitor. 3¼ x 5", colorfully designed, with white envelope.

CR-300

10c; 12 for \$1.00



### Welcome Baby Booklet

Mothers and fathers will be delighted with this keepsake Ideals book of poems and beautiful pictures. Gift envelope. 24 pages.

BL-500

50c

Start Planning  
NOW  
For This  
Vital Outreach

SEE PAGE 28 FOR OTHER IMPORTANT MIRACLES IN MAY ITEMS

## CRADLE ROLL

"It's the little things that count!" And you can count a lot of little things if you take part in the Cradle Roll—"Miracles in May" campaign.

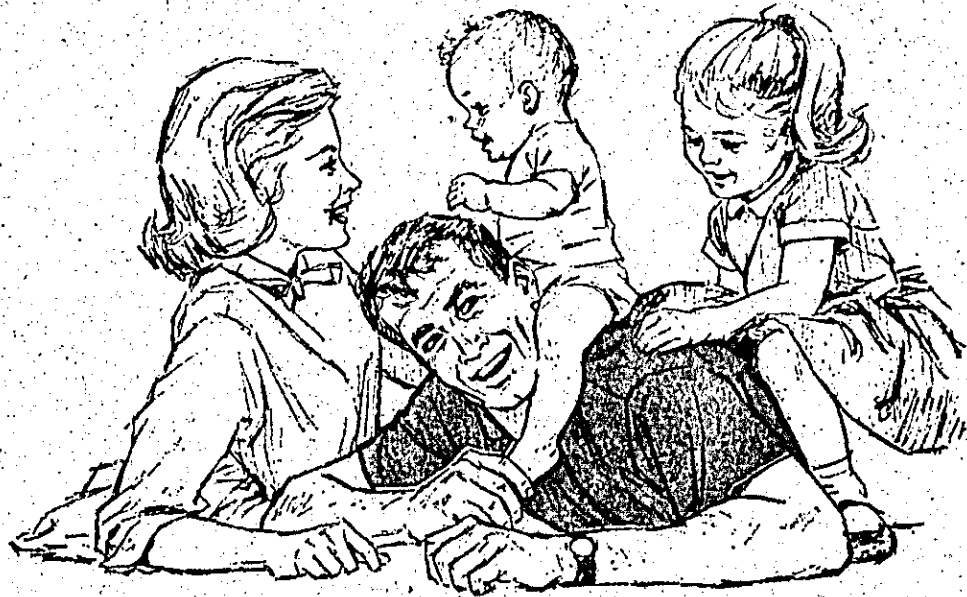
Are you looking for a way to increase your enrollment? Do you need a boost along the way in the "March to a Million"? Would you like some new young couples in your congregation? How about more boys and girls in your children's departments?

### HAVE YOU CONSIDERED THE CRADLE ROLL?

The Cradle Roll can start all kinds of miracles in your church and will help you do all these things. Miracles of grace will occur when you enroll a baby and introduce his parents to the great miracle-working God who transforms lives. Miracles of growth will occur, too, for these Cradle Roll babies come to church with moms and dads and sometimes brothers and sisters.

You have this tremendous outreach potential! Why not take advantage of it?

### ENROLL A BABY AND WIN A FAMILY



## "MIRACLES IN MAY"

### START NOW

- Read carefully the center section of the March issue of the *Church School Builder*. It contains all the details for the "Miracles in May" campaign.
- Watch your mail for a letter from Dr. Kenneth Rice which will include ideas and materials to help you boost the campaign.
- On the Sunday following Easter, put up the attractive Cradle Roll poster which you will receive.
- Set your goal to achieve a minimum Cradle Roll enrollment equal to 10% of your total Sunday school enrollment OR add 10 babies to your Cradle Roll.



### May 1—CRADLE ROLL DAY

- Work with your Cradle Roll supervisor to launch the campaign with a program in Sunday school to acquaint your church with the new role of the Cradle Roll and the "Miracles in May" campaign.
- Add your support to the program by preaching a message on outreach evangelism and visitation in the morning service.
- Distribute prospect cards to be used in gathering Cradle Roll names for visitation.
- Urge a young adult class to sponsor the Cradle Roll.

### May 1-22—CAMPAIGN DATES

- Give your Cradle Roll supervisor time in each Sunday evening service for a spot announcement to report on campaign progress.
- In each Sunday's bulletin, list the names of the new Cradle Roll members enrolled during the week.
- Plan for a special newsletter to your church mailing list which will contain a message from you about Baby Day.

### May 22—BABY DAY

- Plan with your Cradle Roll and nursery workers for a big Baby Day program to honor all Cradle Roll and nursery babies.
- Use the attractive Baby Day bulletin provided for your use. (This may be ordered from the Nazarene Publishing House.)





## Appropriate Material for **BABY DAYS**



### Baby Days in the Church

For your special Baby Day service. Here you have an outstanding selection of readings, dialogues, and songs helpful in planning a program that will be of interest to all. 32 pages.

MP-1

50c

### Baby Days Program Bulletin

Add interest and meaning to Baby Day with a printed program. On the front cover is a full-color picture of Jesus blessing the children. High-grade stock is shipped flat (8½ x 11"), ready for mimeographing.



S-1134

100 for \$2.00; 500 for \$8.00

### Child's Prayer Plaque Set

A thoughtful remembrance for Baby Day. Molded from one piece of plastic, praying children stand out in white against a pastel, wood-grained background. 3 7/16 x 4 5/8". Includes a pair (boy and girl). Gift-boxed.

M-1590

79c; 6 for \$4.50; 12 for \$8.65



*A NEW Chart that will get the attention of the whole church!*

### Cradle Roll-Nursery Chart

When a baby is enrolled in the Cradle Roll, his name and birth date are placed in a small card colorfully designed with the picture of a baby and a home. This is mounted in a die-cut setting on the chart. At the time the baby is transferred to the Nursery Department the supervisor simply pastes a church seal over the picture of the home. For a more personal touch the baby's own picture may be pasted over the illustration on the card. Includes 10 cards for boys, 10 cards for girls, and 20 seals. Chart size, 18½ x 24", with tin strips top and bottom.



CR-200

\$1.95

*Prices slightly higher outside the continental United States*

**SEE PAGE 25 FOR OTHER IMPORTANT MIRACLES IN MAY ITEMS**

**Order This Helpful Material TODAY!**

**NAZARENE PUBLISHING HOUSE**

Washington at Breeze  
Pasadena, California 91104

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KANSAS CITY, MISSOURI 64141

IN CANADA: 1592 Bloor St., W.  
Toronto 9, Ontario

28 (124)

The Nazarene Preacher

Concerning our latest C.S.T. text,  
"Guidelines for Conduct"

**Dr. G. B. Williamson says:**

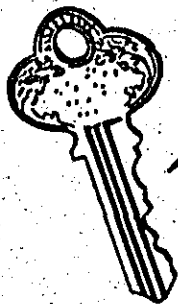
Discipline in the practice of Christian standards is indispensable. Our holy faith is grounded in the law and the prophets, given its ideal in the life and teachings of Jesus Christ, and interpreted by Paul and all of the apostles. These teachings are summarized for those who have chosen to identify themselves with the Church of the Nazarene in the General Rules contained in our Manual. Membership in the church is voluntary, but concurrence with the rules of the church in thought and action is not a matter of personal opinion. Conscientious endeavor to live by these standards without inveighing against them is a reasonable expectation of all who have joined the fellowship.

This definition of the meaning and intent of the General Rules is a timely offering to those who desire better to understand and more worthily to exemplify the Nazarene way of life. With courage and insight Dr. Lauriston J. Du Bois has defended the thesis that, for all who love the way of Christian holiness, rules are valuable, desirable, and necessary. Few could speak of these things with such clear conviction or with logic so irrefutable. He shows that they are based on the Bible, related logically to our doctrines, and made practicable by vital personal experience of salvation and entire sanctification.

I commend the book and its writer and fervently pray that it will be read and studied by thousands. All who do so will be aided in the purpose to live as disciplined Christians in a society in which liberty has in large measure become license.

G. B. Williamson

Unit 132.1a, General Rules, Church of the Nazarene



**PASTOR**

You may be the key to help save "Moving Nazarenes," adherents, and Sunday school scholars if you will follow this "Moving Nazarenes" procedure.

The "Moving Nazarenes" service of the Department of Evangelism served well approximately 17,000 persons in all parts of the world who moved during the quadrennium of 1960-64.

We could do better if pastors and members WOULD REMEMBER to send along the names of all who move (members, adherent members, and Sunday school members). They are IMPORTANT people! We must not, and we need not, lose them to God and our church!

We need, as pastors, to realize that every time a Nazarene moves, is forgotten, or becomes lost, he is isolated from the possibility of getting back into the church. The same is true about Sunday school families.

Pastors do appreciate our "Moving Nazarenes" service. They write: "I was pleased no end with the immediate response to the request I sent in to your department concerning . . . The parents feel that this is the action that may win him to the Lord."

"I have received a letter from Mrs. . . . stating how thankful she was of the interest of the pastor you contacted and of the people of the church who came and visited with her; I am personally thankful for the service you are rendering in the field of locating 'misplaced persons'!"

Pastors ask, "Why don't we receive more names of 'Moving Nazarenes'?" One pastor writes: "I have a problem . . . This is a city of almost 60,000 people, since we have been here (3 years) only two 'Moving Nazarene' names have been sent to us from Kansas City . . . There have been twenty-five to forty Nazarene families that have moved into our city . . . If they do not subscribe to the utility services we never get their name and address at all. WHAT DO WE DO IN ORDER TO GET THE 'MOVE IN' FAMILIES THAT COME INTO OUR CITY?"

Pastor, WILL YOU MAKE as your slogan, "EVERY NAZARENE A MEMBER WHERE HE LIVES," and send today, and in the future, the name of any non-resident Nazarene member on your roll to: "MOVING NAZARENES," Department of Evangelism, Kansas City, Missouri 64131? Also, include friends of the church and Sunday school scholars who may have moved.

1st Day of Each Month	50 Holy Watchnights	6:00 p.m. to midnight LOCAL TIME
	1964-68	

DO YOU KNOW OF ANY LAYMEN in your church who should plan to attend the INTERNATIONAL LAYMEN'S CONFERENCE ON EVANGELISM, August 23-28, 1966? If you do, be sure to alert your district superintendent of their names and addresses TODAY.

## The "Passive Giant"

JOURNALISM, stung lately by criticism, has sprung to the task of proclaiming what it considers to be its true and enlarged image in our day.

An article in a news magazine set off this latest soul searching. The article declared that "the most poorly covered newspaper story in the United States is the U.S. newspaper itself."

### One Step from Doom

It asserted that "the newspaper industry has left the readers with the impression that it is in a perilous state, sapped by television, drained of black ink, and on the brink of the hellbox (trash box)."

To which one leader in journalism responded: "This is a pretty accurate statement. The worst thing that can be said about newspapers today is that they are guilty of not reporting their own story adequately.

"The number one problem of journalism today is the lack of information and the amount of misinformation about the newspaper business not only existing among the general public but among people within the newspaper business itself.

"There has sprung up in this country a collection of myths about newspapers, most of them derogatory or unfavorable. The myths range from nostalgia for the 'good old days' to the anticipated decline, fall, and disappearance of the newspapers at some time in the future."

### Data Reveals Strength

Declaring the newspaper industry was like a "passive giant"—"a giant few people know or understand," the leader gave this latest data:

- There are 1,763 daily newspapers in the U.S. which is 14 more dailies than existed 20 years ago.
- These dailies have a combined daily circulation of 60,400,000 copies which is an increase of 12,000,000 copies, or 25 percent, over 20 years ago.
- The circulation increase in 1964 (over 1963) was 1,500,000 copies, or 2.5 percent, the largest jump in one year since 1946.
- In addition to the dailies, there are some 9,000 weekly newspapers with a circulation of 24,000,000.

The spokesman demolished the myth that automation has cut the number of employees on newspapers. Department of Labor statistics show employment on U.S. newspapers has climbed from 248,500 in 1947 to 338,000 last year—an increase of 36 percent. "In the same period, employment in all industries in the nation increased 22 percent."

Perhaps the most damaging untruth about journalism is that it has fallen behind in income.

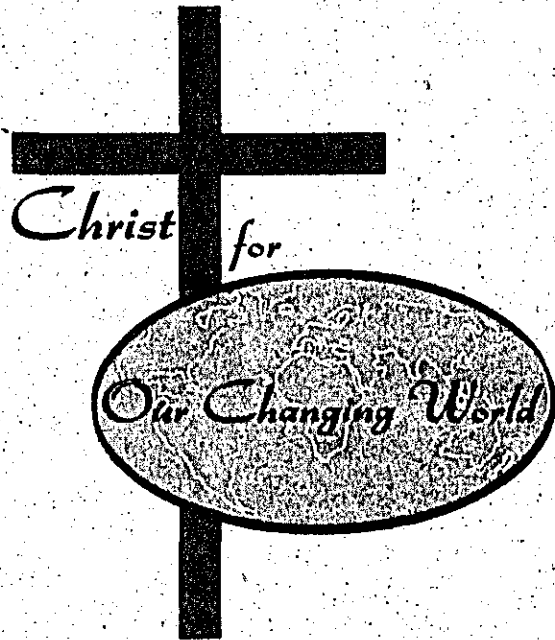
"Of the nation's advertising dollar, 29 cents goes for newspaper advertising and this share is 50 percent more than the amount spent on any other advertising medium including television."

### Our Task Is Similar

Any clergyman or other Christian worker who endeavors to keep abreast of developments in the field of communication is struck by this summary of data from the field of journalism.

If journalism's campaign for telling the truth about the newspaper industry is important (and it is), how much more important is the task of telling our story about God's "mighty army," the Church!

O. JOE OLSON



1966  
THEME  
for  
VACATION  
BIBLE  
SCHOOLS

Hebrews 13:8

Jesus Christ the same yesterday,  
and to day, and for ever.

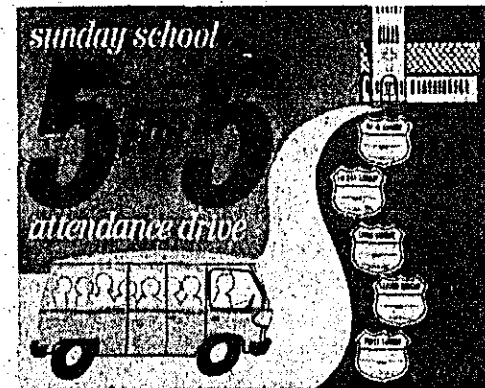
We live in a world of change. People move frequently from one section to another. Technology has disturbed the economic security of many homes. The news, reporting the upheavals in other parts of our country and in other countries of the world, keeps families unsettled.

Trying to keep pace with the constant changes, young and old are gripped with fears and frustrations. Whole families are disturbed and emotionally insecure.

A vacation Bible school will give you a priceless opportunity to present the Christ who never changes to the youth of your church and community. As always, He can bring peace, security, and joy to troubled hearts. He can give new meaning to troubled families. Will you plan now to help families in our changing world get in touch with Christ through vacation Bible school?

For free leaflets to help you plan write:

Mary E. Latham, Director of Vacation Bible Schools, 6401 The Paseo  
Kansas City, Missouri 64131



Prepare for  
**EASTER**  
with this:  
**5-WEEK**

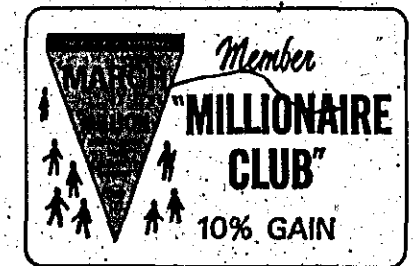
## ATTENDANCE DRIVE

See February *Church School Builder* for  
a poster for the class to color.  
Order above poster for departments and school.

## 10% Increase in Total Enrollment

Active Sunday school  
Cradle Roll  
Home Department

At the time of the  
District Assembly



makes Sunday school superintendents  
and pastors  
eligible for this "Millionaire Club"  
membership card.

## Your PAL for Selecting Audiovisual Materials

There are so many films and filmstrips on the market that people are sometimes bewildered. What should we select—and where can we get them? The last question is already answered for our churches through the services of NAVCO. Every slide or filmstrip sold by our Publishing House is either produced or approved by NAVCO. The 16-mm films for rent are carefully screened and approved by NAVCO.

There are three basic principles to guide the selection of the best audiovisual tools for a specific use. Note that best does apply to use. Audiovisuals must always be rated in terms of their value to meet a specific need. The first letters of the three principles of selection together spell PAL. Then let us look at the workers' PAL for selecting audiovisual tools:

### PURPOSE

The first question to answer is, "What is the purpose?" Do we want to help create an attitude of worship? Do we want to stimulate discussion? Is this to illustrate a lecture? Are we developing an understanding of stewardship? Choose audiovisual tools to help accomplish your purpose.

### AUDIENCE

For what age-group are you planning? Pick your material to suit your age-group. Flat pictures, natural objects from God's real world, records, color filmstrips, slides, 16-mm films, non-projected and projected audio-visuals can be used.

### LIMITATIONS

Budget, availability, room, time, and psychological barriers are some of the factors which may limit your choice of materials. There are others peculiar to your own situation.

So then choose well your audiovisuals. Select those which would help you to accomplish best your purposes for the age-group with which you are working, within the limitations of the particular situation. In answering the question of selection, remember your

## PURPOSE AUDIENCE LIMITATIONS

Taken from the free leaflet *To the Coordinator of Audiovisuals in the Church*. To receive a copy, write NAVCO, 6401 The Paseo, Kansas City, Missouri 64131

## ALL MINISTERS: PLEASE NOTE

Because of the new Medicare legislation, the U.S. government has extended the Social Security deadline again. The new deadline for ministers to elect Social Security coverage is April 15, 1966. Under certain conditions, ministers who failed to sign will have another opportunity to do so. Newly district-licensed ministers continue to have approximately two taxable years in which to sign.

If you wish more information contact your District Director of Internal Revenue or write:

Board of Pensions  
6401 The Paseo  
Kansas City, Missouri  
64131

## CHANGE OF ADDRESS FORM

### PASTOR—a Service for You

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

Name \_\_\_\_\_ Date of change \_\_\_\_\_

New Address \_\_\_\_\_

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

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

New position: Pastor \_\_\_\_\_ Evang. \_\_\_\_\_ Other \_\_\_\_\_

Former address \_\_\_\_\_

Former Church \_\_\_\_\_ District \_\_\_\_\_

Check: HERALD OF HOLINESS \_\_\_\_\_ OTHER SHEEP \_\_\_\_\_

NAZARENE PREACHER \_\_\_\_\_ OTHER \_\_\_\_\_

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



## An Appropriate Occasion

- ✿ TO PURCHASE A NEW SET
- ✿ TO REPLACE OLDER PIECES
- ✿ TO SECURE ADDITIONAL SERVICE



**NO POLISHING! WILL NOT TARNISH!** Seems unbelievable? No so with the special anodizing process giving a soft, permanent, mirrorlike finish. Even after being handled throughout a Communion service it will still have its same original luster. It is fingerprint-resistant!

Whatever the piece, it is an outstanding example of the finest heavy-gauge aluminum. Skillfully styled for both beauty and usefulness. It fits the hand perfectly . . . is lightweight for ease of passing . . . holds forty glasses . . . can be easily stacked with most other Communion ware. Bread plate cover designed for stacking and non-stacking plates. Sanitary—no dirt-catching crevices. (RV)

**A FITTING MEMORIAL GIFT  
FROM SOME FAMILY OR CLASS**

FOR OTHER  
COMMUNION  
SUPPLIES  
SEE YOUR  
"MASTER  
BUYING GUIDE"

	SILVER-TONE	BRASS-TONE	
Communion Tray	E-500A	E-500AB	\$10.00
Communion Cover*	E-501A	E-501AB	6.00
Communion Base	E-502A	E-502AB	5.00
Bread Plate Cover*	E-503A	E-503AB	4.00
Bread Plate (Stacking)	E-504A	E-504AB	5.00
Bread Plate	E-505A	E-505AB	3.75
GLASSES—Clear, rounded inside, heavy bottoms			
E-66 1 1/4 inches high	12 for \$1.10		
E-44 1 1/4 inches high	12 for \$1.10		
PLASTIC—Unbreakable, lightweight, noiseless, clear			
E-269 1 1/4 inches high	12 for \$1.25		
E-163 1 1/4 inches high	12 for \$1.25		
COMMUNION WAFERS—Round, thin, unleavened wheat wafer embossed with significant design, 1 1/4" in diameter. Comes wrapped 125 in roll. (MD)			
U-125	250 for \$1.50; 500 for \$3.00; 1,000 for \$5.00		
	*Covers supplied with crosses unless knob specified.		

Prices slightly higher outside the continental United States

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Toronto 9, Ontario

## The Pastor's Involvement in Evangelism

(Continued from page 16)

and maintaining attendance. Churches have enough energy, ability, industry, and generosity to build sanctuaries and other buildings valued into the hundreds of thousands of dollars. What a background for painting a picture of puny ability to afford an evangelistic campaign and secure attendance to make it worthwhile! Could it be that spiritual *rigor mortis* has already set in? Evangelism can be supported, attendance can be secured, souls can be saved by the revival method.

Pastoral eyes look at other considerations too. God works in ways beyond our limiting concepts. God knows what even one convert can mean—like Roy T. Williams, the only convert in that revival series many years ago in a Louisiana town.

After all the discussion, these are days of revival and soul saving by various means. Revivals that accomplish their purpose are possible; and eventually, with all the other ministries, the comprehensive good of per-

sons for whom Christ died as described in the New Testament is achieved.

On the background of scriptural teaching, and the church's extended orbit of influence, with good preparation, prayer, faith, obedience, personal work, self-denial, spiritual gospel singing, anointed preaching of the Word, conditions are created so there will be a precipitation of blessing. God's Spirit will be poured upon the church. There have been multiplied thousands of fruitful crusades of evangelism in the past. This has been so in appreciable measure throughout our church in the year 1965. It will be so in the future. Pastoral thinking, utterance, and action will be on the positive side. Pastors and laymen will remember that Peter had perused Joel and readily said on the Day of Pentecost, "This is that" (Acts 2:16). In united voice we say, "This shall be that." Beyond all hindering questions, "You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth" (Acts 1:8, RSV). Christ will build His Church, "and the gates of hell shall not prevail against it."

## The Nazarene Evangelist's Involvement in Evangelism

By Robert H. Scott

*A graduate of Pasadena College, Robert H. Scott pastored a number of years in Northern California, before accepting his present assignment as pastor of Santa Ana First Church, California.*

I BELIEVE in revivals. I believe in evangelism! I believe in the concept of ministry acknowledged by our church and described by the Apostle Paul: "He gave some [to be] . . . evangelists; and some, pastors . . . for the perfecting of the saints, for the work of the ministry." I should believe in these things. After thorough attention by a faithful Nazarene pastor, I was saved in an evangelistic crusade (and on the last night). I do not recall what the Nazarene evangelist preached about, but I shall never forget what came to me at that altar of prayer!

I believe in revivals and evangelism! Across fifteen and one-half years of pastoral ministry I have seen the value that comes through these channels. Among God's servants, no one has held higher place of admiration and respect in my heart than men who have followed God's call into full-time evangelism, and who have given themselves unselfishly and unreservedly to advance the Kingdom by this means. I have always sought to be absolutely fair and magnanimous with them, from our initial agreement to work together to the check

March, 1966

(129) 33



handed them after the final service. Almost always, I have found them deeply committed men, congenial collaborators, and servants of God.

In recent years, however, I must confess I have felt a growing concern relative to this area of church work and responsibility. In many instances it seemed that, as pastors and local churches, we were presenting our evangelists with hopeless situations and expecting them to do the miraculous, if not the impossible. On the other hand, some of the images and responses projected by some of our evangelists have been such that to have evangelistic success under such conditions would necessitate the miraculous, if not constitute the impossible. The mentioning of such facts is only an attempt to be realistic with the conditions as they actually exist.

These facts are in part the result and in part the cause of unique conditions that we face in this particular day. There are coldness, confusion, and controversy both outside and inside the ranks of organized religion. Human personality of 1966 is mixed in a cauldron of unbelievable pressures, unfathomable scientific developments, uncontrollable human emotions and drives, undebatable economic inconsistencies and pressures, unsatisfied spiritual hungers. As a result it finds itself backed in a corner of despair and meaninglessness from which there appears to be no reasonable emergence.

Some have viewed this condition, and our weak attempts to make headway with it, and wondered if there was much hope left for future spiritual success. With respect to our evangelistic methods, they have viewed the near impossibility of securing week-night crowds for special preaching campaigns, the scarcity if not complete absence of "raw preaching material," the resulting frustration of church and pastor and evangelist, and wondered if the day of the professional evangelist had passed, or at best was passing. Nor has this facet of the problem concealed another difficulty, sometimes greater than the public service aspect, namely, that of getting the right evangelist and the right church together at the right time in a way so all can profit.

That the situation is grave, let no one deny. Neither let us impulsively conclude that there is no solution, or that the solution is one without significant price. There has to be a solution, for God is still on the throne, and the longing of human hearts can still be resolved only in Him. The

solution will have to be found on the basis of separating fundamentals from incidentals, clinging with new commitment to the fundamentals while seeking and finding practical improvements in the place of incidentals.

The fact of the place for revivals is a fundamental that must never be allowed to fade in the background. And the subsequent responsibility to evangelize is undebatable. From the testimony of history, Dr. Mendell Taylor rightly concludes for us in the book *Exploring Evangelism*, "This is indispensable in the life of the church, imperative to its survival, and for finding a solution to the moral plight of modern civilization." Revivals and evangelism are fundamental needs and demands of this day, and men are still God's channels for bringing them to the world. But what of our methods, our approach, our concepts, our contemporariness? Here is a place for review and improvement which, if accomplished, will surely make our influence felt more strongly and be more fruitful for God than it has been in the jungle of this modern world. In viewing the situation we must be careful to avoid the guilt of one denomination as described by one of its great churchmen who said, "It has always been possible to get my church more steamed up concerning evangelism that it does not like, than about evangelism that it does like." Our approach must be positive, and although comments here refer primarily to the professional evangelist and his place as a man in the evangelistic programs of our churches, our approach must be understood to be inclusive. Success for God in our kind of world will come about only as a team effort: pastor and evangelist, living and working together "in the power of the Spirit" to help make possible the "empowered church."

### I

Specific consideration of the Nazarene evangelist's involvement in evangelism, must give attention to the subject of personal character. This is obvious, but it is too fundamental to omit without mention. The man is all important! Robert E. Coleman reminds us in *The Master Plan of Evangelism* that "men were Jesus' method. His concern was not with programs to reach the multitudes, but with men whom the multitude would follow." He goes on to note that none of the men Jesus chose impress us as being "key" men. They occupied no prominent places in the syn-

agogue or the Levitical priesthood. But they were teachable, honest, willing to confess, and they had a sincere yearning for God and the realities of His life.

Someone said one of the most subtle temptations a preacher can fall into today is to substitute anything for spiritual power. Among such substitutes are nerve force, eloquence, cultural or social qualities. But these cannot take the place of power, and attempts to let them do so are disastrous to preacher and people. Our evangelists must excel as men of prayer and deep spiritual life. They must feed their own minds on the Word of God. E. M. Bounds said, "Preachers are not sermon-makers, but men-makers and saint-makers, and he only is well trained for this business who has made himself a man and a saint."

Evangelists must be men of high and holy ethics. We could do with less talk concerning other preachers, or local churches in particular, or the denomination in general. We do not even have to know the size of churches he has held meetings in, the number of states he has preached in, the camp meetings he has worked for, but in his life out of the pulpit and in it we need to see Jesus and sense that the two of them have been together. Coleman said the evangelism we need is better men, "men who would know their Redeemer . . . who see His vision and feel His passion for the world . . . men who are willing to be nothing that He might be everything . . . men who want only for Christ to produce His life in and through them according to His own good pleasure."

### II

Another specific consideration of the Nazarene evangelist's involvement in evangelism must give attention to the subject of concepts. A board member of my church helped develop the first underwater missile, and was on board the "Polaris" submarine when it was test-fired. He tells of weeks and months prior to its development when engineers, military men, and scientists held what they called "concepting meetings" to crystallize their thinking, to develop concepts of this program that would make it succeed. "Concepting" relative to the successful quest for evangelism in our day would perhaps be a valuable venture in which pastors and evangelists of the Church of the Nazarene might share, and the upgrading of basic and general concepts is an imperative to the evangelist we need.

What does he really think about the de-

nomination, our program, and our future? How does he feel about this local church in particular where he is working now? We do not need blind pessimists in our pulpits, who criticize, who cast aspersions on leadership, who draw frightening illustrations from bad situations somewhere else. We need men who are realistic, but who can match their realism with a positive message of challenge and purpose and hope.

We need to realize that the accuracy of one's concepts will depend in part on the thoroughness of interpersonal communication between pastor and evangelist. The evangelist cannot know what he needs to know to properly minister to the church simply from his professional knowledge, or from a "pulpit's-eye view." If his ministry is what it ought to be, he must sit where the pastor sits, he must wear his shoes, he must feel the burden of his heart. Together they should pray for God's guidance for that particular hour. They should plan the precise approach that is needed. They should be aware of mutual desires concerning this meeting, so they can be united and coordinated in their efforts.

We also need to realize that the accuracy of one's concepts will depend in part on the evangelist's contact with the lay constituency of the church. No, I do not suggest the evangelist should share equal calling load with the pastor during a campaign, but just as relevant pastoral ministry requires moving among people, so must it be in a limited way for the evangelist, and general travel contact is not enough. Too often we have spent time answering questions no one was asking, addressing vices that are not our problem, partly because we were out of touch. The preacher needs contact with people to keep his content accurate, to keep his methods fair, to keep his mind informed. He must never forget that people have histories, and that no human interest is insignificant to know. Dr. Charles E. Jefferson says, "It is in the suds of everyday speech that the starch must be washed out of the preacher's style." His concepts of his task can never be what they should without contact with those to whom he ministers!

### III

The Nazarene evangelist's involvement in evangelism must give attention to the subject of contemporariness. The prophets of the O.T. distinguished themselves because they were contemporary with their times. Jesus spoke to the people in the language

of the day in which they lived. Jerome Savonarola made an impact on his dark day because he spoke to it. Charles Finney was a success, for one thing, because he said he was more interested in being understood than in being profound. The tragedy of too much ministry and preaching today is that it is not contemporary!

To help build an "empowered church," our evangelists must become more contemporary in the matters of methods. As the pace of life increases, people who work long, hard hours, rush home in time to rush to church, must not be expected to sit through meaningless rambling before a message begins, nor through sixty- to ninety-minute sermons, no matter how well prepared. Neither is it realistic to subject them to invitation tests and methods that, through pressure and psychological arm-twisting, lead to embarrassment and usually shallow results, if to any at all. Variation of methods could well be discussed by pastor and evangelist together, and experiments agreed on to seek greater spiritual impact for our day.

Meaningful contemporary methods must be matched by meaningful contemporary message. As the intellectual level of our congregations rises, our people deserve to feel that the men to whom they give their ears in the church are abreast of the times. Certainly those new people who visit us from outside will expect to feel this. Preachers, therefore, must be real people preaching to real situations. We need more biblical, expository preaching, less topical that is saturated with outdated illustrative events from bygone revivals. At the same time evangelists need to integrate current events and contemporary situations into their preaching. Their preaching should give evidence of freshness, of depth, of relevance. Surely it is not too much to hope that an evangelist would take time to prepare at least one new sermon during most of his campaigns, this for the sake of his own soul as well as for the sake of his hearers. Whether people will come to a service because of the preaching alone may be questionable; but when they do come they should be confronted with preaching that is a credit to the gospel we profess, from a man who is alive "upstairs," preaching with an understanding toward his day and his hearers, and a humility concerning himself.

#### IV

*The Nazarene evangelist's involvement in evangelism must give attention to the mat-*

*ter of conservation. Traditionally, we think of our evangelists as "harvesters" who help us gather the harvest. Thank God for the manner in which they have filled this position, and let us confess that many of the harvests have been poor, not so much because of the "harvester," but because pastors and local churches had not properly prepared for it.*

While we still wish to hold this objective high, the peculiar nature of our times suggests needed broadening of the evangelist's work for the local church. Week-night services in which outsiders are scarce can profitably be used to give our people an intense ministry on holiness and sanctified living, or other vital themes. And is it not profitable to often share altar prayer times with "Christians," that God will make them more effective in producing the outward thrust of New Testament Christian life? By no means ought we to make those who come the whipping posts for those not present. Let us seek rather to encourage them, challenge them, and harness their efforts for specific nights and Sunday services of intense evangelism. To do this, our evangelists will be filling the place of "revivalists" as well as "evangelists," and the place of statistics will have to be minimized. Surely we should be willing and anxious to endorse this emphasis!

We need a more positive attitude toward the conclusion of an evangelistic crusade to make for the continuation of revival spirit, and conservation of proper results in the church. We need to learn how to create a crisis atmosphere during services, without leaving a feeling of hurtful or irrevocable finality. Our people, and even the sinners, must be made to feel that there will always be evangelism responsibility and possibility in the Church of the Nazarene, when evangelists are present or when they are not. Someone has said, "We need not a spurt, but a spirit of evangelism," and this is the mark of all truly successful churches and the fruit of truly successful evangelistic crusades.

I am deeply grateful today for the privilege of being part of the Church of the Nazarene. I am grateful for my collaborators, the evangelists of our church. I feel a greater sense of security for the future and of hope for my church, knowing that we have this "team ministry." The words of this paper are not meant to be censorious. They are meant to be constructive. I have spoken them to myself also. In praying for better evangelists, I earnestly pray that God will help me become a better pastor.

Obviously, we must have both if we make the mark on our day that needs to be made.

James Stewart warns us of becoming custodians of dead creeds instead of trumpeters of living faith. He calls us from "playing with grave-diggers' shovels," when God wants us to use a resurrection trumpet. I want to heed this warning and respond to this call. I want to live my life in the magnetic field of the resurrection of Jesus Christ, and the power and purpose of Pente-

cost. I am thrilled to talk to my world about the reality of a Person, and His power to change and satisfy the human heart. I pray God will help us all to do this until we create a greater demand for our ministry, and most of all, a greater demand for the gospel of Jesus Christ. Herein we will know the reward and the fruitfulness of being part of the "empowered church." Herein we will "serve this present age, our calling to fulfill."

## The Responsibility of the Nazarene Evangelist to His Denomination

By Evangelist H. G. Purkhiser

*Evangelist Purkhiser is one of the most successful men in the field, having been a full-time evangelist for more than fifteen years, following a pastoral ministry of twenty-one years. He is therefore thoroughly conversant with the problems and needs of the local church, as well as the powers and perils of the field of evangelism.*

THIS PAPER is not an indictment. Nor is it an indication there exists among our evangelists a lack of denominational loyalty. The assigned subject neither implies nor infers a lesser sense of responsibility among evangelists than will be found in any other category of service the church affords. Degrees of devotion and dedication are not peculiar to classifications of service. Whether we serve as administrators or pastors, educators or editors, missionaries or evangelists, Christ's ambassadors must bring to their high calling the dignity of loyalty and the sense of responsibility the task deserves. Happy in the knowledge that "there is no promotion from the will of God," the divinely called evangelist responds gladly to the challenge of the appointment that is his.

The inherent structure of evangelism in our church does make some of the prob-

lems of the evangelist peculiarly his own. His call of God is genuine, and his field of service is recognized by the Scriptures and the church. But oftentimes there are no established guidelines by which he relates himself to his place in the ecclesiastical structure of the church. He finds scriptural counterpart and kinship in the work of the prophet, rather than in the more well-defined function of priestly ministrations or pastoral office. Yet even here there are to be found "distinctions of difference." The prophet operated completely independent of ecclesiastical structure. Today this would be neither feasible nor proper. For the pastor there is the immediate supervision of district leadership. The educator or editor can turn to established boards and committees for interpretation and counsel. The missionary has close supervision of departmental heads as well as the immedi-

ate counsel of superintendency on the field. But the evangelist is not always sure, as to his measure of responsibility to the church as a whole or the nature of that responsibility. True, there are certain patterns of ethics and loyalties, equally binding on evangelists as on others. He is commissioned by the church, and to that church must give accounting of his stewardship—and rightly so. But these accountings operate mainly in the areas of checks and balances. Deviation from the proprieties can be—and should be—pointed out and corrected, or otherwise disciplined. But the positive guidelines are not always available. He would welcome such. But the peculiarities of his calling often make even elementary guidelines somewhat tenuous. He must be, by and large, the interpreter of his own responsibility.

The evangelist feels himself somewhat of a "lone wolf." But he must not become a "loner"! He must not—he cannot and succeed. For no man in the church is more dependent upon the church than is the evangelist. It is at the same time his field and his force. His voice would soon be silenced should church doors be closed to him. It furnishes the sinews for his warfare. It provides the stouthearted men who fight shoulder to shoulder by his side. The evangelist who does not recognize this—and appreciate it—is a fool. Though he may never end his foolishness, such foolishness will end him. And rightly so! The evangelist owes everything to the church. For its support he owes unquestioned loyalty. He may not like everything he sees or senses. He may be prone to observe that "the church isn't what it used to be." Perhaps it never was—for perfection, like beauty, is often in the eyes of the beholder. But he should take liabilities with assets, even as the church has had to do with him. It is his unquestioned responsibility to give it the very best that he has in every respect. But again we come to the matter of guidelines. How? May we suggest three areas of accent: *Projection—Presentation—Participation.*

#### Projection

In an Indiana meeting, stress had been given to a Community Night emphasis. One hundred people were there who did not ordinarily attend the Church of the Nazarene—among them 35 who had never been inside a church of our persuasion. For that service the evangelist was a projection of

the church—at least to 35 people. Our people of course are fully aware that the pronouncement of the evangelist as an interpreter of the church carries a bit less weight than, say, that of the Board of General Superintendents; but these people were unaware probably that such a board existed. Impressions made and judgments formed were solely on the basis of that which they heard and observed. And such services are being duplicated somewhere among our 4,580 churches almost every night in the year.

The concept of the proclaimer of the new era was that he was a voice. And he did not presume to feel that he was the voice! Spokesmen of God we are. But few would dare to assume, from that, that theirs is the final word of the eternal Voice. And since our church is not monolithic in structure, no man has the authority to so speak for it. The voice of the Church of the Nazarene is the General Assembly. No man has a right to go beyond its pronouncements as he interprets our position. True, he may have convictions and persuasions that go beyond the letter of the Manual. But he should ever be careful to draw sharp distinction between what he has to say and that which the church has to say. All of us have heard impassioned warnings to the church concerning departures from positions it has never held. The evangelist owes it to his church to be restrained in such utterances as would tend to divide, as well as such as those properly classified as provincial or local in their nature. When in Canada, for example, don't wave Old Glory too high or speak with too much pride concerning the glorious victories of the Revolution. And it might not be amiss to remember that there will be both Democrats and Republicans in your audiences on the night after the election. It is easy to "sound off"—especially to sympathetic listeners. To "view with alarm" may arouse more "amens" than to "point with pride." But the evangelist must always remember that to the stranger within his audience he may be—momentarily at least—a projection of the Church of the Nazarene. This is his privilege—and his responsibility.

It is too often a trust betrayed and a responsibility ignored. In an unnamed Ohio church where I once labored, an evangelist predecessor had been so unwise as to make public reference to a vision (so-called) that he had had concerning one of the men of the congregation, not a professed Christian. In the presence of the man's wife he

stated: "The Holy Ghost told me that if that man doesn't get saved in this meeting he'll be a 'dead duck' by February." February rolled around—five times in fact—before my arrival there. But the "dead duck" was still quacking—and the theme of his song was "quack and quackpot" evangelists. Typical? Certainly not. Representative? If I thought so, I would be ashamed to mention it. But I suspect that there were those for whom the church was downgraded. And certainly the local church was hurt and embarrassed. That evangelist has long since departed from us for those who might have greater respect for his "visions." But is it too much for the church to expect us to leave the church at least as well off as we find it? And if we must publicize our "visions" let us at least do it in language befitting the dignity of the One from whom they are supposed to have emanated.

#### Presentation

It is not only the responsibility of the evangelist to project the message of the church, but to present it in the spirit of the church as well. Dr. Chapman often reminded us of the danger of presenting "the letter of truth in the spirit of error." The "how" is of equal importance with the "what." We would not suggest that the cutting edge of the sword should be dulled, but rather that we should keep it dipped in the oil that heals as it hurts. Sometimes situations warrant the evangelist serving as the catalyst to bring about change. But our ministry should be therapeutic as well. We need catalysis, but we also need synthesis in our presentation of our message. In this connection it is interesting to note that the chemist defines catalysis as "acceleration of a reaction produced by a substance called the catalyst which may be recovered practically unchanged at the end of the reaction." The evangelist catalyst may go his way practically unchanged, but what about the reaction left behind? I have seen—especially in other days—these masters of mayhem leave the scene of battle with the bodies of their victims scattered in every direction. "Practically unchanged?" Sometimes these men have to their sorrow discovered too late that what they had considered as a demonstration in karate turned out to be "an exercise in hara-kiri." Ecclesiastical suicide can be both improper and unprofitable. And it can be painful to the evangelist as well as to others. And, somehow, the news of it has a way of

spreading fast. Brethren, let us, like that Good Samaritan who found the victim of the exploiter, stripped, wounded, and half dead, pour in the oil and wine of spiritual therapy, that ours shall be a ministry of helpfulness. It is never compromise to be kind. The Nazarene evangelist owes it to his church as well as to his Lord to be a Good Samaritan.

#### Participation

I can but touch upon the evangelist's responsibility in the matter of Participation. It goes without saying that, since this is a word in his vocabulary vital to his mission, he should be alert to its necessity. He lives with it. He dies without it. The evangelist belongs to the whole church. He should share in its total life. He should press its every interest (its departments, its publications, its claims for membership) upon his converts. He should not remain aloof from its conventions and assemblies. He must familiarize himself with its promotional programs, that he may effectively participate and lend his voice to their proper execution as they fall within the area of his impact. Participation is not a one-way street. Ours is not a one-man job.

A while ago it was my privilege to conduct revival services in the church where we are convening today.\* The measure of my help to them may well be debatable. But they helped me. I saw—I was impressed—I was stirred. I found that those who preach participation the most to us are good examples of that which they preach—at the local church level. When I saw leaders in every echelon of the church general, inviting and bringing friends to revival services, inviting them to Christ during the invitations, and praying with them during the altar services, I was reminded again that ours is a common task, and shared together.

Sometimes we feel that ours is a lonely road. But remember, fellow evangelists, that there are others working on "the other side of the street," whose interests and burden are identical with ours. And the nearer we stay to the middle of the road, the closer we will be to each other. This too is a responsibility of the Nazarene evangelist to his denomination.

\*First Church, Kansas City, where this pre-convention session was held.

## Why This Special Issue?

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- "The Full Response—Outreach Unlimited," V. H. Lewis (U-209)  
"Evangelistic Image of the Church of the Nazarene," Hardy C. Powers (U-210)  
"To the Rescue!" George Coulter (U-211)

### ASSIGNED PAPERS

Number in parentheses indicates tape (see page 24) on which paper is recorded.

- "Intention—Achievement," Edward Lawlor (U-205)  
"Jesus, the Master Evangelist," Richard S. Taylor (U-206)  
"An Empowered Preaching Ministry," K. H. Pearsall (U-206)  
"The Nazarene Pastor's Involvement in Evangelism," M. Kimber Moulton (U-206)  
"Nazarene Strategy in World Evangelism," E. S. Phillips (U-206)  
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"The Place of Revival in Evangelism," C. William Fisher (U-208)  
"The Sovereign Claims of God and an Empowered Church," A. E. Airhart (U-209)  
"Evangelizing the Rural and Urban Communities," Carl B. Clendenen (U-209)  
"The Nazarene Evangelist's Involvement in Evangelism," Robert H. Scott (U-209)  
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"Enlisting Youth in Evangelism," Paul Skiles (U-210)  
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"The Place of Music in Evangelism," Leslie Parrott (U-210)

### MISCELLANEOUS

- "An Empowered Laity," Leonard Whipple (U-207)  
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#### Panel Evaluations of Papers:

- Lawrence B. Hicks (K. H. Pearsall's paper) (U-206)  
Lauriston Du Bois (Kimber Moulton's paper) (U-206)  
Raymond C. Kratzer (Carl Clendenen's paper) (U-209)

# SERMONIC STUDIES

TOWARDS BETTER PREACHING

## Looking at Simon and Seeing Ourselves

By W. E. McCumber

SCRIPTURE LESSON: John 18:15-27

TEXT: Verses 25-27

Simon Peter can almost be called Mr. Everybody. He is so genuinely human, in strength and weakness, in good and bad, that most of us can readily identify with him. Looking at him we see ourselves. This is true in nearly every picture of him flashed upon the screen of the Gospels. It is true in the text. Here in the experience of Simon Peter we see

#### I. A legitimate concern for comfort.

"And Simon Peter stood and warmed himself" (v. 25).

The Christian is not taught to despise his body. According to Scripture the body is not evil, nor is it a prison of the soul. Instead, the body is the creation of God and the temple of the Holy Spirit. God himself provides for the bodily needs of His people, and He purposes to raise our bodies from the dead.

Because the body is not evil, suffering is not intrinsically good. The Christian must be willing to submit without complaint to physical hardships, illness, or pain when they come in the will of God. But the Christian is not to deliberately expose the body to needless suffering, or to inflict useless pain upon it. To suffer deliberately—just to prove that we can take it, or to prove that we value mind over matter, or to prove that we have superior holiness—is wicked self-assertion. It may seem heroic to thoughtless men, but it really is a subtle form of pride and self-glorifying. The only suffering God blesses is suffering

for Jesus' sake—and that means suffering in the will of God.

So it was not wrong for Simon to warm himself, to avoid unnecessary suffering. He only showed a proper concern for comfort. Nor is it wrong for you to be concerned about food, and clothes, and homes, and health. It is only wrong when this becomes your primary concern, when you are unwilling to subordinate and sacrifice physical comfort to the will of God in the service of human need. The true priority is preserved in Jesus' admonition, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Unfortunately for Simon Peter, he allowed this legitimate concern for comfort to become

#### II. A cowardly passion for security.

"They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not" (v. 25b).

Christ was on trial and His death was imminent. Simon was afraid of the cross and wanted to save his own skin. When Christ most needed a friend, and most deserved a courageous word of witness, Simon utterly failed Him and basely denied Him.

There is a legitimate concern for comfort. There is a self-assertive way of suffering. But comfort at any cost, peace at any price, is not the Christian attitude. Compromise and cowardice are never justified because they spare us from pain and adversity. Christ demands that we deny ourselves, bear our crosses, and thus follow Him.

March, 1966

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But we dare not be Peter's accusers or judges. How often have we been guilty of clutching at security; of bidding for the crowd's approval, by the denial of our Lord? When evil was loud-mouthed, big-fisted, and crowd-pleasing, have we been silent and afraid, refusing to take a stand for Christ because it would involve us in ridicule, ostracism, and suffering? Have we been like the man who said, "Lord you know I love you, but can't it be our little secret?"

When Christ is cursed, and the Bible is mocked, and the church is scorned, do we duck our heads and save our skins at the cost of a clean conscience and healthy self-respect? When the crowd proposes some shabby or immoral behavior, do we go along rather than face their scorn and rejection? When a majority, cankered and embittered by their prejudice and hate, pours contempt and violence upon people of another race or religion, do we pretend to share their bigoted viewpoints because we are afraid of their insults and injuries?

Judging Simon Peter, blasting him with ugly charges and epithets, is too much like condemning the faces we see in our own mirrors. But, thank God, the incident closes on a happier and more hopeful note than Simon's denial. There is also here

### III. A gracious reminder of redemption.

"Peter then denied again: and immediately the cock crew" (v. 27).

The crowing of that rooster was at once a reminder of Peter's guilt and shame. It recalled to him the Master's words, "The cock shall not crow, till thou hast denied me thrice." And it sickened him with the memory of his own boast, "I will lay down my life for thy sake." With these searing memories Peter fled the courtyard, flung himself down upon the dark turf and wept bitterly.

But that rooster's crowing was also a message of hope, a reminder of redemption. For it recalled those other words of the Lord, "I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." Our Lord's words were not just condemning words. They were understanding words. They were forgiving, cleansing, healing words—and remembering

them Peter would be raised from the ashes of his failure and sin to become a faithful and loyal disciple of Christ.

We have denied Him. But our hope is this, that He has not denied us. For us He suffered and died. For us He rose again and intercedes today. For us His word of grace, mercy, and peace is spoken even in the blackest moments of our lapses and sin. For us the road to recovery and renewal has been opened by the love and power of God.

Because Christ was faithful, Simon Peter became a new man, a reclaimed man, a strengthened man. Beyond his abject failure was Calvary, and Easter, and Pentecost. And these same redeeming, freeing, saving acts of God can change your darkness to light, your despair to hope, your fearfulness to courage, your denial to stout and joyful witness!

Listen! In your soul a rooster may be crowing. But he does not crow only to remind you of a night of guilt; he proclaims the dawn of a new day, he heralds the grace of God. "I will remember their sins no more!"

## Our Sanctifying God

SCRIPTURE: I Thess. 5: 15-25

TEXT: Verses 23-24

This passage of scripture makes emphatic three truths concerning the sanctification of the church by the sanctifying God.

I. To the experience of entire sanctification God calls us.

"Faithful is he that calleth you . . ."

That He calls us to holiness means that this experience is *not optional*. Earlier in the Epistle Paul has written, "This is the will of God, even your sanctification." The will and the call of God can never be "take it or leave it" matters with the child of God. We live under obligation and privilege of doing the will of God, of obeying the call of God.

That He calls us to holiness means that this experience is *possible*. It is guaranteed by the faithfulness of the

Caller, and we cannot evade it on the grounds of the weakness of the called. One woman replied to every call to holiness, "It would take an angel to live it!" No, just a man or woman who lives by the faithfulness of the holy God.

II. By the experience of entire sanctification God cleanses us.

"Sanctify you wholly . . ."

Of the *impersonal*, sanctify means "to make sacred or holy; to set apart to a religious use; to consecrate by appropriate rites; to hallow" (Webster). An illustration of this meaning is found in the Sabbath as a "holy day," Gen. 2:3.

But of the *personal*, sanctify means "to make free from sin; to cleanse from moral pollution and corruption; to purify" (Webster). An illustration of this meaning is found in Christ's prayer for His disciples (John 17:17) and its answer at Pentecost (Acts 15:8-9).

III. In the experience of entire sanctification God confirms us:

"Be preserved blameless unto the coming of . . . Christ"

Some versions read "at the coming," and thus some scholars insist that our entire sanctification is impossible until then. But any translation compels us to regard it as occurring now and preserving us until then. The "here and now" view is consistent with the context. God sanctifies us to enable us to "abstain from every form of sin" (v. 22, RSV). And the "here and now" view accords with the text, for the word "preserved" would lose its force if our entire sanctification awaited the Lord's return.

This experience of entire sanctification does have a confirming and establishing effect. However, it is a dynamic for *blameless* living, not *faultless* living. Faultlessness is inconsistent with infirmity, and it must await glorification (Jude 24). Blamelessness is consistent with infirmity, for it is determined, not by perfect action and result, but by sincere intention. Holiness is God's provision to purify our motives and aims.

The text does look to the coming of Christ. It graphically bears upon us the truth that our preparation for that glorious event and encounter involves being sanctified wholly here and now, that we might live triumphant and pure lives

through the days of our waiting for the return of our Lord.

## Son of Man—Servant of Men

SCRIPTURE LESSON: Mark 10:32-52, RSV.

TEXT: Verse 45, RSV

"And they were on the road going up to Jerusalem"—moving toward the whip and the Cross (vv. 32-34). On that road, at that time, ambitious disciples jockeyed for positions of power in His kingdom (vv. 35-41)! They wanted to be great. He was going to the Cross, and they were grasping for crowns!

Christ rebuked them for pagan attitudes and defined greatness in terms of ministry to human need (vv. 42-43). And then He pointed to himself as the embodiment of His truth, speaking the words of our text, regarded by many scholars as the key passage of Mark's Gospel: "The Son of man came not to be served but to serve, and to give his life as a ransom for many." From this text emerges three profound truths.

I. The text tells us *who Jesus was*. "The Son of man . . ."

"The Son of man" was a title Jesus often used of himself. Never during His earthly ministry was He called "Son of man" by others. The background of His usage was His own Bible, the Old Testament. There "Son of man" was used as a synonym for "man" (Ps. 8:4; Ezek. 2:1). But it was also used of a heavenly figure to whom everlasting dominion over all peoples and nations is given (Dan. 7:13). Jesus consciously applies the title to himself as the One who is at once earthly man and heavenly Ruler, at once natural and supernatural. As such He "came"—not simply in history, but into history, not simply at Bethlehem but unto Bethlehem. The Son of God from eternity became the Son of man in history. Men beheld Him as a helpless infant, as a village carpenter, as an itinerant teacher, as a condemned and crucified "blasphemer," not knowing that He was the Son of man, appointed by the Ancient of Days to lordship over all the earth! Yet this heavenly Ruler was also a humble servant.



II. The text tells us how Jesus lived. "Not to be served, but to serve . . ."

Lordship is central to the concept, "Son of man." Yet this One who is rightfully "Lord of all" is the "slave of all" (v. 44). The abiding concern of His earthly life was not to receive honor but to give help. What a severe and stinging rebuke to the prideful ambition of His first disciples—and us!

The heavenly Ruler "went about doing good," placing the holy energies of His life at the disposal of the poor, the sick, the outcast, the bereaved, the imprisoned. Destined for the crown of universal sovereignty, He girded himself with a towel and washed His disciples' feet. Yes, and then girded himself with a cross to wash their dirty minds and hearts!

III. The text tells us why Jesus died. "To give His life as a ransom for many."

"Ransom" points to the price paid for the release of captives (Isa. 45:13) and slaves (Lev. 19:20). Here Jesus views His death, the offering up of His life at the cross, as the price by which men are liberated from the tyranny of sin, guilt, and death. As Servant, the Cross is the supreme service that He renders, the service of saving others by sacrificing himself in their stead. As Lord—"the Son of man"—the Cross is the throne from which His Lordship is exercised. "Say among the heathen that the Lord reigneth" from a tree!

The "ransom" is for "many." Why not for all? Is His love exclusive? Doubtless it is adequate for all, for no other or greater price could be paid. But it avails for "many"; since all do not believe on Him, all will not come unto Him. Those who believe come to His cross and kneel, for they recognize it as His throne. They come to this Servant and acknowledge Him as Lord of their lives.

The road to Jerusalem led through Jericho—the place of the curse. There a blind beggar finds new sight and new life through the mercy and power of Jesus (vv. 46-52). The road to Jerusalem leads also through this city, where our lives are cursed by sin, guilt, fear, and threat of death. And in this Son of man who is Servant of all we may find deliverance, peace, and life.

## MY PROBLEM

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

A MICHIGAN PASTOR SAYS:

I use the neatly printed forms (stub and reminder) for loaning books put out by Antioch Bookplate Company, Yellow Springs, Ohio.

It takes very little time to record the book. The borrower's receipt is a book-mark reminder. If I feel the book has been gone long enough, I can ask the person concerned—it usually results in said book being promptly returned. Of course I tear out the stub and file it (File 13). I have yet to lose trace of a book in the eight to ten years I have used this method.

AN OKLAHOMA PASTOR ADVISES:

One very helpful thing is to keep an index card file on all books you loan out and let those to whom you loan the books know you are keeping such a record. In some cases it may be good to suggest that the book be returned in two weeks or a month. If a person keeps a book too long, a tactful reminder is permissible. To say the least, this file will help you to know where your books are.

There is a little sticker available in some bookstores with a short poem which says:

*This book if borrowed by a friend,  
Right welcome shall he be  
To read, to study . . . not to lend,  
But to return to me.  
Not that imparted knowledge doth  
Diminish learnings store,  
But books I find if often lent,  
Return to me no more.*

The Nazarene Preacher

ANOTHER OKLAHOMAN WRITES:

I solved the problem by buying from the Publishing House the book pockets and book cards and date-due slips. These are inserted in the books, just as in the public library. Now when I loan a book to a friend, I put his name on the book card and keep it in my file. This way I know exactly who has what book at all times.

If the book loaned is one I use often I simply place the date on the date-due slip when I wish it returned. In case someone forgets to return a book, I have the record and can remind them of it. Now I keep track of my books and still give others the benefit of the books in my library.

AND FROM A JAPANESE PASTOR:

I have over 2,500 books in my own library and the ways I keep from losing mine are:

1. I put a clear mark on each book to show it belongs to me. My signature is placed on the front page of every book I have.

2. I set a date of return when I loan books and put the date on my "red" book and on my desk calendar to remind myself too. Depending entirely on the one to whom you have loaned is the first step toward losing it.

3. When a borrower fails to return a book, I never ask him by saying, "It's my book, please return it." But I tell him, "It is one of my sources to feed my sheep. I need it to minister to you as well as others. It is a part of my equipment to serve Him. Please return it as soon as you can."

I thank the Lord, in this way I haven't lost any till this day.

**PROBLEM:** The spirit of the "Smallest Church in the 48 States" seems to possess us here. We usually run in the fifties and sixties in church/school attendance—and if we have fifty, everyone is satisfied, feeling that the Lord is leading. My concern is manifested in my preaching, and then I feel a kind of "clam up" spirit in the congregation. How can I break this complacency?

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

March, 1966



### Family Communion

Some years ago I began a practice of family Communion for one night of Holy Week, usually Maundy Thursday, which proved to be a great blessing both to my own heart and to the hearts of the people. The setting was usually just a plain communion table in the center of the platform. On some occasions candlelight was used. Music accompaniment suitable to the occasion was planned on either the organ, piano, or over the sound system by use of records.

People were invited to come to Communion service for their family anytime between the hours of six and nine o'clock in the evening. Upon entering the church, they signed the Communion register and received appropriate material for them to read during the time of meditation in the sanctuary. Worshipers were told in advance they might come to the altar on either side of the communion table when a side was "open." There were never more than two families kneeling at the altar at a time—one at each end.

As pastor, I would kneel and pray with each family remembering their particular problems, if known, and often asking if there was a need they would like for me to share with them at this time of Communion. Communicants could remain at the altar as long as they desired, and were encouraged to stay and pray in the sanctuary after their special time at the Lord's table.

These more "private" times of Communion seemed to prove a great means of grace. Many testified of the spiritual advances they made as they appropriated God's best at the altar and left their burdens and problems by faith in His keeping.

B. EDGAR JOHNSON

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## BULLETIN EXCHANGE

### Children Learn What They Live

- If a child lives with criticism, he learns to condemn.
- If a child lives with hostility, he learns to fight.
- If a child lives with fear, he learns to be apprehensive.
- If a child lives with pity, he learns to feel sorry for himself.
- If a child lives with ridicule, he learns to be shy.
- If a child lives with jealousy, he learns what envy is.
- If a child lives with shame, he learns to feel guilty.
- If a child lives with encouragement, he learns to be confident.
- If a child lives with tolerance, he learns to be patient.
- If a child lives with approval, he learns to accept himself.
- If a child lives with recognition, he learns that it is good to have a goal.
- If a child lives with sharing, he learns about generosity.
- If a child lives with honesty, he learns what truth and justice are about.
- If a child lives with security, he learns to have faith in himself and in those about him.
- If a child lives with friendliness, he learns that the world is a nice place in which to live.
- If you live with serenity, your child will live with peace of mind.

—Dorothy Law Nolte  
The Lamplighter  
Central Church, Omaha

"Heroism is the lost chord, the missing note of present-day Christianity. Every true soldier is a hero. A soldier without heroism is a chocolate soldier!"

"The heart of accomplishment is a deep concern for what you're doing."

Dicting is the penalty for exceeding the feed limit.

You can hide your light under a bushel all you please, but you've got to pay the gas bill just the same.

They do not love that do not show their love.

—HEYWOOD

### The Confession of a Rich Nation

Our Father, hear our confessions:

**LIFE IS FULL.** We are surrounded by gadgets, tranquilizers, automatic life savers, instant nourishment, foam rubber cushions, and miracle fabrics. Still we are empty.

Break to us the Bread of Life!

**LIFE IS ENLIGHTENED.** We have medicine, psychiatry, psychology, motivational research, the power of positive thinking. Still we are confused!

Break to us the Bread of Life!

**LIFE IS PLEASURE.** We have television, chewing gum, transistor radios, night clubs, corner taverns, leisure time, movies, stereo, automobiles, spectator sports, and coffee breaks. Still we are restless and dissatisfied.

Break to us the Bread of Life!

Our Father, we admit that life is many things, but it is not what it should be. Forgive us for the wrong kind of hunger that sits before a table full of luxuries and growls for more, while most of the world cries for crumbs. Forgive us for supposing that a man's life consists in the abundance of things which he possesses. O Lord, turn us from self to Thee so that in turn we may turn others unto thee. AMEN.

—Author unknown

Dundee Hills Messenger  
HAROLD E. PLATTER, pastor  
Kansas City, Mo.

The Nazarene Preacher

## HERE AND THERE AMONG BOOKS

### Milestone Papers

By Daniel Steele (Minneapolis: Bethany Fellowship, reprint 1965. 256 pp., Cloth, \$3.00)

One of our Nazarene college presidents wrote: "I am wondering if it would not be well to highlight some of the holiness classics which have been neglected in the last fifteen or twenty years." This volume is in line with this suggestion. Of all the fine classics written by Wesleyan theologians in the nineteenth century, few books equal *Milestone Papers* in acumen or extent of influence. This reprint therefore is welcome indeed, particularly since it is complete and unabridged.

Every chapter deals logically and scripturally with some particularly knotty or doctrinal issue concerning the experience of heart holiness. Yet it is by no means a "dry as dust" impractical treatise removed from the life of the average Christian. On the contrary it deals with some of the very problems which plague the average Christian, such as the distinction between sins and infirmities, and the secret of overcoming temptation. The literary style is lofty and dignified, yet perfectly clear and in many passages eloquent. Dr. Steele was a highly educated man whose writings are still relevant when transplanted to twentieth-century setting.

R. S. T.

### New Testament Greek Grammar

By W. E. Vine (Grand Rapids: Zondervan Publishing House, 1965. 228 pp., Paper, \$1.75)

One of the common questions asked of this reviewer is: "How can I go about studying New Testament Greek by myself? This book is the answer to that question. It is written specifically

as a "self-help" for use without a teacher, providing the explanations that an instructor would ordinarily give in class.

One of the excellent features of the volume is that the reader is introduced immediately to the text of the Greek New Testament. After studying the alphabet in Lesson 1—the greatest single hurdle in learning the language—he is confronted with a transliterated passage from John's writings (the easiest to read in the New Testament). Thus he at once gets the "feel" of the New Testament text itself. This is a welcome appetizer. Instead of working with artificially constructed sentences, he finds the exercises taken from the New Testament itself. Within a few days he is actually reading sections of John's Gospel in the Greek. The thrill that comes with this is well worth the effort.

This compact grammar contains an excellent treatment of prepositions. The meanings of these little connectives are often crucial for accurate exegesis. Vine gives more attention to this point than is usually done in beginning grammars. He is also very helpful in explaining the usage of participles and infinitives, which bulk much larger in the Greek than in English. In the final lessons of the book much attention is given to syntax—the relation of words in a sentence. The concern of the author is not simply to teach a new language but to help Christians to be able to understand the New Testament more fully.

W. E. Vine has written a three-volume *Expository Dictionary of the New Testament*, as well as commentaries on several epistles of Paul. He is thus fitted to prepare a grammar that will fit the needs of the earnest student of the New Testament. The appearance of this volume in paperback form at a low price is a welcome event.

A large number of helpful translations

March, 1966

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of the New Testament have appeared in recent years. But there is no substitute for the satisfaction of reading

the Word of God in the original language in which it was written,

RALPH EARLE

## Books from Beacon Hill Press

Published in 1965

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## AMONG OURSELVES

A new baby is a "wonder," they say . . . But soon the wonder is—which one will get up to feed it . . . A greater wonder is the negligence of some pastors and churches to "build with babies" . . . All this talk of the population explosion is apt to take the joy out of parenthood by creating a guilt complex . . . I can imagine the day when babies would be hush-hush—no showers, no dainty little blue or pink announcements, no factories turning out layettes and accessories . . . Pediatricians and obstetricians (if any) practicing surreptitiously on side streets . . . Neighbors saying, "I haven't seen Mrs. J—— the last few days, have you?" . . . "Oh, hadn't you heard?" (whispered) "She had a baby! Isn't it awful!" . . . So antisocial . . . Well, this is such a topsy-turvy, insane age, anything could happen . . . But it hasn't yet, pastor, so get that baby and its mother out and show them off . . . Add meaning to parenthood by letting young fathers and mothers hear again the words of Jesus: "Suffer the little children to come unto me, and forbid them not" . . . "Miracles in May" will help you (p. 26) . . . Evangelism begins with the cradle—but the best way to reach the cradle is *via* the Cradle Roll.

Until next month

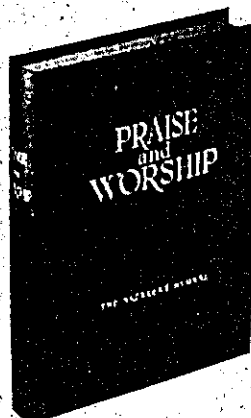
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APRIL 1966

### THE AGE OF DANGER

General Superintendent Coulter

### LADDERS TO GOD MUST COME FROM GOD

The Editor

### A PAULINE UNDERSTANDING OF THE ATONEMENT

Melvin McCullough

### THE GLORY OF THE CROSS

David McCulloch

### PLAY IT BY EAR?

Kenneth Kerr

### AN EMPOWERED PREACHING MINISTRY

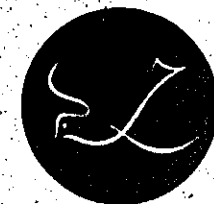
K. H. Pearsall

### THE PLACE OF MUSIC IN EVANGELISM

Leslie Parrott

### AUTOMATIC TELEPHONE ANSWERING

Joseph Arkin



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## The Age of Danger

General Superintendent Coulter

NOT ALL the dangers in the ministry appear in the first few years of service.

There are, of course, the dangers experienced because of the restlessness of youth, or the immaturity of a beginner in the ministry. Most parishioners are prepared to put up with these.

But more frequently the real dangers appear in the years of maturity. Sometimes a preacher moves forward with enthusiasm and fervency in the beginning days of his ministry only to become cynical at the time of his life when he should be rendering his most effective service.

There may be many reasons for failure in maturity. I shall mention only a few.

It could be that some men give inadequate attention to the fundamentals of ministerial effectiveness. Many "get by" for a while because of youth or special talent or personal winsomeness. But unless there has been attention to the disciplines of study, prayer, and preparation, there comes a day when the charm of youth fades.

The words of my district superintendent proved to be sound, "While you are here in this small church, you can build study habits and resources upon which you will draw all the rest of your life." Dangers develop when ministers run out of resources on which to build a growing and productive ministry.

Sometimes undue concern for material things or for official advancement poses problems for the preacher in the years of maturity. In the zeal and idealism of youth a man may give himself without reserve. But because of the added burdens of family, responsibility for children's education, or undue concern for financial security, a preacher can falter and miss God's plan.

When men choose pastorates on the basis of salary considerations rather than on the basis of divine leadership, they are in danger. When men seek position and maneuver for place or prestige, they are in danger. When men calculate their course to create the right impression on the right people, they develop an insincerity that eventually leads to superficiality or hypocrisy.

An unwillingness to accept the penalties as well as the privileges of our church polity can only lead to distrust among the parishioners. In the system of church government followed by the Church of the Nazarene no preacher can deprive a layman of the rights and privileges granted to him by the Manual without paying an awful penalty.

(Continued on page 10)



## Ladders to God Must Come from God

**T**HE CIRCUMSTANCES leading to the death of Paul Tillich in Chicago last October should give serious pause to all men of maturity who are molding the thought of youth. In his first personal confrontation with the young "God is dead" professors at Chicago Divinity School, he became so excited that his wife had to take him to their room, and the discussion had to be postponed until next day. That night the heart attack struck which resulted ten days later in his death—and the discussion remained forever unfinished. Could it be that his fatal excitement was caused by the claim of the young professors, "You are our father; you have made us what we are"? What would he have said next day in "rescuing God" from the demise which his students considered to be but the logical extension of his own premises? (Or, even more important, what would he say *now*?)

The whole episode was both tragic and prophetic. But though a deliberate stance of atheism by professionally religious leaders is shocking, it is impossible to label it surprising. It is exactly what could have been predicted. Teachers should not themselves start down a theological road on which they are not willing for their disciples to go all the way.

The current frankness therefore in some religious circles in questioning the very existence of God is but the predictable dead end, not of one man's thought only, but a generation of theological reductionism. When Christ is reduced to a very human prophet, the child of his age; when the historic affirmations about his birth, death, and resurrection are reduced to myths; when the Bible is reduced to the level of a fallible and stumbling record of human religious ideals, it is inevitable that the end of this process will be the "death of God." For these are the divinely appointed channels by which God reveals himself, the Jacob's ladders by which the divine becomes real and the earthbound soul of man elevated from his cloddiness to the spiritual dimension. When man rejects these channels, he is pulling the ladders down upon himself. Then his search for God becomes increasingly pathetic, moving from groping to questioning, and from questioning to denial. How could it be otherwise?

God cannot be found in the mists of man's intellectual vagaries; and the cumulation of philosophies and sciences only deepens the fog, until the end result is bound to be frustration and skepticism. For how can man "by searching find out God?" (Job 11:7) The ancient question still demands a negative answer.

We smile at the naïvete of the Russian astronauts who gloated that they did not see God, therefore—*presto!*—this proved God did not exist. But ought we not equally to smile (or weep) at the blindness of Western professors who have supposed that natural theology and humanistic philosophy are sufficient to teach us all we need to know, and therefore conclude

that special revelation in a sacred history and a sacred book, and especially particular redemption in a Man on a cross, are quite nicely dispensable, as excess theological baggage?

The Bible is important, but we don't need to bow to it as a "paper pope"—an infallible book is quite needless (so the argument runs). The virgin birth of Jesus is a pretty legend, but not at all essential to the Christian "faith." The Resurrection is of course an inspiring doctrinal metaphor of the perseverance of ideals and influence, but don't bother to insist on asking whether Christ literally and bodily came back to life—that is beside the point; we can preach the "living Christ" without pressing that annoying detail. And so the questioning and whittling and reducing goes. But lump it all together and you have thinly disguised unbelief spawned from sinful hearts, with a slight overlay of Christian terminology and religious piety.

And this will prevail as long as men insist on erecting their own ladders. Poking them into the mist here and there they will first ask, What is He like? then, Where is He?—and receiving no answers will stoutly affirm, He's not there! But God is found in His glorious personal and satisfying reality when men humbly accept God's ladders of revelation. And one of them most assuredly rests, one lateral on a cross, and the other on an empty tomb.

### For Me

Under an Eastern sky,  
Amid a rabble cry,  
A man went forth to die,  
For me!

Thorn-crowned his blessed head,  
Blood-stained his every tread,  
Cross-laden on he sped,  
For me!

Pierced glow his hands and feet;  
Three hours o'er him did beat  
Fierce rays of noon-tide heat,  
For me!

Thus wert thou made all mine.  
Lord, make me wholly thine;  
Give grace and strength divine,  
To me!

In thought and word and deed,  
Thy will to do, oh! lead my feet,  
E'en though they bleed,  
To thee!

AUTHOR UNKNOWN

Of all months, this is the time to wrestle with the great pivotal truths of our holy redemption. Sweat in the study is the price of clarity in the pulpit. Clarity in the pulpit is the price of soundness in the pew.

## A Pauline Understanding of the Atonement

By Melvin McCullough\*

AT THE MOMENT the writer has on his desk a church bulletin which displays a striking thought on the cover, "A Cross-centered Church with a Christ-centered Message." This catchy phrase suggests that back of the program, organization, and busy activities, the primary objective of this church is to make known the meaning of the Cross and introduce men to Christ. This purpose is in line with that of the New Testament Church and immediately highlights the importance of having a thorough understanding of the atonement. If our preaching follows the New Testament pattern, it must have as its focal point the cross of Christ; and such preaching demands a grasp of the atonement from a theological perspective.

Paul was the first and probably the greatest to interpret the meaning of the Cross. "Christ crucified" is quite central to Pauline theology. Paul makes this clear when writing to the Corinthians he says, "For Christ sent me not to baptize, but to preach the gospel"; and what he meant by preaching the "gospel" is implied in the words which immediately follow: "not with wisdom of words, lest the cross of Christ should be made of none effect" (I Cor. 1:17).

To observe that the Cross is central in Pauline thought does not involve deep insight. To give the meaning of the Cross according to Paul is another matter. Paul was not a formal, systematic theologian. This makes the study of Paul taxing and oftentimes bewildering; but nevertheless

the servant of God ought to give himself to the discipline of comprehending Pauline thought.

Paul's primary thesis in his understanding of Christ's death is that "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). God's eternal redeeming purpose, as Paul sees it, is to reconcile all things through Christ to himself, whether in earth or in heaven (Col. 1:20). This is Paul's cosmic understanding of Christ's saving deed. In Christ's victory, God's victory over evil is ultimately realized.

God's purpose of uniting all things in Christ is certainly not least seen in the profound passage in Eph. 1:3-10. Here it seems that the writer is saying that all God has been trying to do is now fulfilled in Christ. God is seen here as being active in redemption. He is behind Jesus' coming into the world. Redemption is declared to be the plan for the "fulness of time" (Eph. 1:10 and Gal. 4:4). This emphasizes that there was a specific time when Christ's saving work was to take place. The whole thrust of Paul's thought is that the Cross was not accidental. It must be attributed to the deliberate and planned purpose of God. The Son was sent by God to accomplish God's pre-determined design. The Cross was not solely an act of Christ; it was an act of God himself.

### Sin and the Atonement

The Church has found difficulty in agreeing on any one definition of exactly

what happened in the atonement. Whatever theory has been preferred, behind it has been usually the fact that man is a sinner, and something drastic must be done in his behalf. If man were not at variance with God, there would be no need of a Saviour.

Paul notes the connection between Christ's death and man's sin. In the familiar verse which summarizes Paul's understanding of the atonement, he says: "Christ died for our sins" (I Cor. 15:3). He speaks of the "Lord Jesus Christ, who gave himself for our sins" (Gal. 1:3-4). In the Roman letter alone, Paul uses *hamartin*, the commonest word for sin, forty-eight times.<sup>1</sup> Here he states: "God sending his Son" as an Offering for sin "condemned sin in the flesh" (Rom. 8:3).

Early in the Roman letter the apostle discusses the origin of sin. He treats the topic in the form of an illustration in Rom. 5:12-21. A parallel is drawn between Adam and Christ in order to emphasize the greatness of God's redeeming grace. In a careful exegetical consideration of this passage George B. Stevens shows that Paul's argument is based on three primary presuppositions: (1) Sin in general finds its origin in Adam's disobedience. (2) Death is the consequence of sin. (3) Adam and Christ are seen in analogous relations to the human race—the former to the race of men as sinners who are in need of, redemption, and the latter to men as subjects of that redemption.<sup>2</sup>

Paul insists on the universality of sin. For him man stands under an obligation of punishment. He who sins (and all have sinned) is guilty of death. Though man through his disobedience was placed in a desperate predicament, Christ intervened in man's behalf. Just as all men were involved in Adam's sin, all men are able to benefit from Christ's redemptive death. There is one who is able to conquer sin. Some have accused the apostle of being overly obsessed with sin, but in Christ's atoning death he sees the possibility of deliverance from sin. This is the crux of the matter. It is here we find hope.

### The Meaning of Christ's Death

There are three general views of the atonement suggested in Scripture. First, it is regarded as a vicarious propitiation which finds its necessity in the divine nature. Also, it is seen as the demonstration of God's love toward the sinner. In this sense the death of Christ moves men to repentance and faith. Lastly, it is viewed as necessary in order not to violate the moral integrity of the Ruler of the universe and the Administrator of law. These three views are combined in Scripture, and the proper theory regarding the atonement must give an appropriate place to these three emphases. Historically it is recognized that error occurs when one of these elements is stressed at the expense of the others. They are, for instance, in Rom. 3:21-26. In Rom. 3:25 Christ's death is represented in terms of a vicarious propitiation. On the other hand, as W. B. Pope observes of Rom. 3:24: "The words 'justified freely through His grace,' grace displayed in the atonement as affectingly appealing to man, may be so interpreted as to lay the foundation of what is occasionally termed the theory of Moral Influence."<sup>3</sup> From the systematic theologian's perspective this passage (particularly verse 26) reminds us also of the governmental theory with its emphasis on preserving the moral integrity of God. However, it is not our objective to relate the Pauline ideas to the generally recognized theories of the atonement. Rather it is our hope to let Paul's ideas speak for themselves.

There can be little dispute in regard to the fact that Paul taught that the saving work of Christ is wrought on man's behalf. Christ's death was a vicarious deed in that "Christ died for [hyper, on behalf of] our sins" (I Cor. 15:3). The greek preposition *hyper*, meaning "on behalf of," is significant in understanding what Paul is saying. This is the preposition which he employs rather than *anti*, which means "instead of." The Authorized Version usually translates both of these prepositions as "for." However, the vicarious value of Christ's

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death is related to the preposition *huper*, and Paul uses it often to express this idea.<sup>4</sup>

The fundamental Pauline idea is that Jesus died on the Cross on behalf of men, but this writer cannot agree with those who seem to rule out any idea of substitution in Paul's concept of the atonement. The idea of substitution is suggested when he speaks of Christ, who "died for all" (II Cor. 5:14) and became "a curse for us" (Gal. 3:13). However, in both cases the preposition is *huper* (conditional substitution) rather than *anti* (absolute substitution). Thus Vincent Taylor is correct in saying generally that St. Paul's doctrine is not substitutionary and then stating: "St. Paul's teaching is substitutionary in the sense that He did for us that which we can never do for ourselves, but not in the sense that He transfers our punishment to Himself."<sup>5</sup> Punishment can be meted out only to the condemned man, technically speaking. Paul never calls Christ our substitute, but he seems to indicate that Jesus' suffering was the satisfactory equivalent of our punishment.

The writer has already implied that Paul understood the death of Christ to be representative. This emphasis is seen in Paul's picture of Christ as the Second Adam.<sup>6</sup> C. H. Dodd calls Christ "the inclusive Representative"<sup>7</sup> in describing Him as the Head of a new order. It is as the Representative of our race that Christ's death has efficacy for us. In Him we all die. In Him we all rise in newness of life.

It should be further noted that Paul saw the death of Jesus in a sacrificial frame of reference. In fact the sacrificial element is at the heart of his witness. He uses the word itself in Eph. 5:2 where he speaks of Christ, who "loved us, and hath given himself for us an offering and a sacrifice to God." This is also seen in the close relationship which exists between salvation and the blood of Christ.<sup>8</sup> The significant verse in this connection is Rom. 3:24, where Paul describes the atonement with the sacrificial terms of expiation and "blood." Whether the Greek verb *hilaskomai* means propitia-

tion, mercy seat, expiation, or all three, as some have suggested, is not really relevant to this discussion. The emphasis which must be made is the fact that Rom. 3:23-26 teaches that Christ's death was an atoning sacrifice. In another instance the apostle says, "Christ our pass-over is sacrificed for us" (I Cor. 5:7). It was the smear of blood from the slain lamb on the lintels of the door which saved the Israelites when the angel came to destroy the firstborn of every Egyptian household during the Egyptian bondage. It was the death of Christ and the shed Blood applied to the hearts of men which saved men from the death in which their sins had involved them.

### The Objective of the Atonement

The question which is really crucial is, How did Paul view the spiritual end of the atonement? In a general way it may be said that he saw the spiritual objective of the atonement as being salvation and sanctification.

In describing salvation, the apostle uses three metaphors: redemption, justification, and reconciliation. In the New Testament context the metaphor of redemption carries the idea of paying a ransom (*lutron*) price.<sup>9</sup> Justification is a judicial expression which refers to God's declaration of man as righteous, not because he is deserving, but because of his faith in Christ. It would perhaps be fair to say that Paul's favorite word in describing the restored relationship between God and man is reconciliation.<sup>10</sup> Richardson says that it is a metaphor which carries the idea of making peace after war or "being readmitted to the presence and favour of our rightful Sovereign after we have rebelled against Him."<sup>11</sup> Leon Morris in a careful study of the word shows that it came to signify the exchange of enmity for friendship.<sup>12</sup> It is not enough to rid man of the guilt and power of sin. Man was created in the image of God in order that he might live a life of fellowship with God. It is when the fellowship which was broken by sin is restored that the objective of the

atonement is realized, and this is the meaningful picture which is portrayed by Paul's use of the word reconciliation.

God's objective in the atonement is also described by the apostle as being sanctification (I Cor. 1:30). There is in the atonement provision for man's holiness. This is perhaps best set forth in Ephesians, where he says that the election of God has purposed "that we should be holy and without blame before him in love" (Eph. 1:4). The apostle tells us in his opening remarks to the Colossians that the ultimate goal of Christ's atoning work is "to present you holy and unblameable and unreprouvable in his sight" (Col. 1:22). The purpose which God had in mind in choosing and foreordaining us as His people "in Christ" before the world began was nothing short of holiness of heart and life. The predestination suggested is conditioned on man doing his God-appointed part.

Paul sees the spiritual objective of the atonement as being a life which has been completely liberated from sin by the power of the Holy Spirit (Rom. 8:2). "God sending his own Son . . . condemned sin in the flesh" (Rom. 8:3), says the apostle. Here the atonement is said to deal radically and effectively with the sin problem once and for all, and the

implication is that this means sin both as an act and as a principle in the life of the believer. It is only as we have entered into a life completely free from sin that we have claimed the full redemptive benefits of Christ's death. It is only as we are sanctified that we are prepared for the future hope which will be realized with Christ's Parousia and the consummation of all things (I Thess. 5:23).

If God's servant will stress these Pauline emphases with straightforward clarity in his preaching, he will follow in the footsteps of the apostolic preachers. God forbid that we do less than this.

<sup>4</sup>William Barclay, *The Mind of St. Paul* (New York: Harper & Brothers Publishers, 1958), p. 183.  
<sup>5</sup>George B. Stevens, *The Pauline Theology* (New York: Charles Scribner's Sons, 1898), pp. 124-27.

<sup>6</sup>W. B. Pope, *A Compendium of Christian Theology* (New York: Phillips & Hunt, n.d.), II, 281.

<sup>7</sup>Gal. 2:20; Rom. 5:6; 8:32; and I Thess. 5:9.

<sup>8</sup>Vincent Taylor, *The Cross of Christ* (London: Macmillan & Co., 1956), p. 31.

<sup>9</sup>Rom. 5:12 and I Cor. 15:45.

<sup>10</sup>C. H. Dodd, *The Epistle of Paul to the Romans* (New York: Harper and Brothers Publishers, 1932), p. 80.

<sup>11</sup>Eph. 1:7; Rom. 5:9; Col. 1:20; and Eph. 2:13.

<sup>12</sup>Marvin R. Vincent, *Word Studies in the New Testament* (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1946), IV, 42 f.

<sup>13</sup>Rom. 5:10 f.; II Cor. 5:18 f.; and others.

<sup>14</sup>Alan Richardson, *An Introduction to the Theology of the New Testament* (New York: Harper & Row, Publishers, 1958), p. 215.

<sup>15</sup>Leon Morris, *The Apostolic Preaching of the Cross* (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1956), p. 187.

**Dr. Norman G. Dunning of Hull University in England said:**  
"Dull unexciting religion has emptied the church in Europe since the beginning of this century . . . and it will do it in America before the century closes unless you are very careful. I have watched your country for a whole generation . . . I can see in the church life of America precisely the same symptoms I could see in the church life of my own country when I began my ministry in 1924. We had better heed the voice of God."

Our form of service should be determined by our aim. Is it worship? Then anything which obstructs worship is improper.

## Play It by Ear?

By Kenneth Kern\*

THE PURPOSE of worship in a holiness service is to bring the souls of men into a meaningful relationship to God through the Holy Spirit. The responsibility of the minister is to determine in what manner this relationship is best accomplished.

The slipshod methods and programs of many ministers, especially in worship services, have long been a sore spot in some areas. A fear of formality has caused many to become so dangerously informal that sinners would think they were visiting a side-show rather than a service of the holy God. Thus the philosophy of "playing it by ear," whether related to the order of service or waiting for the Holy Spirit to intervene where man has failed, is not in harmony with the standards of holiness.

Have you ever seen a carpenter build without a plan of some sort? I have seen such a product. It was nothing of which to be proud. Does the Lord expect us to do His building in the same way that the careless carpenter builds? Our Lord was a skilled Carpenter, not because of His omniscience, but because of a learned skill. I am sure that He premeditated many of the acts which He performed.

Which is more important in the musical sense, to be able to play by ear or follow a scientific pattern of

standard notation with which one has become familiar? There are advantages to both, but after some consideration, most readers would agree that the latter alternative is more desirable. Playing by ear is a gift, but there are times when it is not reliable.

One of the prerequisites of playing by ear to any musical instrumentalist is that he has heard the melody before. How can anything be reproduced except that its original form be observed? How can a man play the order of service by ear except that he is aware of a previously organized pattern which we shall call the *melody*? What makes a melody beautiful? Is it the freely composed irregularity of a spontaneous inspiration? Or is it the regular, orderly, predictably planned theme which is recognized by its smooth transitions and punctuated rhythm which sets a mood?

Imagine what the "Londondery Air" would sound like if every third or fourth note were omitted or the rhythm value changed with every other measure. If a melody is divided with some unfamiliar insertion it does not leave nearly so good an impression as one which has a steady rhythm and a reoccurring theme which sets the mood for the words. "Amazing Grace" can be sung to the tune of "Yankee Doodle," but it

will fail to create the atmosphere of contemplation stimulated by the standard melody to which "Amazing Grace" is sung. It is doubtful that the finer musical compositions were not seriously premeditated and altered to accomplish their purposed end. Thus the philosophy of playing organization by ear can result in a chance combination that would be about as effective as "Amazing Grace" sung to the tune of "Yankee Doodle."

The minister's request, "Sister Jones, will you play the piano today?" reflects general carelessness. Any such display of unnecessary direction in the pulpit detracts from the sacredness of the hour and shows a lack of awareness of the situation. The pastor is responsible for the behavior of his people in service through the training he has provided.

A lack of good judgment of the pastor concerning special musicians can be really disheartening. Just because Johnny has had four or five lessons on the trumpet does not equip him to play "Rock of Ages" as the Sunday morning special. Businessmen are very careful what they use for special sales emphases. Undoubtedly they will use the best available to make their product attractive.

Have you ever sung a solo with an accompanist who said she had heard the song but would probably make a few mistakes because she didn't have the music and would have to play the song by ear? It is much better to sing a cappella than to risk the destruction of your song. Chances are the accompanist will not only play some wrong notes but may leave some important notes out.

I have been in worship services which remind me of the accompanist who is not familiar with the melody. When a minister has forgotten the

offering until just before the benediction, he has risked the attitude of worship in giving. Another example of discord is the pastor's selecting ushers from the platform, oblivious to the fact that his two favorite ushers are lame with rheumatism and unable to assist.

Evangelistic services which feature outside singer and speaker require planning if they are to be effective. When people on the rostrum talk back and forth and snicker or act like clowns, they do not conform to the public image of the Christian ministry.

Humor is all right in some services but should be used with wisdom. Joke-crackers are not very popular in the ministry. The truth probably is that they have been playing by ear and never got into the music books of the ministry, namely, the Bible, good commentaries, and expository reading. If all they have seen on the printed page is the "funnies" in the newspaper, how can they depend on the inspiration of the Holy Spirit?

Guests are among the first in any church service to sense the insincerity or lack of preparation on the part of the leader of the service. Should not Christianity be attractive and be presented with great care and in earnest?

As an enthusiast of the table-tennis sport I have discovered that playing by ear can be catastrophic if your opponent is equipped with any great degree of skill. I cannot play well unless I am in proper physical condition and have my own ordinary but personal paddle. A warm-up period is necessary to become familiar with the melody, in this case the particular table, the particular ball, the particular paddle, the particular lighting,

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the particular space, and the particular opponent. Never have I competed successfully in any tournament without adequate preparation which includes the conditioning of body and mind.

The services in which I have experienced the greatest degree of spiritual blessing and challenge have been ones which were planned when the minister of the hour prepared himself before the Lord in knowledge and prayer. Have you ever been suspicious that the sudden "direction of the Holy Spirit" was necessitated by a lack of carefulness in preparation? I have.

When I suggest that a minister should plan every service, I do not hint that there should be no freedom in the service. However, the mind and soul being conditioned through preparation for the challenge of the hour, will experience more freedom in the Holy Spirit because of an earlier and premeditated knowledge of the leadership of the Holy Spirit. The melody of worship is beautiful

when it has an added harmony arranged by the minister who is concerned enough about the leadership of the Holy Spirit to prepare the atmosphere of the entire procedure of worship. Harmony according to a selected definition of Webster's New Collegiate Dictionary is "just adaptation of parts to each other; agreement between the parts of a design or composition giving unity of effect or an aesthetically pleasing whole." Who can say that harmony in worship can safely be played by ear when it is so important that it meet the standards of the above definition, which emphasizes adaptation and agreement of parts?

Let us learn the melody through much prayer and study, adding the harmony through an awareness of God's will, the use of an educated common sense, and reserving the philosophy of "playing it by ear" for those times when we have no control over the "music" of organization, or when the Holy Spirit definitely intervenes in a special outpouring.

## The Age of Danger

(Continued from page 1)

When a preacher seeks to circumvent the orderly processes of church government to save himself or to accomplish his purposes, he is undermining his own tenure.

The age of danger can be avoided. Attention to first principles is of vital importance. Dedication to the interests of the Kingdom more than to interests of self is essential. Faithful adherence to the governing principles of church life is an absolute necessity.

Destruction need not come at noonday! Despair, disillusionment, or cynicism need not overtake us in the years of maturity. Just as the "path of the just is as the shining light, that shineth more and more unto the perfect day," so the life of the minister can develop and grow in strength, beauty, and spiritual usefulness.

In this issue we are including two additional papers read at the Conference on Evangelism, held in Kansas City in January.

Rev. Kenneth H. Pearsall is district superintendent of the Albany District. Previously he served fifteen years as pastor, including Akron First Church and Yakima First. He is a graduate of Eastern Nazarene College and a gifted writer and preacher.

Dr. Leslie Parrott graduated from Olivet, and earned a Ph.D. at Michigan State. He has served extensively as evangelist and pastor, and is a well-known author. Currently he is chairman of the denominational music commission and pastor of First Church, Portland, Oregon.

## An Empowered Preaching Ministry

By K. H. Pearsall

LET US give some consideration to the prerequisites for an empowered preaching ministry. Since this unction or anointing is so very necessary and essential to holiness preaching, the price that we must pay for its possession could never be too dear. Perhaps we should make it very clear that the possession of this empowering cannot be obtained by arranging brightly colored knobs or buttons, by the pulling of certain levers, or by the setting and pre-setting of certain dials. This power comes only when men of the ministry are willing to desire, discipline, ask, seek, and demand the inflow of the Spirit. Men who have enjoyed the Spirit-filled life have been men who have lived and worked in the secret place of the Most High through a systematic and self-denying devotional life. Richard Taylor, in *Further Insights into Holiness*, (in the chapter "Holiness Preaching That Communicates") suggests:

"This anointing will be given to the

earnest man, whose every act in and out of the pulpit is in keeping with his high calling. God won't anoint the flirt, the flippant, the frivolous. He won't anoint the ambitious, the hireling, or the time-server. Spiritedness is no substitute for spirituality, and animation is no substitute for anointing."

Although times and methods have changed considerably, there is no substitute for the means to this end. It is still prayer and devotion, apart from the crowd, that brings results. Jowett warned "that the perilous gravitation of the world would be the downfall of many a good preacher of the Word." So we must fight off those hindering and dragging influences that would keep us from that place of receiving power. If the early spiritual leaders had to make a time for prayer and devotion in order to receive and keep that endowment, so we shall have to revamp our busy calendar and make time.



It is said that John Fletcher stained the walls of his room with the breath of his prayers. John Wesley spent two hours daily in prayer, while the founder of the Lutheran church said, "If I fail to spend two hours in prayer each morning, the devil gets the victory through the day." If these spiritual giants sensed their need, how much more do we need that secret place today! E. M. Bounds makes a statement that should cause all of us to think, when he says:

"The man of God is no longer God's man, but a man of affairs, and of the people. If he can move people, create an interest and a sensation after religion, and an interest in Church work—he is satisfied."

The second prerequisite for an unctonized preaching ministry is the baptism with the Holy Spirit. Let us never forget that it was this endowment of power on Peter on the Day of Pentecost that made the marked difference in his ministry. His hearers were so overpowered that they asked, "Men and brethren, what shall we do?"

Don't forget that this is the same Peter that once followed his Lord afar off, once denied his Lord, and even blasphemed his God. The baptism with the Holy Spirit has given to him a new anointing and he is fearless in his proclamation. Thomas Cook in *New Testament Holiness* in commenting on the baptism with the Holy Spirit writes:

"It was this Pentecostal baptism that prepared apostles for their work. What else could have prepared instruments apparently so inadequate for their stupendous task? They had received the Divine endowment which is called unction, the crowning gift of the Holy Spirit for service. It is neither pathos, nor eloquence, no psychological power, nor mental force, but a subtle, mysterious, unaccountable, and almost irresistible influence which only God can give. No words can describe the gift, but it may be known and felt by all."

The baptism with the Holy Spirit can fill ordinary men and make them extraordinary regardless of when or where they serve. Perhaps we should pause long enough to pray, "O God, give us a fresh anointing of the blessed Holy Spirit until we shall be extraordinary for this extraordinary day in which we live."

Without a doubt, there are more prerequisites or requirements that could be included here, but time will permit me to mention only one. It seems to me that the

last will follow logically, when we have been careful to meet the first two requirements. Jesus in His last discourse to his dedicated followers, while preparing them for His departure, said: "When he [meaning the Holy Spirit] . . . is come . . . he shall glorify me; for he shall receive of mine, and shall shew it unto you" (John 16: 13-14). Preachers of the Word who have been filled with the Holy Spirit will seek earnestly to glorify Christ. We have not been called to this high office to glorify a church or ourselves. We have been called and empowered to glorify Christ. He must be the King of Kings and the Lord of Lords. Wherever Spirit-filled men have adored, exalted, and proclaimed the Christ, men have been changed and the kingdom of God built up. When He is offered and exalted from the pulpit without apology or fear but with clarity, compassion, and concern, hearers will be drawn to the Saviour.

Dr. J. B. Chapman in his sermon *Christ and the Bible*, which was delivered more than twenty-five years ago, said in his closing remarks:

"Blessed Christ, Thou hast won my heart. I fall at Thy feet in adoration. I worship Thee. I praise and glorify Thee. I ask no portion except the privilege of sitting at Thy feet."

While we are grateful and thankful for our heritage and for those Spirit-filled leaders who have brought our church thus far, is there a danger that the new breed and the younger generation of preachers shall try to take shortcuts to the empowered ministry? Having been given so much, we of our day and those who follow may carelessly fumble the ball at mid-field and allow it to be taken and carried by the enemy of our souls. Edward Gibbon made a provocative statement about the Greek philosophers in his book *The Rise and Fall of the Roman Empire*, when he wrote:

"They held in their lifeless hands the riches of their fathers, without inheriting the spirit which had created and improved that sacred patrimony; they read, they praised, they compiled, but their languid souls seemed alike incapable of thought and action."

God help us today to be willing at any cost to pay the price in order that we might receive that endowment of the Holy Spirit that shall empower our preaching and give to our children the type of church that we have inherited.

## The Place of Music in Evangelism

By Leslie Parrott

CHURCH AND MUSIC are inseparably bound together! This has been true from the beginning of the Old Testament. When Moses and his company came through the Red Sea on dry land, they paused for the first thanksgiving service on record. And the main feature of that service was an original song written for the occasion by Moses' sister, Miriam. When King David led the people in a great worship service in the Temple, there were (according to the Bible record) more than 4,000 singers and musicians in the choir and orchestra. The Book of Psalms, which is one of the most beloved books in the Bible, is actually a hymnbook.

The New Testament continues to underscore the place of music in religion. Over Bethlehem the angels sang for the birth of Jesus. In Jerusalem, Jesus concluded the Last Supper by the singing of a hymn. In Philippi, Paul and Silas sang in their own private service while they sat secured in the stocks of the local Roman prison.

Paul not only sang himself; he admonished others to do so also. To the Colossians he wrote, "Let the word of God dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." To the Ephesians he wrote, "Be not drunk with wine, wherein is excess; but be filled with the Spirit . . . making melody in your hearts." And to the Corinthians he said by way of personal testimony, "I will sing with the spirit, and I will sing with the understanding also."

### Music and revival

Not only is music at the heart of the scriptural record of worship, but music has been a major factor in every great revival movement. Congregational singing was important to the Protestant Reformation. As Luther gave the Bible to the people in the language of their day, he also gave them the gospel through hymns which they could sing both in church and at home. Some Catholics who feared Luther most cried that "his songs have damned more souls than all his books and speeches." Luther undertook the composition of the German song, "that the Word of God might be

preserved among them, if by nothing else, by singing." Singing was also vital to the Wesleyan Revival in Britain and America. Charles Wesley has given us the Gospel in the singing page. John not only wrote songs himself but edited all that were published by Charles and himself. These singing preachers not only taught their people what to sing but also wrote out detailed instructions on how to sing in church. They sold their songbooks at prices the common people could afford. Their songs and their use in congregational singing gave the revival a thrust it could not otherwise have had.

In more modern times, music and evangelism still go hand in hand. Great evangelists like Billy Sunday and Billy Graham are joined with equally great musicians like Homer Rodeheaver, Cliff Barrows, and George Beverly Shea. Gypsy Smith said, "I have never seen a crowd get blessed of the Lord until first they cut loose and sing in the freedom of the Lord." Haldor Lillenas said, "The song service is not merely an introductory prelude to the . . . service; it is indeed a part of it." And General Superintendents Reynolds, Goodwin, Williams, and Chapman signed the following statement:

"After the Bible . . . and the Manual . . . nothing is more important to the people than its hymnology. If one is forced to choose between the privilege of preaching what the people are to believe or teaching them the songs they will sing, he might do wisely to choose the latter . . . may our people ever be a singing people."

Music has been at the heart of Nazarene church services. There is not a growing church among us that is not known as a singing church in its community. The first generation of Nazarenes pursued their evangelistic effort with a Bible in one hand and a *Waves of Glory, Number One*, in the other. Some of the favorite titles and first lines out of that grand old songbook were:

"Saved to the Uttermost!"

"He Hideth My Soul"

"Redeemed, How I Love to Proclaim It"

"'Tis So Sweet to Trust in Jesus"

"We Have an Anchor That Keeps the Soul"

"Oh, to Be like Thee"

"Blessed Assurance"  
 "Draw Me Nearer"  
 "Rescue the Perishing"  
 "Jesus, Keep Me near the Cross"  
 "Fill Me Now"  
 "Sweeter as the Years Go By"  
 "A Glorious Church Without Spot or Wrinkle"  
 "His Yoke Is Easy, His Burden Is Light"

It is interesting that the phrase which captured the spirit of the first twenty-five years of the denomination's history comes from a congregational song. When Dr. Timothy Smith and the History Committee were casting about for a suitable name for the official history of the Church of the Nazarene, they settled on a phrase from a song used in almost every district or general meeting in the denomination. "Called unto Holiness" is the first line in each of the four stanzas of the song, "Holiness unto the Lord," written by Mrs. C. H. Morris in 1900.

#### Which way?

The question before Nazarenes today is this: Now that our church has gone through a maturation process in many areas, what direction are we going in our church music? Some would have us "lift the level of our people" by making the Sunday service an experience in music appreciation. Others would set the gospel to toe-tapping music which mimics the rhythm of the world if not its spirit. There are times when our appreciation of fine church music needs to be lifted, and there are times when rhythmic gospel is appropriate. But somewhere between these two options is the fulfillment of the purposes of music in Nazarene evangelism. Here are four suggestions:

1. Music in Nazarene evangelism is at its best when emphasizing the basic doctrines of the church. The Catholics of Rome were shocked by the doctrine of Martin Luther, but they were absolutely terrified by the power of his music. I recently made a list of the songs in the Nazarene hymnal which help teach the fifteen points in the *Manual statement of belief*. I not only found an abundance of hymns to this end but was rather surprised to learn that the three general rules of the church are subject to teaching by music also.

2. Music in Nazarene evangelism is at its best when it helps to create a spiritual atmosphere in the service. We believe there is an atmosphere in Nazarene services which is different from other churches. That atmosphere doesn't just happen; it is created. Although many things make their

contribution to this spirit, a major factor is music. The grace of knowing what to do next in revival music is a rare gift. The capacity to sense the mood of the congregation, to invest a situation with the right kind of songs and choruses, even to know when to stop, is a grace which needs cultivating.

3. Music in Nazarene evangelism is at its best when it helps people to be in touch with God. Worship and evangelism are not opposites; they are complementary. Music which helps the saint to see through the windows of heaven will help the sinner to be convicted. The Holy Spirit, who brings blessings to one person, may bring deep conviction to another and all through the same song. It has been said that heathenism has no hymnbooks. In contrast the Christian life is in harmony with God and bursts forth into singing. Not all of the redeemed are singers, but all of the redeemed have a song. There is wide variety in music expression and appreciation. It is better to allow for a wide variety in our revival music. The logic of Gypsy Smith makes sense at this point: "Please, let me have the hymn that says something to my poor heart."

4. Music in Nazarene evangelism is at its best in a revival atmosphere. Other churches may excel us in the presentation of cantatas, anthems, and oratorios, but we come into our own in gospel music. Music in Nazarene evangelism involves the wonderful combination of musicians with a personal testimony, singing and playing the testimony of a gospel song—and all through the power of the Holy Spirit. The influence of music over the heart and will of human souls is beyond question. Sacred music has always had a prominent part in evangelism in the Church of the Nazarene. From our earliest days music has had one purpose, and that has been to augment our effectiveness as a soul-saving church. One general superintendent said, "We must sing our way into the hearts of sin-sick humanity." Our evangelism has attracted people as much by happy, unrestrained enthusiasm in music as by anything else. Music in evangelism is of little value apart from the spirit of those who participate. The only music which moves the hearts of men and women in evangelism is music by musicians inspired by the Holy Spirit.

#### Wesley's advice

But not all the responsibility for good gospel music in Nazarene evangelism is the

responsibility of the musicians. What about pastors and evangelists who seem detached, or disinterested, or bored with the so-called preliminary part of the service while they wait for the two important parts of the service, the offering and the sermon. Perhaps it is fitting to conclude with the five rules John Wesley gave to his preachers concerning congregational singing:

First, Wesley said, "Sing all. See that you join with the congregation as frequently as you can. Let not a slight degree of weakness or weariness hinder you. If it is a cross to you, take it up, and you will find it a blessing."

Second, Wesley said, "Sing lustily and with good courage. Beware of singing as if you were half dead or half asleep; but lift your voice with strength. Be no more afraid of your voice now, nor more ashamed of its being heard than when you sang the songs of Satan."

Third, Wesley said, "Sing modestly. Do not bawl, so as to be heard above, or

distinct from, the rest of the congregation, that you may not destroy the harmony; but strive to unite your voices together, so as to make one clear melodious sound."

Fourth, Wesley said, "Sing in tune. Whatever tune is sung, be sure to keep with it. Do not run before, nor stay behind it, but attend closely to the leading voices, and move therewith as exactly as you can; and take care that you sing not too slow. This drawling way naturally steals on all who are lazy, and it is high time to drive it out from among us and sing all our tunes just as quick as we did at first."

Fifth, and last, John Wesley said, "Above all, sing spiritually. Have an eye to God in every word you sing, aim at pleasing Him more than yourself, or any other creature. In order to do this, attend strictly to the sense of what you are singing; and see that your heart is not carried away with the sound, but offered to God continually: so shall your singing be such as the Lord will approve of here and reward when He cometh in the clouds of heaven."

98th Annual  
**CONVENTION**  
 "In  
 christ"  
 April 13-15  
 1966  
 BAKER HOTEL  
 DALLAS, TEXAS

FELLOWSHIP  
 SEMINARY  
 BEACHSIDE  
 MUSIC

Third in a biographical series on the life of Charles Haddon Spurgeon

## "Over the River to Charlie"

By Russell T. Allen\*

### His Eloquence

It is sure that Mr. Spurgeon had something to draw people from far and near to hear him preach. Was it his appearance? Magoon says some preachers owe much to their personal appearance and very presence in the pulpit. Even before they open their mouths, there is something about them which causes a sort of awe and respect to creep over the audience. The appearance of Spurgeon may have been interesting, but hardly commanding. He had a boyish face, even when he was older, and was short and fat. He wore a Van dyke beard most of his life and his buck tooth became less obvious as he grew in years. His figure was awkward and he was considered even ugly by some, what with his homely face and hair parted in the middle! One would not expect much from him until he opened his mouth.

### A Rich Voice

Then Charlie spoke! He had a superbly full, deep bass voice that he spent much time cultivating. He had his voice in complete control at all times and could sound like a peal of thunder one minute and the softness of a pigeon's cooing the next. He could be heard from the remotest corner of any building, no matter how large it was yet he never seemed to shout or force his voice.

That voice! He had the appearance early in life of a bull frog, but that voice! It was sweet and musical, having

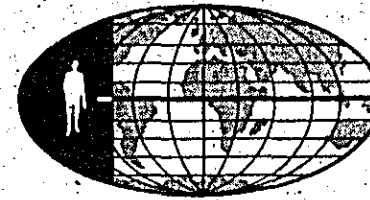
a full range of sounds like that of an organ in a great hall. He would go from a trumpet blast to a whisper very quickly and with great effectiveness. He never slipped into a pulpit whine and his oratory was flowing and delightful to the ear. His body was in complete harmony with his voice when he spoke and his gestures were in perfect accord with the golden tones that left his lips.

What was the secret of Charlie's success in eloquence? Some say it was the utter sincerity by which he spoke, and this sincerity was projected in his voice to his listeners. His honesty of purpose appears to be the crowning guarantee of his popularity. A report in the *Glasgow Examiner* newspaper said that among the 30,000 English preachers and 3,000 Scotch divines many had studied the art of speaking assiduously, and yet failed to attract the audience Spurgeon attracted.

Charlie said himself, "It is never worth a minister's while to go up his pulpit stairs to show his auditors that he is adept in elocution. High sounding words and flowery periods are a mockery to man's spiritual needs. If a man desireth to display his oratory let him study for the bar, or enter Parliament, but let him not degrade the cross of Christ into a peg to hang his tawny rags of speech upon. The cross is only lifted up aright when we can say 'not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power.' Every minister should be able to say with Paul, 'Seeing then that we have such hope, we use great plainness of speech.'"

(Continued on page 44)

The Nazarene Preacher



# The PASTOR'S SUPPLEMENT

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

GENERAL STEWARDSHIP COMMITTEE  
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Department of EDUCATION

PASTOR,

## THINGS HAVE CHANGED

Since You Were in College!

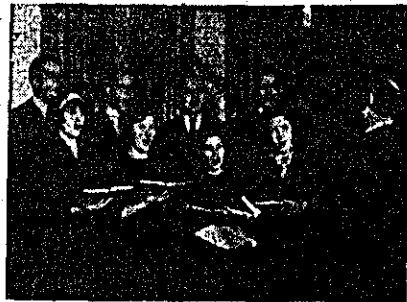
- The college faculty, curriculum, and facilities have been upgraded in the past five years. So has the preparatory program in the high schools.
- There are many more sources for low interest loans and four-year financing arrangements. Most undergraduate students now carry full school loads, saving ahead for college, working summers, and paying off loans after graduation as necessary. Thus they gain maximum progress toward the degree.
- The automobile has greatly added to the mobility of the student but he can ill afford to support the car or to be on the road every weekend.
- There is a decreasing percentage of students who come planning to enter the ministry. How many young people have responded to a call from churches you have pastored? There will always be "dropouts"—we must have more "starts" in order to produce more "completions."
- BUT—  
As in the past, Nazarene colleges are maintaining a program of Christian education in which each student is confronted with the claims of the Gospel and encouraged to accept God's plan for his life.

Promote Christian College Day—April 24

April, 1966

(161) 17

\*York, Pennsylvania



**WE'LL SING IT**

**AND TELL IT**



**AROUND THE WORLD**

BY AM—FM—  
SHORTWAVE RADIO

THE  
**EASTER OFFERING**

**Helps Us to Keep at the Task**

**PRODUCING—PROCLAIMING—PRAYING**

**NAZARENE RADIO LEAGUE**

H. Dale Mitchell, Executive Director  
International Center, Kansas City, Mo. 64131

## Growing Church Achievement Program

We are now well along in the district assembly year. Please remember that each district may honor two churches this year for outstanding growth and achievement.

1. An award will be made to the small church with less than fifty members which has outstanding growth during the year.
2. An award will be made to the church with fifty members or more which achieves outstanding growth, and which sponsors a new church or gives 5 percent of its money raised for home missions, or receives a generous offering for district home missions.

*Churches are born to grow!* Check up on your church and determine how you can have the most effective evangelistic outreach.

## Going Up!

Yes, all interest rates on savings deposits in the General Church Loan Fund have been increased.

- ★ All deposits for one year now earn 4 percent interest.
- ★ All deposits for five years or longer now earn 4¼ percent interest.
- ★ All deposits of \$10,000 or more for five years or longer now earn 4¾ percent interest.

Let your church and your people help this fund to grow. Deposit your savings money in the General Church Loan Fund—building funds, General Assembly trips, personal savings.

Write today to the  
**General Church Loan Fund**  
Division of Church Extension of the  
Department of Home Missions

## Cradle Roll—

# "MIRACLES IN MAY"

### May 1 CRADLE ROLL DAY

Launch the campaign with a program in Sunday school. Pastor, devote your morning message to the need for Christian concern and outreach visitation.

### May 1-22 CAMPAIGN DATES

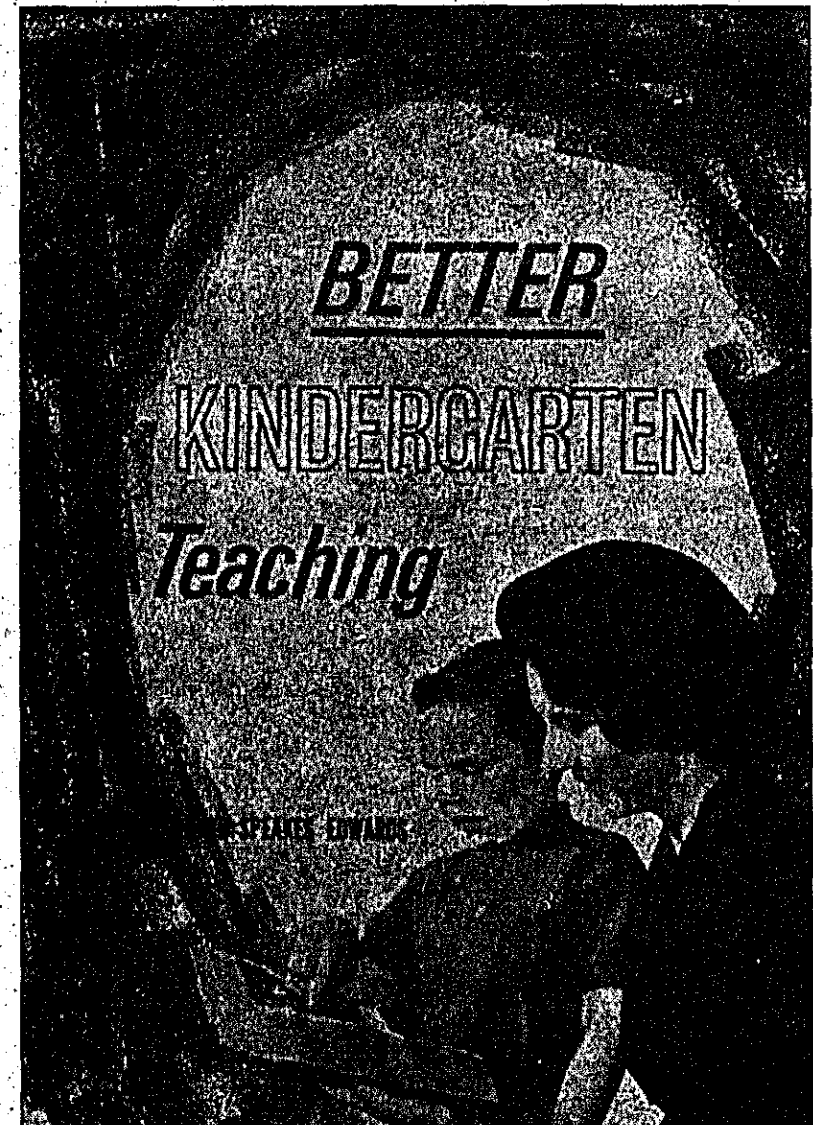
Cradle Roll workers, visitation teams, church and Sunday school members work together to find Cradle Roll members.

### May 22 BABY DAY

Climax the campaign with a program honoring Cradle Roll and nursery babies.



**Take Another Step  
in the  
"MARCH  
to a  
MILLION"**



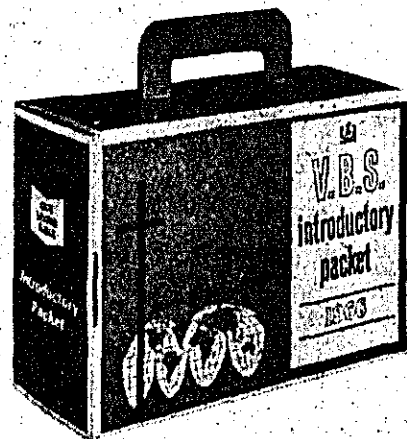
*Better Kindergarten Teaching*, by Mildred Speakes Edwards, is the new C.S.T. text for Unit 231a. This replaces the book *Teaching Kindergarten Children*, by Lois Young

In order to encourage churches to order this book promptly the Nazarene Publishing House is providing (without cost) a copy of the Home Study Guide for each book ordered for the C.S.T. "Prepare to Share" library. Use the order blank on page 30 of this issue, and mail before May 1, 1966.



NAZARENE PUBLISHING HOUSE

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ADVANCED PLANNING  
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Created to help you and your V.B.S. workers become acquainted with ALL the basic materials to be used in the 1966 vacation Bible school program.

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22 (166)

The Nazarene Preacher

Department of EVANGELISM

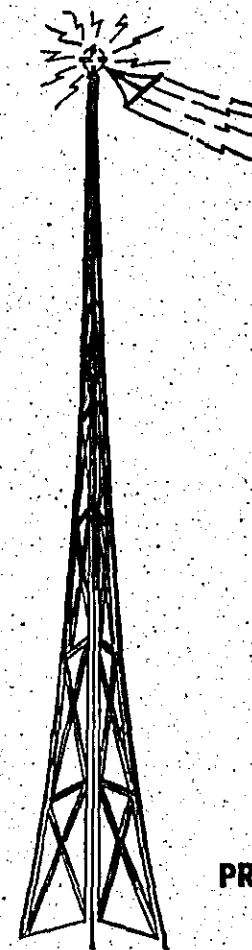
"Evangelize in the Power of the Spirit"

## PENTECOST SUNDAY

a day of all-out  
**HOLINESS EVANGELISM**  
in every local church  
throughout the  
Church of the Nazarene

• • •  
**SUNDAY, MAY 29  
1966**  
• • •

Let every pastor and local  
church join in  
**PRAYER—PLANNING—PROMOTION—  
PREACHING**



*Pastor:* Did you receive your Directory of Evangelists?  
Did you receive your material from the Department of  
Evangelism in preparation for Pentecost Sunday?  
Are you prepared to make Pentecost Sunday, 1966, a day  
of genuine holiness evangelism?

**SUNDAY** \_\_\_\_\_ **THE 21ST OF** \_\_\_\_\_ **50 HOLY**  
**APRIL 1** \_\_\_\_\_ **WATCHNIGHTS**

**WANTED: Praying preachers for a spontaneous revival!**

April, 1966

(167) 23

## STEWARDSHIP HIGHLIGHTS

The General Stewardship Committee would like to share some of the highlights of stewardship throughout the church, as reported to the General Board in session during January. It is our hope that you will be encouraged by the gains, reflective about the needs, and inspired by the accomplishments of the past year.

1. The 1965 Easter Offering reached the official high of \$1,595,090. This is the largest Easter Offering in our history.
2. The Thanksgiving Offering reached \$1,747,088 as of February 23. This is the largest offering in the history of our church.
3. Nazarene per capita giving reached a new high in 1965, with an average of \$168.33. This is \$7.95 over the previous year.
4. Sixty-nine districts showed an increase over the year before in percent given for world evangelism. Forty-nine districts reached the 10 percent goal. In 1965, 1,869 churches reached the 10 percent goal. This was under the new 10 percent formula as voted by the General Assembly. Under the new formula the denominational average for 1965 was 10.57 percent. Under the old formula it would have amounted to 9.59 percent.

## APPEAL

The Stewardship Committee report included an earnest appeal which should interest every pastor. It had to do with the current shortage of ministers. This lack is now confronting the Church of the Nazarene. The Board of General Superintendents has requested that the General Stewardship Committee take specific responsibility in keeping this need before our people. We, therefore, urge ministers and laymen alike to help create an atmosphere of prayer and obedience that will encourage our young people to be willing to answer God's call to the ministry. Those of us who are ministers have an awesome responsibility and a unique opportunity. Does your outlook on the ministry as a calling encourage or discourage the young people in your church who may be in the throes of decision? It's something to think about!

—DEAN WESSELS  
Secretary

If Nazarenes are to reach the quadrennial goal of \$22,000,000.00 we must raise on the average \$10.00 a minute, 24 hours a day, 7 days a week, 365 days a year, every day of the quadrennium. Every time the second hand on the clock makes a full swing of 60 seconds, the General Treasurer's office must ring up an average of at least \$10.00 in order for the Church of the Nazarene to fulfill its worldwide holiness commitments and to expand in other needed areas. To date, we have met this challenge. We have two years to go.



**WITH GOD'S HELP WE CAN DO IT! WE WILL!**

## DEPARTMENT OF MINISTERIAL BENEVOLENCE NEWS IN A NUTSHELL

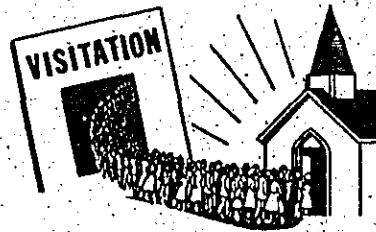
(Excerpts from Report to the General Board, January, 1966)

The Department of Ministerial Benevolence has two major areas of service: (1) Benevolence and (2) Insurance. These two areas embrace the N.M.B.F. regular and emergency assistance program, and the life insurance and retirement and annuity programs. The following highlights will bring you up-to-date on department accomplishments.

1. During 1965 the Department of Ministerial Benevolence served 709 ministers and widows with regular monthly assistance. This is an increase of 50 over the year before. Ninety-seven elders and widows were added to the roll in 1965.
2. In 1965, the 90 Percent Plan went into effect. Under this plan, insured ministers on districts paying 90 percent or more of their N.M.B.F. apportionment received "double coverage"—\$2,000 in group term life insurance. Forty-two districts made the 90 percent list. Only 32 missed it. A total of 2,936 ministers received "double coverage."
3. There are 5,388 ministers who hold the basic life insurance coverage and 2,315 who have the Supplemental Insurance.
4. The Nazarene Tax-sheltered Retirement Annuity Program for ministers and lay employees, introduced a little over two years ago, continues to gain annuitants each month.
5. The past year has been one of the busiest in the history of the department—and one of the best.

—DEAN WESSELS  
Executive Secretary

# A Timely Reminder



TRY IT—  
IT WORKS

$$E + V = A$$

(Enrollment + Visitation = Attendance)

### OVERSIGHT

N.W. Indiana should have been included as a Millionaire District. They had a 10 percent gain. Our apologies and congratulations.

In the "March to a Million" Campaign

## HOME DEPARTMENT ENROLLMENT COUNTS TOO!

*The Goal:*

A Home Department Membership

Equal to 10% of the

Sunday School Enrollment

*WRITE NOW for further information on organizing  
a Home Department in your church:*

General Home Department Office  
6401 The Paseo  
Kansas City, Missouri 64131

# YOUNG ADULT Topics

Discussion Programs, Bible Studies, Doctrinal Programs, Devotional Themes, and Christian Service Training Guides

6-Year Cycle of Programs  
for Teens

Aldersgate

# Teen TOPICS

# JUNIOR Topics

Workable Material for  
Junior Boys and Girls.  
Guidance for Primary Groups.

# For Your Calendar

**April 10, 1966  
Easter Sunday**

Annual denomination-wide offering for world evangelism. The following check-list is for your convenience in planning:

- Is your Easter Offering poster attractively displayed in a prominent place?
- Have you planned a special time for distribution of the Easter Offering envelopes? Make this service a meaningful one. See that the children have envelopes too.
- Have you set a goal for your offering? You need something at which to aim!
- Are you making use of your weekly newsletter and Sunday bulletins to keep the Easter Offering before your people? These items should contain thought-provoking statements relative to stewardship, missionary work, the coming Easter Offering.
- Have you set aside time to pray for the offering and to ask God what He would have YOU do?

**April 15, 1966  
Social Security**

Social Security enrollment deadline for ministers. See your February issue of *Pastor's Supplement* for more information (page 31).

**May 15, 1966  
Insurance  
Questionnaire**

If you are covered under the General Church Group Life Insurance Plan One, your Annual Insurance Questionnaire is due on this date. It must be returned by May 15 if your Plan

One insurance is to be continued for another year. If your questionnaire has not reached you, please notify BOARD OF PENSIONS at once.

## MISSION FIELD NEWS NOTES

from the General Board, January, 1966

### New Missionaries

Rev. and Mrs. John Anderson Jr., India  
Rev. and Mrs. Norlyn Brough, Nicaragua-Costa Rica  
Rev. and Mrs. Bob Brown, General Appointment  
Miss Patricia Buffett, General Appointment  
Rev. and Mrs. John Clayton, Taiwan  
Miss Frances Courtney-Smith, General Appointment  
Rev. and Mrs. Charles Fountain, Guatemala  
Rev. and Mrs. Paul Hetrick, Jr., Swazi-Zulu, Africa  
Miss Vivian Howsden, General Appointment  
Rev. and Mrs. Merlin Hunter, General Appointment  
Rev. and Mrs. William Kelvington, Japan  
Miss Mary Meighan, Swazi-Zulu, Africa  
Mr. and Mrs. Thomas Riley, Swazi-Zulu, Africa  
Miss Patricia Sawyer, Rep. of So. Africa  
Rev. and Mrs. Daryl Schendel, General Appointment  
Rev. and Mrs. William Shipman, British Guiana  
Miss Grace Stonecypher, General Appointment  
Rev. and Mrs. Paul Stroud, Cape Verde Islands  
Mr. and Mrs. Robert Studt, Africa Field Headquarters

### New Assignments

Miss Bente Carlsen—to New Guinea  
Rev. and Mrs. Ralph Cook—to open work in Jamaica

Rev. and Mrs. Herbert Ratcliff—to Puerto Rican Bible School  
Mr. and Mrs. Lauriston Seaman—to Japan

### New Fields

Jamaica will be entered in 1966 with the work spearheaded by Rev. and Mrs. Ralph Cook, who have been missionaries in India, and more recently in Trinidad.

Jordan has been set apart from the Middle East District as a field by itself. Rev. Berge Najarian is the new superintendent.

The Panama Canal Zone, formerly under Home Missions, has been united with our Panama District under the superintendency of Rev. Elmer Nelson.

### Retiring

Miss Tabitha Evans and Miss Doris Brown, both missionaries in the Republic of South Africa, will retire from missionary service in 1966. Miss Evans has served as a missionary for thirty-eight years, and Miss Brown for thirty-nine years. Both went to the field first under the International Holiness Mission, and became Nazarene missionaries at the time of the union of the I.H.M. and the Church of the Nazarene in 1952.

Dr. A. E. Sanner, superintendent of Casa Robles, our missionary retirement home in Temple City, California, will retire in May, 1966. Rev. James Young has been appointed to succeed Dr. Sanner in the superintendency of the home. Mr. Young is presently pastor of the Downey, California, Church of the Nazarene.

Meditations for Easter



THE ROADS OF GOD

By John W. May

Pastor, Church of the Nazarene  
Weirton, West Virginia

Six soul-refreshing messages that take you along the way our Lord traveled during the final week of His earthly ministry. Paper, 79 pages.

ONLY \$1.00

AN EXCELLENT BOOK TO RECOMMEND TO YOUR CONGREGATION FOR READING DURING HOLY WEEK IN PREPARATION FOR A GLORIOUS EASTER.

NEW! For Your PREPARE TO SHARE

ORDER FORM

Date \_\_\_\_\_ 1966

\_\_\_\_ ROADS OF GOD—May ..... \$1.00

\_\_\_\_ BETTER KINDERGARTEN TEACHING ..... \$1.25  
—Edwards

If above title is for your "Prepare to Share Library" and ordered by May 1, 1966, check below for FREE copy of the Home Study Guide

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30 (174)

LIBRARY



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By MILDRED SPEAKES EDWARDS

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128 pages paper binding | \$1.25

Prices slightly higher outside the continental United States

NAZARENE PUBLISHING HOUSE  
Pasadena KANSAS CITY Toronto  
The Nazarene Preacher

Maple Sugar or Persimmon?

WHILE the word is the chief source of information, the visual side in telling our story is important also. We must use "all means" to "win some." This is why pastors have asked the question, "How about pictures in connection with our stories?"

The answer to this question varies. It is found in your local newspaper. Read it. If an editor uses only one or two pictures on his church page, he is not likely to accept a picture "spread" idea—although he might! If he did it would be because your pictures told the story better than words!

A good rule for any pastor is to be guided by the advice of the church news editor or the weekly editor on picture possibilities. In most cases, if a newspaper wants a picture, it will assign a photographer.

On the importance of the visual, we think of the close Kennedy-Nixon race for president in which Kennedy cred-

ited pictures with a major share of the thin edge. Kennedy's top photographer gave this opinion:

"We're in an age when the visual means more than the word to the great mass of people. They looked at the TV debates, but many didn't listen. The image a candidate projects is the most important. If one man impresses them a bit more, because he looks like a gentleman, or a fine American, or whatever, they're going to vote for him!"

Any pastor who chooses can make an application from this. It's important for a pastor to have a quality picture of himself to be used in the newspaper in connection with a special event. The cost of such a picture might even properly come out of the church budget! If a pastor looks like the fine Christian gentleman that he is—in the newspaper—some folks are going to say: "I'd like to hear him preach!"

JOE OLSON

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The Nazarene Preacher

# Queen of the parsonage.....

MRS. B. EDGAR JOHNSON

"Daughters of the King"

## The Royal Family

RECENTLY I went to see a friend's new baby boy. She also showed me his birth certificate stamped with his tiny footprints. It read: "This certifies that Charles Lyle Millhuff was born to Mr. and Mrs. Charles R. Millhuff in Shawnee Mission Hospital at 10:46 a.m. on Tuesday, the 31st day of August, 1965." That was all—just name and date and place. It was signed by the hospital administrator and attending physician. So little written on that important document, but so much implied. When that piece of paper is filed in the courthouse, the unwritten part decrees the parents are responsible to feed and nourish their child for as many years as he is dependent. They are required by law to provide him with clothing, shelter him, educate him, give him medical care, supervision, and discipline. Such great responsibilities and restrictions are laid upon these parents. If they fail, they can be brought to court, fined, jailed, or have the child taken from them.

The law is only for parents who are not motivated by love. These parents seem not the least concerned with the limitations and burdens imposed by parenthood. They only demonstrate great joy and love for their newborn son. They do not feel it will be a hardship to keep him from starvation—they can hardly wait to get him his first ice cream cone, and bake his first birthday cake. They will delight in dressing him in the best taste, fix up a room to delight a boy's fancy; they'll buy him a tricycle and an electric train; doubtless they already have a college selected for him.

April, 1968

Consider our spiritual birth, heritage, and care of our Heavenly Father. We become members of the family of God by a spiritual "birth." We cannot grow into it, earn it, join it—we must be born into the family. "Except a man be born again, he cannot see the kingdom of God."

A baby may be born into a palace with the "blue blood" of royalty in his veins, or in the hovel of a drunkard. He may be born into the home of devoted servants of God, or of God-hating communists. He cannot choose his parents nor his birthright. Not so with the second birth—"But as many as received him, to them gave he power to become the sons of God."

Just as a babe experiences the moment of entrance into this physical life when he draws the first breath of air into his lungs and utters that welcome cry, so there is a moment when the child of God by faith is ushered into spiritual life, draws that quickening breath of the Holy Spirit into his being and cries, "Abba, Father." He has entered in, been born of the Spirit into a new realm of life—"A new creature: old things are passed away; behold, all things are become new." He has a new name, new family, new life. He is a member of the Royal family, a child of the King!

When Dr. Kimber Moulton was our pastor, I recall he told the story of Dr. Blund who had lived his life completely outside of Christ. As he lay upon his deathbed, his wife brought the Rector to ease his tormented soul. The Rector began to quote the twenty-third psalm, but Dr. Blund dismissed it with

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this plea, "Isn't there somewhere in the Bible where it says that a man can be born again? I am a doctor; I have attended the birth of thousands of babies, and one thing that always amazed me was that look of utter pastlessness in their eyes—nothing behind, everything ahead. Can a man be born over and his past blotted out?" This is it! The new birth brings an utter pastlessness as far as God is concerned—everything ahead. The babe must learn to walk, to talk, to feed himself, to go on to maturity, which is an exciting venture in both physical and spiritual life.

Our spiritual birth certificate is filed in the records of heaven—"Rejoice, because your names are written in heaven." John speaks of those whose names are recorded in the book of life. There is also an administrator and attending physician who bears witness to this second birth—"The Spirit itself beareth witness with our spirit, that we are the children of God."

And how much more than this is the continuing love and care our Heavenly Father has for His family. I know the great love of my parents for me; I also know the deep affection I have for my own children. There isn't anything my mother and father wouldn't have done for me, if it had been in their power and not to my detriment; and I share that feeling. Sometimes the love, the yearning, the joy, or pity I feel just "hurts." It is almost more than human emotion can contain. But then I hear my Heavenly Father say, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?"

Children inherit certain traits from their parents—perhaps they walk like them, have the same voice quality, and many other things. They resemble parents in appearance; they speak the same language; they acquire the same culture. Yes, parentage is very important. Children of the King take on the nature of the King; there is family resemblance; they speak the same language.

Family ties are very strong. "Blood is thicker than water" goes the old saying and this is certainly true in the family of God, for there is no stronger relationship than the Calvary blood ties. I have never subscribed to the aversion some feel toward calling other members of our Christian family "brother" and "sister." I like it. I'll admit it seemed a strange vestment to don when, fresh from college, I was suddenly labeled "Sister Johnson" by our first flock. But I grew used to it. And the full significance of it was brought home to me one night when the alcoholic husband of one of our young ladies broke up the service in the midst of prayer meeting, fell at the altar, and prayed through gloriously. His first words as he looked up at my husband through his tears and grasped his hand were, "Now I can call you brother." Of course! He had just been born into our family.

There is one phase of parenthood we'd like to omit, but it is too much a part—that of chastisement. Two little boys were hurling rocks at passing autos, and a young man hurried from one of the houses in the block, picked up one little boy, paddled him, and led him away. Would it imply that he loved the other little boy more, since he laid no hand on him? No, it implied "fatherhood," and loving fatherhood.

I recall once in trying to demonstrate this truth, my husband called two youngsters from the audience and asked each in turn who disciplined them, told them when to come in, where they could go, etc. The girl immediately suggested her parents, whom my husband identified by name. When asked the same questions the boy named a different person. Appearing puzzled my husband queried, "But how come Mr. Brown tells Diane what to do, but not you?" to which he quickly replied, "Mr. Brown is not my father." The lesson was clear.

Yes, my Father cares for me and knows what things I have need of. I am learning better each day just how much it means to be the daughter of the King.

The Nazarene Preacher

## BIBLICAL STUDIES

TOWARDS BETTER BIBLICAL SCHOLARSHIP

### Gleanings from the Greek New Testament

By Ralph Earle\*

Phil. 2:9-11

#### Highly Exalted

Because Christ humbled himself to become obedient to a shameful, but sacrificial, death on the Cross, God has "highly exalted him and given him a name which is above every name" (v. 9). This refers to His ascension and glorification.

The verb translated "highly exalted" is *hyperypsoo*. It is not found in classical Greek and occurs only here in the New Testament—though it is used in the Septuagint several times. Abbott-Smith defines it thus: "To exalt beyond measure, exalt to the highest place."<sup>1</sup> Similarly Arndt and Gingrich say that it means to "raise to the loftiest height."<sup>2</sup> Vincent (ICC) writes: "Paul is fond of *hyper* in compounds, and the compounds with *hyper* are nearly all in his writings. . . . Its force here is not 'more than before,' nor 'above his previous state of humiliation,' but 'in superlative measure.'<sup>3</sup>"

#### Given or Graced?

The Greek verb translated "given" is *charizomai*. It comes from the noun *charis* which means "grace." So the verb signifies: "1. to show favour or kindness . . . 2. to give freely, bestow . . ."

3. In late Gk. . . . to grant forgiveness, forgive freely."<sup>4</sup>

The verb occurs twenty-three times in the New Testament. About half the time it means "give," and the other half "forgive." In both cases the emphasis is on the idea of doing it freely or graciously.

The KJV rendering here is correct and probably adequate, and is followed in most modern translations. But because of the derivation from *charis*, one is tempted to favor the wording of *The Berkeley Version*: "God . . . has graced him with a name that surpasses every name."

#### A Name or the Name?

The best Greek text has "the name." The definite article is omitted in the late, medieval manuscripts, which formed the basis of the KJV. The ASV (1901) has "the name." Weymouth (1902) reads: "God . . . has conferred on Him the Name which is supreme above every other name." That expresses it well. "Name" signifies "title and dignity."<sup>5</sup>

#### At or In?

The tenth verse says, "That at the name of Jesus every knee should bow." The preposition "at" is *en*, which properly means "in." That gives a very

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different sense here and is obviously more fitting. It is not a matter of bowing at the mention of the name of Jesus.

What does it mean to bow "in the name of Jesus." Vincent writes: "Paul follows the Hebrew usage, in which the name is used for everything which the name covers, so that the name is equivalent to the person himself."<sup>6</sup> To bow in the name of Jesus is to recognize Him as Lord, exalted at the right hand of the Father.

### Things or Persons?

The KJV specifies what knees will bow by saying: "of things in heaven, and things in earth, and things under the earth." It will be noticed that the word *things* in all three instances is italicized, indicating thus that it is not in the original.

In the Greek there are simply three adjectives. The first is *epouranios*, which means "in or of heaven, heavenly."<sup>7</sup> In the oldest Greek writer, Homer, it is used of the gods. The second adjective is *epigeios*, "of the earth, earthly."<sup>8</sup> The third is *katachthonios*, "subterranean, under the earth."<sup>9</sup> It is used in classical Greek for the infernal gods.

These three adjectives are in the genitive plural ("of -s"). Unfortunately, in the Greek of most adjectives the same form is used for the masculine and neuter in genitive and dative cases. (The feminine is a different form usually.) Hence it is impossible to tell whether the masculine or the neuter is meant, except as the context may indicate. In English we put a noun with the adjective to make the matter specific. But the Greek has the habit of using an adjective, usually with the definite article, as a substantive. For instance, the key phrase of Ephesians, "in heavenly places," is in the Greek simply "in the heavenlies."

In the case of the Ephesian phrase it seems clear that the adjective must be neuter. But the matter is not so evident in the passage before us, so the commentators differ in their interpretation.

For instance, Lightfoot thinks the reference is to "all creation, all things whatsoever and wheresoever they be. The whole universe, whether animate or inanimate, bends the knee in homage and raises its voice in praise."<sup>10</sup> He goes on to say, "It would seem therefore that the adjectives here are neutral."<sup>11</sup>

Vincent considers Lightfoot's arguments for the neuter to be a case of "over-subtilising." He interprets the language as indicating: "The whole body of created intelligent beings in all departments of the universe."<sup>12</sup> He and Abbott-Smith agree in interpreting the third adjective as referring to "the departed in Hades." It seems that this is about as definite as we can be.

Looking at the modern translations, we find that Weymouth has: "Of beings in the highest heavens, of those on the earth, and of those in the underworld." Similarly, Charles B. Williams reads: "So that in the name of Jesus everyone should kneel, in heaven, on earth, and in the underworld." Likewise Goodspeed has "everyone." John Wesley (1755) had "of those in heaven, and those on earth, and those under the earth," taking the adjectives as masculine. In spite of the fact that the English Revised Version (1881) and the American Standard Version (1901) followed the KJV in using "things," most modern translators have preferred the masculine form. The RSV and NEB avoid the issue by simply saying "every knee should bow, in heaven, . . ." That is perhaps the safest way to treat the passage. However, the use of "tongue" in verse 11 seems definitely to favor the reference in verse 10 as being to persons rather than "things."

<sup>6</sup>Lexicon, p. 459.

<sup>7</sup>Lexicon, p. 849.

<sup>8</sup>Epistles to the Philippians and to Philemon, p. 61.

<sup>9</sup>Abbott-Smith, op. cit., p. 479.

<sup>10</sup>Lightfoot, Philippians, p. 113.

<sup>11</sup>Op. cit., p. 62.

<sup>12</sup>Abbott-Smith, op. cit., p. 177.

<sup>13</sup>Ibid., p. 168.

<sup>14</sup>Ibid., p. 240.

<sup>15</sup>Philippians, p. 115.

<sup>16</sup>Ibid.

<sup>17</sup>Op. cit., p. 62.

# SERMONIC STUDIES

TOWARDS BETTER PREACHING

## The Glory of the Cross

By David McCulloch\*

SCRIPTURE: John 12:23-33

John makes us see the glory of the Cross gleaming out in four directions.

I. *The glory of the Cross mounts upward to God the Father—"Father, glorify thy name" (12:28).*

This is the first of the four directions. First, indeed, because the Jesus of John is among us, in life and in death, chiefly that He may reveal and commend the Father. Perhaps we should go farther and say, not "chiefly," but "solely" or "exclusively"; for if the Father is revealed and commended as He should be, John would hold that all other ends have been reached, and that Christ's work is done.

St. Paul writes in his letter to the Ephesians, "an offering and a sacrifice to God" (5:1-2). "To God." Godward first looks the work of Calvary—before it may look manward. "Father, glorify thy name." It was the supreme passion of His being to glorify the Father. The mystery of His person, the beauty of His character, the wonder of His deed, all are of such value that we cannot attend to them too closely. But it is of utmost importance that His wonderful life be seen as that of the anointed Servant of God, who was always working toward a larger work, and moving towards a mightier issue than a mere contemplation of His human life would suggest. Indeed beauty of the life itself is only

fully appreciated when viewed in its relation to this mighty movement of God towards the redemption of man. It is distinctively the Lord's death which is our pardon and our peace—not incarnation but the death of the Incarnate is our redemption (Phil. 2:8).

II. *But the glory strikes downward also, upon evil and its malignant powers.*

"Now shall the prince of this world be cast out" (12:31). John never questions the personality of that strong and subtle and cruel and indefatigable prince of this world. To his mind Satan is the living protagonist of evil, and a most dread reality. How vicious his devices are! We cannot afford to live this Christian life on the circumference of reality. We are engaged in a desperate battle against evil forces. We are at enmity with Satan and with the powers of hell. A society which has no liking for single-hearted and decisive Christianity envelopes us like a down-dragging and poisonous atmosphere. This world is not a friend of Jesus Christ. Jesus prayed, not that His disciples be taken out of the world, but that they would be kept from the evil one (17:15). He knew the world in which they must live and prayed, "Sanctify them" (17:17)—not only to be guarded, but empowered by the Holy Spirit to be victorious (Luke 22:31-32; Heb. 7:25).

Christ's victory was won in His passion and resurrection (I Pet. 1:11; Heb. 2:14; I John 3:8).

\*Paisley, Scotland.

April, 1966

III. The glory of the Cross flows inward through the soul of man (vv. 24-26).

On a day far back in his own life he had hearkened to the cry and welcome of the Baptist (1:35-37). When the Cross first breaks on our gaze and fills our vision, it is the morning of the soul, and we who were dead in trespasses and sins are new creations in Christ Jesus.

Someone has said that Christianity is a religion of personal pronouns.

It is also a religion of possessive pronouns. We often find one of its key words is "my." He is the "Lamb of God which taketh away the sin of the world"; but His death is in vain for us unless, and until, we take Him as our own. We must have repentance of our own, faith of our own; we must partake of the Bread of Life for ourselves; we must have the witness of the Spirit in our own hearts.

All vital Christian experience begins with a vision of the Lord Jesus Christ, an unveiling of the Lord to the soul. The glory of the Cross flows inward—awakening our consciences, stirring our affections, drawing us into fellowship. The gospel of a broken heart demands the ministry of bleeding hearts. When

we cease to bleed, we cease to bless. "Why do you wish to return?" The question was put to a noble young missionary who had been invalidated at home. "Because I can't sleep for thinking of them."

Beloved, we can never heal the needs we do not feel. Tearless hearts can never be the heralds of the Passion. The atoning Saviour must express himself through the ministering servant.

IV. The glory of the Cross streams outward to a wide and waiting world, a lost and dying world. "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32).

*Grace is flowing like a river;  
Millions there have been supplied.  
Still it flows as fresh as ever  
From the Saviour's wounded side.  
None need perish;  
All may live, for Christ has died.*

The death of Jesus made possible the outflowing of this river of God.

Upward, downward, inward, and outward the glory of the Cross travels and gleams, wielding an influence so wonderful and so vast. "God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Gal. 6:14).

## The Seamless Robe

By W. E. McCumber\*

SCRIPTURE: John 19:17-25 (RSV)\*\*

TEXT: Let us not tear it (v. 24)\*\*

The seamless robe of Christ would have been just rags had the soldiers torn it. They refused to destroy its beauty and value, so they cast lots to see who should get it.

\*Pastor, Atlanta, Georgia.

\*\*All Scripture references in this article are RSV.

I want us to think of some seamless robes in which Christ now appears to men, and I want to urge you to preserve their wholeness.

### I. The Scriptures

Christ appears to men in the Scriptures "They . . . bear witness to me" (John 5:39). And the witness of Scripture to Christ is a seamless robe: "Everything written about me in the

law of Moses and the prophets and the psalms" (Luke 24:44-47); "To him all the prophets bear witness" (Acts 10:43). The whole Bible was to set forth Jesus Christ.

Critics tore the seamless robe. They opposed the God of the Old Testament to the God of the New Testament. They opposed the message of Jesus to the theology of Paul. They opposed the Christology of John to the Synoptics.

Wholesome change has come. Accent is on the unity of Scripture, on the one apostolic gospel. Whatever the diversity of personality, terminology, purpose, and perspective, all the Bible writers bear witness to the central truth of Christ. "Let us not tear it."

### II. The Christian Church.

Christ appears to the world in the Church. When Saul persecuted the Church, Jesus spoke to him from heaven saying, "I am Jesus, whom you are persecuting" (Acts 9:5). The Church "is his body, the fullness of him who fills all in all" (Eph. 1:23). This is not to equate Christ and the Church, or to regard the Church as an extension of the Incarnation. But this body does become an instrument by which Jesus Christ is represented to the world.

To tear this robe—to create schism, division, and strife within the Church—is a grievous sin. Paul, in every church Epistle, enters a strong and urgent plea for the maintenance of the unity of the church (Rom. 16:17; I Cor. 1:10; II Cor. 13:11; Gal. 6:1, 2; Eph. 4:1-6; Phil. 1:27; Col. 3:12-15; I Thess. 5:13). How careful we should be to honor these admonitions!

If your heart is wrong towards anyone in this church, whatever he has done to your dislike or hurt, your feelings of malice, resentment, unforgiveness are making tatters of a seamless robe! "Let us not tear it."

### III. The Individual Christian

Christ appears to the world in the individual Christian. Paul could say, "It is no longer I who live, but Christ who lives in me" (Gal. 2:20; and, "Be imitators of me, as I am of Christ" (I Cor. 11:1).

This is not to say that anyone is a perfect representative of Christ. But Christians do serve to represent His spirit and aim in human society. Men should see Christ in us!

We tear this seamless robe of individual Christian life when our commitment is halfhearted, our lives compartmentalized—Christian in part, pagan in part. To be Sunday Christians and weekday pagans, Christians at church but not at home and job; Christians in Sunday school but not in high school, is to reduce a seamless robe to unsightly rags. "To live is Christ" should be true of all of us at all times. "Let us not tear it."

Wholeness is another way of saying holiness. I plead for your recognition of the holiness that properly belongs to Scripture, to the Church, to your lives. Steadfastly resist any attitude or action that would destroy this wholeness. So yield your lives to the unifying, sanctifying grace of God that every impulse or wish to rend the garment in which Christ now presents himself to the world will be destroyed. Not His robe, but your sin, let that be destroyed!

## Abounding Love

Scripture Lesson: I Thess. 3:1-13

TEXT: Verses 12-13

"Love" is a word used so commonly with such ambiguity that its meaning is nearly lost. What Paul refers to is not human affection or sentiment, but *agape*, divine love poured into our hearts by the Holy Spirit (Rom. 5:5). Such love is active goodwill.

### I. The source of abounding love

"May the Lord make you increase and abound in love."\* Only the Lord can destroy the selfishness that hinders the outflow of His love from our hearts. "In whatever degree love exists in us, God is its source . . . and it is only as God

\*All Scripture references are from RSV.

imparts His Spirit to us more fully that our capacity for loving deepens and expands" (Denney, *Expositor's Bible*). Our part is to yield ourselves to God.

#### II. The direction of abounding love

"To one another and to all men." Such love embraces both *the whole Church* and *the whole world*—which means loving many who are unloving and unlovely. Is this not how God's love was expressed to us all? (John 3:16; I John 4:10-11.) The prayer is for a love that overleaps racial and denominational differences.

Such love Paul himself demonstrated: "as we do to you." In him we see a Jew loving the Gentiles, a Christian loving the pagans, a sufferer loving his persecutors. Paul's example shows that his prayer expects an answer in this life. Perfect love and blameless holiness are experiences to be received and expressed on earth, not just in heaven.

#### III. The consequence of abounding love

"So that he may establish your hearts unblamable in holiness before our God and Father." In biblical language the "heart" means the whole personality, the inner life. *Establish* translates a Greek word which literally means "to put in a buttress." The inner life is to be supported in the midst of life's stress and strain by abounding love.

Holiness, the state of being separated unto God, which includes and necessitates being cleansed from sin, is here described as blameless behavior. The inner life can be blameless although the outer life is not faultless. Abounding love purifies the intention, but it does not guarantee the action. Infirm bodies and imperfect minds often detract from the holiest of motives.

This being true, it is important to remember that blameless holiness is "before our God and Father," not before men, who can judge only by outward appearance.

#### IV. The vindication of abounding love

"At the coming of our Lord Jesus with all his saints." Christ is coming as final Judge of all men. Then the inner life will be revealed, the secrets of our hearts

laid bare. If we have blundered, not through malice but in love, the Judgment will reveal that God accepted the intention and forgave the action.

But if we have been outwardly respectable and upright, while our hearts were insincere and selfish, the judgment will reveal the lack of true love and holiness. Therefore the heart that abounds in love can face the coming of Christ, not in dread but in hope, not with anxiety but with joy (I John 4:16-18).

Jesus died to provide the abounding love for which the apostle prayed. The question of our holiness is thus a question of His honor. Have we honored the Cross by opening our hearts to the sin-cleansing, love-perfecting Spirit of God? If we have not, is there a better time than now, a better place than here, a better reason than Calvary?

W. E. McCUMBER

### Still He Comes!

SCRIPTURE: John 20:19-23 (RSV)\*

TEXT: *Jesus came . . .* (v. 19).

The time at which He came was significant—evening. Then human resources are depleted. Then divine renewal is needed. Just when men need Him most, the Lord comes!

I. "Jesus came" with an assurance: "Peace be with you" . . . Then the disciples were glad" (vv. 19-20).

It was the assurance of conquered sin. "Peace." But the wicked have no peace (Isa. 57:20-21)—only guilt and fear. Christ is saying, I have conquered sin; I have provided forgiveness; I have cancelled guilt. "My blood was for thy ransom paid; I died that thou mayest live."

It was the assurance of conquered death. "He showed them his hands and his side" (v. 20). The marks of the Cross were there, mute evidence of His death. But this same Jesus was alive. He had

\*All Scripture references are from RSV.

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gotten through death. In Him all who believe would have release from the bondage of fear and death!

II. "Jesus came" with an assignment! "As the Father has sent me, even so I send you" (v. 21).

The nature of this assignment: "If you forgive the sins of any, they are forgiven" (v. 23). We are to proclaim the conditions upon which forgiveness is possible (Acts 2:27-38). Ours is the merciful errand of bearing the gospel to men bound in fear and guilt.

The scope of this assignment: "As the Father has sent me" (v. 21). John says in his First Epistle, "The Father has sent his Son as the Savior of the world" (I John 4:14). The world is our parish. We are assigned to "the end of the earth" (Acts 1:8).

The power for this assignment: "Receive the Holy Spirit" (v. 22). We serve and witness by the life of the risen Lord, by the infilling with the Holy Spirit. The power is thus commensurate with the assignment.

"Jesus came" and He still comes. To sinful men, desperately needing a Saviour, the risen Lord comes with the assurance of His peace. To redeemed men, who are needed as message-bearers to a lost world, He comes with the assignment of His gospel.

W. E. McCUMBER



### Automatic Telephone Answering

Churches cannot do without telephones, and the problem of the unattended telephone for small-town churches, and even for those located in big cities, is vexing.

It is always important that congregants be able to communicate with the minister in case of family emergencies.

Yet the minister may be out of his of-

fice or otherwise be unable to answer the phone. What is the solution?

Science and the world of electronics are constantly joining forces to bring new comforts to our everyday life, one of which is an automatic telephone answering device.

Here is how the telephone answering unit works: The minister records a message which he wants his callers to receive. This is a comparatively simple task, involving his talking into a plug-in microphone and tape recorder. Thus it is his voice, unlike the use of a telephone-answering service, which is heard by the caller. It is a personal touch which creates confidence. Messages which are recorded can be changed easily, as old messages are erased automatically when the new one is recorded.

When the minister leaves his office for any reason, he "sets" the unit for use. A call which comes in triggers the unit to play the recorded message. It might be as follows: "This is Pastor Smith with a recorded message. I am out of my office at the moment and cannot carry on a conversation with you. Please leave your name, phone number, and message, and I'll call you back at the first opportunity. Please begin talking when you hear the tone signal . . ."

The set goes into action and records every word said by the caller. Upon his return to the office, the minister needs only flip a switch and copy down his messages. A flick of another switch and the messages are erased and the unit is set for reuse. The tape can be slowed down or replayed before erasing the messages.

There are several firms in the business of manufacturing such automatic telephone-answering devices—some have refinements. If a minister is out on calls and does not wish to return to his office to pick up the calls, he can use a portable oscillator and dial the telephone number of his own office. A signal generated by the oscillator held in his hands near the mouthpiece of the telephone will start the device at the office in operation for playback to him of all recorded messages. He is thus



never farther away from his congregation than the nearest telephone.

Such automatic answering units work twenty four hours a day, acting as the minister's personal secretary—devoted exclusively to answering his phone. The door to his office may be closed temporarily while out on ministerial duties, but in effect the office is open to those in trouble and allows for the carrying out of his duties.

This device saves both time and money and, because of the goodwill it generates, pays for itself many times over. It is leased by the manufacturers, and the small monthly rental charges are added to the church's telephone bill, and like the telephone itself, maintenance is provided without cost by the local telephone company.

Telephone companies are constantly seeking means of providing subscribers with more efficient ways of utilizing the telephone. Any local company will show how such a system can be put to use, and will explain how the use of this dignified system is brought to the attention of the callers.

JOSEPH ARKIN  
Bayside, New York

## MY PROBLEM

**Problem:** How is the best way to handle an elderly person who monopolizes the testimony time at every opportunity?

A RETIRED ELDER (PENNSYLVANIA) WRITES:

Being a pastor for thirty-seven years in one church, I found many different kinds of problems. This touchy one resolves itself altogether around the spirit and attitude of the preacher himself. He can show disgust, make some unwise remark, or by impatience offend and lose this elderly person. Meet this person privately, after you have prayed until

your eyes are moist and the flint in your own heart is dissolved, and you know you are dealing with a never-dying soul who is near eternity. Tell this dear person how precious time is and that everyone ought to have time to express himself. Tell him how much you are interested in his having a good influence among the saints. And be sure that you yourself don't usurp all the time.

The prayer and testimony of God's people is the heartthrob and center of all spiritual life, and the leader who fails in leading the flock of God in this holy exercise will have limited the work of the Spirit until the Christians never become efficient witnesses and workers. Furthermore, such failure robs the kingdom of God of some of its greatest ornaments—prayer warriors and witnesses with tongues of living fire.

**PROBLEM:** When a pastor feels that the church should have a different treasurer, how can he guide a change without hurting anyone?

*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

"Hallelujah! What a Saviour!"

(Praise and Worship Hymnal, No. 456)

This may be the greatest hymn of P. P. Bliss, with the possible exception of "Almost Persuaded." Bliss was born in Rome, Pennsylvania, of poor but devout parents. His first years were spent in a log cabin. Lacking education and the musical training he so sorely craved, the boy tried to make rude instruments to accompany his singing from any materials at hand. He never heard a piano until he was ten years old. Converted in his early teens, he began to write simple gospel songs shortly thereafter. Attending school when he could and

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taking part in a singing class comprised his training. Yet he was able to give us a great number of highly singable gospel songs such as "Hold the Fort," "Let the Lower Lights Be Burning," "Jesus Loves Even Me," "Whosoever Will," and many more which have been particularly appreciated as Sunday school songs. At the early age of thirty-eight he met tragic death. As he was returning with his talented and devoted wife from an evangelistic meeting, the train on which they were traveling crashed through a bridge. The cars burned and 100 persons died.

"Hallelujah! What a Saviour!" is especially appropriate for pre-Easter and Easter services.

## BULLETIN EXCHANGE

You will not have to love your enemies long; the process will kill them.

Some men who water their milk every day can't understand why the prayer meeting seems so thin.

It was a bitter experience that put the "prod" in the prodigal.

The world doesn't have much faith in professional reformers. Usually if a fellow does a good job on himself, he hasn't much time to reform others.

Beloit Beacon  
Beloit, Wisconsin  
R. E. CLARK, pastor

### What Is It?

It cost nothing, but creates much.

It enriches those who receive without impoverishing those who give.

April, 1966

It happens in a flash and the memory of it lasts forever.

None are so rich they can get along without it, and none so poor but are richer for its benefits.

It creates happiness in the home, fosters goodwill in a business, and is the countersign of friends.

It is rest to the weary, daylight to the discouraged, sunshine to the sad, and Nature's best antidote for trouble.

Yet it cannot be bought, begged, borrowed, or stolen, for it is something that is no earthly good to anybody till it is given away!

What is it? It's a smile!

—Selected

Many a man saves everything but his soul.

Another good thing about telling the truth is you don't have to remember what you say.

Life, for most of us, is a continuous process of getting used to things we hadn't expected.

A Church is known by the men it keeps. Hard work is the yeast that raises the dough.

Hobart News  
Hobart, Indiana  
R. GOUTHEY JONES, pastor

### Living Grace

Someone asked D. L. Moody: "Have you enough grace to be burned at the stake?"

"No," was the reply.

"Do you not wish you had?"

"No, for I don't need it. What I need now is grace to live in Milwaukee three days and hold a mission."

"As thy days, so shall thy strength be."

### A Thought

A good sermon helps people in different ways. Some rise from it greatly strengthened; Others awake from it refreshed.

Nazarene News  
Clovis, New Mexico  
IRA E. FOWLER, pastor

## "Over the River to Charlie"

(Continued from page 16)

### Simplicity and Vividness

Some ascribe his eloquence to his simplicity of speech. He was praised by both Gladstone and Ruskin for the way in which he handled the English language. Wayland states that it was a trite and homely English linked with a quiet manner and the absence of violent gestures. It is also said that Charlie could adapt himself very well to whatever locality he might be preaching in by using the same dialect as the people of the community. This immediately established rapport and the people felt he was one of them.

He could paint word pictures that were easily grasped by his hearers. For example Charlie said, "God puts our prayers like rose-leaves between the pages of His book of remembrance; and when the volume is opened at last there shall be a precious fragrance springing up therefrom." His use of illustrations and the manner in which he told a story were powerful windows to presenting the truth of the gospel.

In fact Charlie said at his Pastor's College that a sermon without the use of illustrations was like a house without windows. He wrote three volumes entitled *Lectures to My Students*, and his last chapters contained talks on the art of illustration. Once one of his students objected that he could not find any good illustrations. Charlie good naturedly rebuked him and suggested that even a candle would yield many illustrations if one were wide-awake to see them. The class seemed a little dubious of his remark so Charlie prepared a lecture on "Sermons From Candles"!

Here is one excerpt from this lecture: "Have you ever heard of a person who in real earnest did the very foolish thing which I am attempting in pretense? I have a candle here, and I want to light it—what shall I do? Before me I see a candle burning very brightly and I will take a light from it for this other candle. I have not succeeded. How is it that I

have altogether failed? I am of a very persevering turn of mind; I will give it a fair trial. I cannot succeed in lighting my candle and you are all laughing at me and you whisper I must be over-much stupid to try to light a candle while an extinguisher is upon it. I subside. Do you not think that very many persons go with an extinguisher on to hear the minister preach? Listen to yonder young lady! 'Well I will go to hear him, Mary Anne, because you press me, but I am sure I shall not like him.' Is she not very like a candle covered with an extinguisher? Why our nameless friend does not like the preacher, she has not told us; but probably her prejudice will be more intense in proportion as she is unable to give a reason."

Another ability in which he seemed to excel was extemporaneous speaking. Spurgeon has been called the most effective extemporizer ever to appear on the pulpit scene, and Charlie himself realized the great value of this method because every year he devoted time to lecturing on "The Faculty of Impromptu Speech." This also appears as a chapter in his books written to help young ministers in the pulpit.

Pike says that it would be a capital omission not to make note of the blithe humor that enlivened his earnest temperament and gave him the ear of the people. Charlie said "There are more flies caught with honey than with vinegar and there will be more souls led to heaven by a man who wears heaven in his face than by one who bears Tartarus in his looks." He knew how to make the gospel sound like good news from God, and his joyful countenance coupled with his unbounded enthusiasm placed him in good stead in this account.

### Earnestness

Charlie aimed at the individual in his preaching and attained eminence in homiletical history primarily on account of his ability to elicit strong audience response to his sermons. He stressed the importance of strong personal convictions and moved his hearers to take

some action about the truth expounded. Wayland says Spurgeon left little to the imagination in his style of delivery but the content of his messages were food cut in pieces and easily digested by the audience. Some say he modeled his style of address after William Jay of Bath and Robert Hall of Bristol, but he is too original to be constituted an imitator. He did seem to have Rowland Hill's quaintness of illustration, and not infrequently provoked a smile by some startling expression or figure; but the general seriousness and earnestness of his tone and manner forbade any feeling of levity; and if, occasionally, his humor excited a passing smile, the depth of his pathos more frequently drew tears from the greater part of his congregation.

He seemed to be set aglow when he preached and his purpose was quite clear as he went about to convince people of sin and of the righteousness to be found in Christ Jesus. He would talk of concrete situations rather than indulge in abstract principles. He said that there were preachers who in their sermons seemed to take their hearers one by one by the button hole and drive a truth right into their souls, while others generalized so much and were so cold withal, that one would think they were speaking of dwellers in some remote planet, whose affairs did not much concern them.

Charlie never took notes into the pulpit, but after each sermon he would write down what he preached for the *Sword and the Trowel*, his monthly literary endeavour.

It was not so much the content of his sermons that placed him above other men in the field, but his method of presentation. His outlines are mere skeletons of his messages, and are a difficult gage of the delivery or the man himself.

Charlie wrote an article on getting the attention of an audience that would indicate his skill in this matter and gives us an idea of his own action with regards to so important a part of the speaker in public.

1. Frequently it is very difficult for a

congregation to listen because of the place and atmosphere.

2. The manner of other people distract.
3. In order to get attention, the first golden rule is always to say something that's worth hearing.
4. Speak plainly.
5. Give attendance to your manner of address.
6. Do not make the introduction too long.
7. Do not repeat yourself in exactly the same phraseology.
8. Use many illustrations.
9. Cultivate surprise power.
10. Be interested yourself in the subject you have.
11. Make the people feel that they have an interest in what we are saying to them.

As to the power of Spurgeon's eloquence, Sheridan Knowles, the speech teacher previously referred to in this series, said that Charlie could make an audience laugh, cry, and laugh again within five minutes time. Spurgeon valued emotional persuasion as a means of reaching the hearts of people, but yet others who heard him speak were impressed by his conversational style of approach.

Here are the impressions of a former president of the United States as he heard Charlie proclaim from the pulpit: In John Garfield's journal are recorded these words, "He evidently proceeded upon the assumption that the Bible, all the Bible, in its very words, phrases, and sentences, is the Word of God. His arrangement is clear, logical, and perfectly comprehensible; and at the end of each main division of the sermon, he makes a personal application of the truth developed to his hearers and asks God to bless it. He has the word-painting power quite at his command, but uses it sparingly. I could see those nervous motions of the hands and feet which all forcible speakers make when preparing to speak; and also in the speaking the sympathy between his body and his thoughts which controlled his gestures and produced those little touches of theatrical power, which are so effective in a speaker."

(To be continued)



# HERE AND THERE



## AMONG BOOKS

### As Matthew Saw the Master

By William P. Barker (Westwood, New Jersey: Fleming H. Revell, 160 pp. Cloth, \$2.95.)

Here is a devotional and expository survey of the Gospel according to Matthew which will be an invaluable aid to any pastor who wishes to preach from this Gospel. In sixteen chapters the author unfolds the significant events and teachings of the Lord Jesus, and not only unfolds their contemporary and contextual meaning, but relates the truths to today by very excellent illustrations. This is not a detailed exegetical commentary, of course, but a series of expository sketches, each chapter broken down into a number of sub-topics, practically all of which could serve as a title for a sermon. Stimulating and enriching to say the least, and certainly a worthwhile resource for interesting preaching.

—R. S. T.

### Out of the Jaws of the Lion

By Homer E. Dowdy (New York: Harper and Row, 1965. 254 pp. Cloth, \$3.95.)

This is another Harper Missionary Classic. It is a graphic, gripping picture of missionary life by the author of the now familiar *The Bamboo Cross* and *Christ's Witchdoctor*.

Homer E. Dowdy has reconstructed the 1964 events in northeast Congo. It is not a pretty picture of glamorous missionary endeavor. It is the actual story of flesh-and-blood ministers of Christ's gospel. They faced suspense and inhuman suffering. Some were murdered. Others came out with their lives but with a deeper dedication to Christ and His will. They and their older children have heard God's call to return to the Congolese at the earliest possible moment.

The story is primarily that of the workers of the Unevangelized Fields Mission. Some of their noble martyrs were Hector McMillan, William Scholten, and John and Elizabeth Arton with their teen-aged daughter, Heather. There is related also the suffering of others who laid down their lives.

In their common hour of trial Dr. Paul

Carlson of the Evangelical Covenant touched the U.F.M. missionaries. The book tells of the merciless killings of William P. McChesney and James Rodger of the World Evangelization Crusade. It recounts the story of the death of a Methodist pilot, Burleigh Law, when he tried to rescue fellow workers.

The picture section shows photos of more than two score who were not delivered out of the jaws of the lion.

The heart of a child of God who faces indignities and uncertainties with a Christlike spirit is exposed in this new chronicle of our strange times.

Read it. You will thank God for brave leaders of men like Alfred Larson. You will be strengthened by the triumph and fortitude of Ione McMillan. You will read the Acts of the Apostles and the Epistles with new understanding and appreciation.

—HILMA PHILLIPS BOUCK

### For the Easter Season

*The Voice from the Cross*, by Andrew W. Blackwood, Jr. (Grand Rapids: Baker Book House, 1955. 71 pp. Paper, \$1.00.)

These are sermons on the seven words from the Cross. "It would be a helpful resource for the Lenten season."—Earl C. Wolf.

*My God, Why? And Other Questions from the Passion*, by Wallace T. Viets (Nashville: Abingdon Press, 1966. 112 pp. Cloth, \$2.25.)

Another book of Lenten and Easter sermons. "This book is easy to read. It has clarity and warmth. It has a heavy sprinkling of apt illustrations for the preacher . . . of value to the pastor who is a discriminating reader."—Earl C. Wolf.

*My God, My God—Why?* by Adolph Bedsole (Grand Rapids: Baker Book House, 1965. 67 pp. Paper, \$1.00.)

Also on the seven last words, The book is worthwhile, but not outstanding.

*Dialogue at Calvary*, by John A. Holt (Grand Rapids: Baker Book House, 1965. 79 pp. Cloth, \$1.95.)

Not sermonic primarily, but devotional

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and inspirational. It deals with words spoken to Jesus by those who surrounded the Cross instead of the words spoken by Jesus while on the Cross. The book is characterized by penetrating thoughtfulness, clear analysis, and literary excellence. There are many quotable sentences.—R. S. T.

*Prelude to the Cross and Other Sermons*, by Paul P. Fryhling (Grand Rapids: Baker Book House, 1965. 149 pp. Cloth, \$2.50.)

Outstanding sermons from the pen of the pastor of First Covenant Church of Minneapolis. Nothing ordinary here. If only one book in this group is purchased, maybe this should be it.—R. S. T.

*Did Jesus Rise from the Dead?* by Albert L. Roper (Grand Rapids: Zondervan Publishing House, 54 pp. Cloth, \$1.95.)

The subtitle of this convincing little volume is "A Lawyer Looks at the Evidence." Not sermonic, but a clear and logical analysis of the facts surrounding the crucifixion and resurrection of the Lord Jesus.—R. S. T.

### Some Recent Books on the Holy Spirit

*The Spirit in Redemption*, by George Shaw (Reprinted by Paul Finch, 414 pp. Paper, \$2.00.)

A holiness classic—comprehensive and inspirational.

*Through the Eternal Spirit*, by James Elder Cumming (Minneapolis: Bethany Fellowship, Inc., 1965. 203 pp. Paper, \$1.75.)

Also very comprehensive and rich in spots, though not sound on the baptism of the Holy Spirit. A reprint of a standard work.

*The Holy Spirit at Work in the Church*, by Lycurgus M. Starkey, Jr. (Nashville: Abingdon Press, 1965. 160 pp. Cloth, \$3.00.)

A helpful and thoughtful study of the active relationship of the Holy Spirit to the various phases of church life by a contemporary Methodist theologian. For the discriminating reader. A high view of the Holy Spirit, but the author's view of the Bible is less than satisfactory.

*I Believe in the Holy Ghost*, by Maynard James, with Foreword by Norman Grubb (Minneapolis: Bethany Fellowship, Inc., 1965. 167 pp. Cloth, \$2.95.)

Written by a Nazarene British evangelist, well known in America, the editor of the *Flame*. Thoroughly Wesleyan and deeply devotional. We do not agree with the au-

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thor's advice concerning the exercise of tongues given on page 120.

*Problems of the Spirit-filled Life*, by William S. Deal (Kansas City: Beacon Hill Press, 1965. 158 pp. Paper, \$1.50.)

Wesleyan as well as Arminian. A reprint. While the earlier part of the book discusses specifically the Holy Spirit, the major attention is devoted to practical problems in living a Spirit-filled life.

### Mature Religion

By Orlo Strunk (New York: Abingdon Press, 1965. 160 pp., cloth \$2.75.)

What is maturity in religion? This question is at once fascinating and perplexing to the student of religious experience. Knowing this fact, the author of this monograph attempts to find help in answering it by systematically analyzing the standards of maturity as suggested by a group of representative psychologists. The six psychologists he chooses are divided into two groups: (1) those who insist that the clues to human behavior lie in the unconscious processes; (2) those who find the clues in conscious intentions and a search for meaning. Sigmund Freud, Carl Jung, and Erich Fromm represent the first division whereas William James, Gordon W. Allport, and Viktor E. Frankl represent the second. After drawing together the insights from these six men and establishing a norm for judging religious growth, the author carefully forges a definition of religious maturity, which is much too lengthy to present here.

The value of this book, in the opinion of the reviewer, does not rest in its developed definition of religious experience and maturity, but rather in its concise and well-ordered analysis of religious elements in the theories of the six psychologists and the general insights of the author with regard to maturity. A busy pastor will find this study a delightful refresher on modern psychological thought, as well as a spur to face up to the nagging question: In what ways should my people give evidence of maturation in spiritual living?

WILLARD H. TAYLOR

## I Say Amen!

By William H. Bynum\*

**T**HOUGH OUTWARD CONSENT or assent is not always a true criterion by which to judge the true response of individuals, certainly there is value in verbal as well as mental assent to truth. Response to the truth is essential to good spiritual health as well as to freedom in worship. Communion or communication between pastor and people, or between two Christians, is dependent to a great extent on response. Rapport is a two-way street.

I have made it a habit to respond with frequent "Amen's" when my brethren of the ministry preach. I do this for the following five reasons.

First, I say Amen in the worship service because I believe that a truth assented to becomes more indelibly imprinted in my mind as well as in character. One is more likely to remember and incorporate into his life that to which he gives vocal assent.

My second reason, which automatically follows, is that if a truth is imprinted on my memory, it will prompt me to share this truth with others, and thus to spread the good influence of the pastor and the church.

Again, I respond publicly because I believe it furnishes an example which makes it easier for my children to accept the truth.

I also say Amen because my participation in the service gives emotional, psychological, and spiritual support to the minister as he endeavors to get the truth across to the congregation.

Last in number, though perhaps first in importance, I say Amen because to do so makes it easier for the Holy Spirit to come and to speak to my less responsive brother.

It is so easy to make the mistake of complete silence which Job's friends made. But many times in my own ministry I have been encouraged and have felt the tempo of a service rise because someone had the courage to say a contagious Amen. Try it the next time you go to church. I say Amen!

\*Pastor, Marsing, Idaho.

## AMONG OURSELVES

Dr. Corlett tells of a student at Bethany who said one day in chapel . . . "God has answered my prayer . . . I have been praying that God would make me wise . . . He answered me in a word of three letters—D-I-G" . . . How natural it is to want wisdom—knowledge—power—success—souls—handed down to us from heaven in neatly wrapped packages! . . . Really there is no escape from digging . . . Even the lazy man is digging . . . his grave . . . So since we must dig, we may as well dig for treasure—in the Bible, books, on our knees, in pastoral calling . . . The Conference on Evangelism was a gold mine . . . Many spent hundreds of dollars to get there . . . But it is coming to you free of charge, delivered to your door in the March and April issues . . . But while the denomination can pay the bill and Uncle Sam can deliver it, no one can do your digging for you . . . Could it be that while some spent large sums to go to Kansas City, others would allow the gold mine, delivered free, to lie around unworked? . . . Read the articles for *information* and *inspiration*, plus *directional indication* . . . Then turn to the supplement for channels of *implementation* . . . Inspiration without implementation and perspiration results in expiration . . . Recently the Nazarene churches of Ashland, Kentucky, area sponsored a great Holiness Crusade with Dr. E. S. Phillips, and Rev. J. B. MacLagan (of London) . . . Why not more holiness conventions, with the word spelled right out big and bold?

Until next month

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